

CHATTHASANGĪTI PITAKAM
SUTTANTAPITAKA DĪGHANIKĀYA
MAHĀ VAGGA



Compiled and Distributed by
The Department of Research & Compilation
Sitagū International Buddhist Academy
Sagaing Hills, Sagaing, Myanmar

B.E. 2551

M.E. 1369

C.E. 2007

MAHĀ VAGGA

The Large Division

of

DĪGHA NIKĀYA

The Long Discourses of
the Buddha

To the Reader

This text faithfully records the authentic teachings of the Buddha as preserved in the Pāli or Theravāda tradition.

It is a gift from the hearts of millions whom having realized the truth in the words of the Buddha (Buddha Vacana) now shares it with you.

You are advised to handle this book with great care; read it for the message it contains; share and make it known; so that these wonderful teachings may continue to touch the lives of many others.

Sādhu! Sādhu! Sādhu!

CHAṬṬHASAṄGITI PIṬAKAṂ
SUTTANTAṬAKE DĪGHANIKĀYE

MAHĀ VAGGA



MARAMMARAṬṬHE BUDDHASASANASĀMITIYĀ
MUDDAṆAYANTĀLAYE MUDDĀPIṬĀ

B.E. 2551

M.E. 1369

C.E. 2007



Sabbadanam dhammadānaṃ jinaṃ
The Gift of Dhamma excels all gifts

**MAHĀ VAGGA of
DĪGHĀ NIKĀYA** - (*Division Two: The Large
Division of Ten Suttas from
the Long Discourses of The
Buddha – Suttas 14 to 23.*)
(English Translation)

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Namo tassa bhagavato arahato sammāsambuddhassa.

Veneration to the Exalted One, the Homage-Worthy,
the Perfectly Self-Enlightened.

The Buddha is an *Arahat* and he is worthy of the highest veneration. All beings including *devas* and *brahmās* venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through the realization of the Four *Ariya* Truths, and who is endowed with the six great qualities of glory, namely, *Issarya* (supremacy), *Dhamma* (knowledge of the path to *Nibbāna*), *Yassa* (fame and following), *Sirī* (noble appearance), *Kāma* (power of accomplishment) and *Payatta* (diligent mindfulness).

ACKNOWLEDGEMENT

THE SELANGOR BUDDHIST VIPASSANĀ MEDITATION SOCIETY (SBVMS) OF MALAYSIA, would like to put on record their sincere gratitude in being entrusted, with the rare opportunity of reprinting the Pāli Tipitaka of the Sixth Buddhist council, in its English translation to

THE MOST VENERABLE SĪTAGŪ SAYĀDAW,
and the following Organizations:

**GOVERNMENT OF THE UNION OF MYANMAR,
MINISTRY OF RELIGIOUS AFFAIRS,**
Department for Promotion and Propagation of the Sāsana,
1991, (The Piṭaka Translation Editorial Committee)

SĪTAGŪ INTERNATIONAL BUDDHIST ACADEMY,
The Sītagū Association of Myanmar (1980),
Founded by the Venerable Sītagū Sayādaw Nāṇissara

**THE BURMA PIṬAKA ASSOCIATION RANGOON,
BURMA (1980).**

A Special Note of Appreciation goes to the members of the Sītagū International Buddhist Academy, Sagaing, for the tremendous effort in translating the text into English.

Last but not least; we wish to thank the donors, proof-readers, layout artists and others who have in their special ways contributed to the success of this most meritorious deed.

May all beings share in the merits thus acquired and may the Sāsana last long. *Sādhu! Sādhu! Sādhu!*

Sītagū Dhamma Series (151)

The Canon Of Discourses

(Suttanta Pitaka)

Collection Of Long Discourses Of The Buddha

(Dīgha Nikāya)

Translation of

TEN SUTTAS

from

MAHĀ VAGGA

PĀḶI

Compiled and Distributed by

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Sītagū International Buddhist Academy

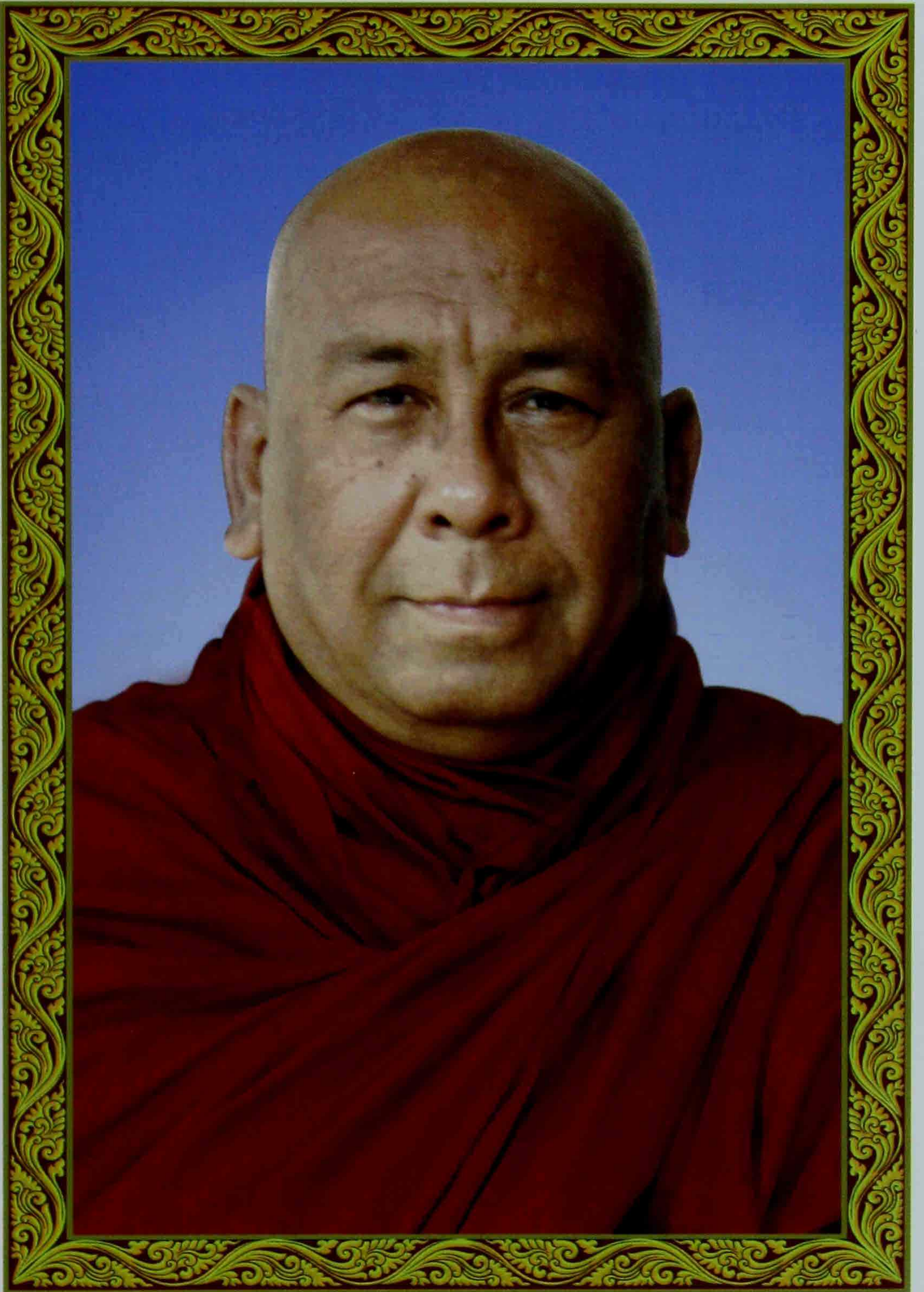
Sagaing Hills, Sagaing

Myanmar

B.E. 2551 M.E. 1369 C.E. 2007

Sitagū International Buddhist Academy





Sītagū Sayadaw Ashin Nāṇissara

(Ph.D., D.Litt)

The Founder of Sītagū International Buddhist Missionary Association

Sagaing Hills, Sagaing, Myanmar

A Brief Biography of Dr. Ashin Nāṇissara
The Founder of Sītagū Missionary Association,
The Principle of Sītagū Projects

(Myanmar Era)

- 1298 The Venerable Sītagū Sayadaw, Dr. Ashin Nāṇissara, was born on February 23, 1937, in the town of Thegon, Bago Division, in central Myanmar.
- 1305 In 1944, he began his study of basic Buddhist education at the local monastery, Tat Ywa Ale Kyaung, Thegon.
- 1313 In 1952, he was ordained as a Sāmaṇera (novice).
- 1318 In 1957, he received his higher ordination as a Buddhist monk. He continued his study of Buddhist scriptures in Yangon, Mandalay and Sagaing.
- 1322 In 1961, he earned a Master Degree in Buddhist Doctrine and was conferred a Sāsānadhaja Dhammācariya degree.
- 1324 In 1963, he joined the Saṃgha University in Yangon.
- 1326 In 1965, he completed a diploma course in Buddha desanā.
- 1326 In 1965, he founded BBM collage in the town of Lay Mayt Hna in the delta region of lower Myanmar

- 1329 In 1968, he began to teach Buddhist Scriptures to the monks, nuns and novices in Sagaing Hills.
- 1334 In 1972, he lived in seclusion and practiced meditation at the forest monastery of Thabaik Aine Tawya, Kyoun Ka village, Paung township, Thathone division.
- 1336 Since 1975, he has given Dhamma Lectures throughout the Union of Myanmar.
- 1338 In 1977, he established his own monastery, Sītagū Vihara in Sagaing Hills.
- 1340 In 1978, he founded the Sītagū Missionary Association.
- 1341 In 1979, he began his missionary work abroad. So far, he has visited more than 40 countries and participated in more than 20 conferences.
- 1342 In 1980, he began the construction of a water supply system for Sītagū water donation project.
- 1347 In 1985, he began the construction of the Sītagū Āyudāna Hospital.
- 1351 In 1990, the Sītagū Āyudāna Hospital was opened.
- 1354 In 1992, he started the project of Sītagū International Buddhist Academy.
- 1356 In 1994, established the Sītagū Buddha Vihara, in Austin, Texas, U.S.A.
- 1358 In 1996, the Sītagū International Buddhist Academy is opened.
- Until now, more than 85 books in Myanmar

and 20 books in English have already been written and published.



Until today (1-6-07), outstanding students are sent abroad to study, sponsored by Sayadaw, and as a result there have been 15 monks who hold M.A degree and 9 monks who hold Ph.D. degree.



He was conferred the titles Mahā Dhammakathika Bahujanahitadhara, Aggamahā Saddhammajotikadhaja, Aggamahā Ganthavācaka Pandita and, also in 1358 (Myanmar Era) or 1997 (Christian Era), the title Aggamahā Paṇḍita was conferred. These titles were offered to him by the Government of the Union of Myanmar.



A degree of the Doctor of Literature was offered by the University of Yangon in 2003 (1365).



He was offered a Ph.D. degree by Mahachulalongkornrajavidyalaya University, Bangkok, Thailand in 2005 (1367).



Sayadaw Dr. Ashin Nāṇissara is known as Thabaik Aine Sayadaw since he used to live in Thabaik Aine forest monastery. He is also known as Thegon Sayadaw since he was born in Thegon township.



He is also known as Sītagū Sayadaw since he established Sītagū Water Donation Project, Sītagū Āyudana Hospital, and Sītagū International Buddhist Academy.

At present, he has reached the age of 71 and is teaching at the Sītagū International Buddhist Academy.

ACKNOWLEDEMENT

These voluminous books would not have been possible without the help of many people. According to the Chaṭṭha Saṅgīti version, the name of Tipitaka books are fifty in title, but the number of books are only forty. Our assistants and working committee are trying to transliterate the whole set of Tipitaka books into Roman Character. We deeply appreciate and enjoy in doing this noble work for Buddha Sāsana. We hope that these transliteration of Tipitaka books would be helpful well-enough for the Buddhist Scholars. Therefore,

Firstly, we would like to express our gratitude to all of our students, our assistants, and our working committee and members of editorial Board.

Secondly, we would like to thank Ashin Kovida II, Sītagū Mg Myo (Department of Research & Compilation) and all of our staff who are working day and night to type this translation, especially to those who are prearing and designing the cover of this book on the computer.

Lastly, we would like to express our deep gratefulness and high appreciation to the donors, supporters, and wellwishers from our country and abroad.

We extend our well-wish and warm- lovingkindness to all our mental, physical, material supporters.

May the Sublime Dhamma Prevail in its Pristine Purity.



Ashin Nāṇissara

Mahadhammakathika bahujanahitadhara
Aggamahāsaddhammajotikadhaja, Aggamahāpaṇḍita
Chancellor
Sītagū International Buddhist Academy
Sagaing, Myanmar

Sitagū International Buddhist Academy



Sitagū International Buddhist Academy

S.I.B.A was formed a governing board of follow an established systematic constitution.

The board of Admonishing Masters consists of nine venerable and the role of this Board is to provide spiritual guidance only. The following Board members founded the Academy Senate:

1. U Kumāra (Abhidhajahamahāraṭṭhaguru, Abhidhajaaggamahāsaddhammajotika)
2. U Āciṇṇa (Aggamahāpaṇḍita)
3. U janinda (Aggamahāsaddhammajotikadhaja)
4. U Agghiya (Aggamahāpaṇḍita, Abhidhajahamahāraṭṭhaguru)
5. U Samvarābhivaṃsa (Aggamahāpaṇḍita)
6. U Nārada (Aggamahāpaṇḍita, Abhidhajahamahāraṭṭhaguru)
8. U Jotikābhivaṃsa (Sakyasīha pariyattisāsanahita, Pālipāragū)
9. U Kavisāra (Sāsanadhaja Sirīpavaradhammācariya, Aggamahāganthavācakaṇḍita,)

The Academy Senate is the highest governing body and includes four learned monks.

They laid down the rules and regulation for the Academy. The Senate is governed by;

1. Dr.U Ñāṇissara (MahādhammakathikaBahujanahitadhara, Aggamahāpaṇḍita, Aggamahāganthavācakaṇḍita, Aggamahāsaddhammajotikadhaja)

2. Dr.U Nandamālābhivamsa(Aggamahāpaṇḍita,
Aggamahāganthavācakapaṇḍita,)
3. Dr.U Paṇḍitavarābhivamsa (Aggamahāpaṇḍita,
Aggamahāganthavācakapaṇḍita,)
4. U MahosadhaPaṇḍita (Sāsanadhajadhammācariya,
Aggamahāganthavācakapaṇḍita)

The Senate is founded three main committees:

1. Executive Committee consists of thirty three learned monks graduate in Sāsanadhajadhammācariya degree. The responsibility of the Executive Committee covers all academic issue and works.

1. U Kovida (Dhammācariya, Diploma &
Aggamahāsaddhammajotikadhaja) President
2. Dr.Osadhasāra (Dhammācariya, MA. Ph.D
& Mahāganthavācakapaṇḍita) Vice-
President
3. Dr.Candāsiri (Dhammācariya, MA. Ph.D) Secrectry
4. Dr.Puṇṇobhāsa(Dhammācariya, B.Sc.MA. Ph.D) Vice-
Secrectry
5. Dr. Indak (Dhammācariya, MA. Ph.D) Member
6. Dr. Ariyadhamma (Dhammācariya,B.Sc MA. Ph.D) Member
7. Dr. Paṇṇājota (Dhammācariya, MA. Ph.D) Member
8. Dr. Velūriyañāṇa (Dhammācariya, MA. Ph.D) Member
9. Dr. Kittibala (Dhammācariya, MA. Ph.D) Member
10. Dr. Kumāra (Dhammācariya, MA. Ph.D) Member
11. Dr. Kevala (Dhammācariya, MA. Ph.D) Member
12. Dr. Sajjana (Dhammācariya, MA. Ph.D) Member
13. Dr. Aggadhamma (Dhammācariya, MA. Ph.D) Member
14. U. Sihañāna (Dhammācariya, MA. Ph.DThesis) Member
15. U. Paññāsiha (Dhammācariya, MA. Ph.DThesis) Member
16. U kesara (Dhammācariya, B.A) Member
17. U Sundara (Dhammācariya, M.A) Member
18. U Setṭhila (Dhammācariya, M.A) Member
19. U Paññobhāsa (Dhammācariya, M.A) Member
20. U Sāsana (Dhammācariya, M.A) Member
21. U Sāgara (Dhammācariya, M.A) Member
22. U Kavidhaja (Dhammācariya, M.A) Member
23. U Nāyaka (Dhammācariya, M.A) Member

24. U Sucarita (Dhammācariya, M.A)	Member
25. U Issariya (Diploma, B.A M.A)	Member
26. U Dhammācāra (Diploma, M.A)	Member
27. U Indācariya (Dhammācariya, M.A)	Member
28. U Paññāseṭṭha (Dhammācariya, M.A)	Member
29. U Sutācāra (Dhammācariya, M.A)	Member
30. U Teja (Dhammācariya, M.A)	Member
31. U Kuṇḍala (Dhammācariya, M.A)	Member
32. U Ukkam̐sa (Dhammācariya, M.A)	Member
33. U Khemācāra (Dhammācariya, M.A)	Member

2. Final Committee-The responsibility of this committee is to cover all financial affairs included fund raising maintenance of funds and balancing of records.

3. The Senate founded ten departments:

1. Department of Buddhism
2. Department of Religion
3. Department of History
4. Department of Pāli and Literature
5. Department of English
6. Department of Meditation
7. Department of Philosophy
8. Department of Research
9. Department of Compilation
10. Department of Printing and Publications

The Department of Research and Compilation are the most important for the Tipiṭaka Romanization project. Now for this project three additional stages of an editorial board have been systematically formed.

1. First Editorial Board is called Mūlavisodhaka Board.

- 1.U kovida (Department of Compilation and Research)
- 2.U Paṇḍitadhazālam̐kāra (Department of Compilation and Research)
- 3.U Kumudālam̐kāra (Department of Compilation and Research)

1. Second Editorial Board is called Paṭivisodhaka Board.

- 1.U kovida (Department of Compilation and Research)
- 2.U Paṇḍitadhazālam̐kāra (Department of Compilation and Research)
- 3.U Kumudālam̐kāra (Department of Compilation and Research)

1. Third (Final) Editorial Board is called Osānasodheyya Board.

1. Dr. Nānissar (Chairman)
2. Dr. Nandamālābhivaṃsa (Rector & Secretary)
3. Dr. Paṇḍitavarābhivaṃsa (Registrar)
4. U Mahosadhāpaṇḍita (Administrator)
5. Dr. Osadhasāra (Vice- President)

The purpose of the boards is to propagate the Buddha's teachings in its purest form and to make sure that the transliteration of the Tiptaka in English Romanization characters is precisely completed.

Introduction

In 623 B.C, Siddhattha Gotama was born. He achieved the supreme status of the Buddha at the age of 35. He left the luxurious life as a prince in search of the truth and attained Nibbana in 543 B.C, at the age of 80. During His lifetime of 45 years, the Fully Enlightened One, the Buddha, He incessantly went on tour teaching Sutta, Abhidhamma and Vinaya to all men and gods. During the 45 years of his lifetime, the Lord of Buddha visited the north-eastern part of India known as the Middle Region (Majjhimadesa).

Sutta forms the guiding light for daily practice. Abhidhamma contains Buddhist philosophy and psychology. Vinaya includes the principles, laws and disciplines for monastic life.

Long after the Lord Buddha left our world, the Dhamma Sutta, Abhidhamma and Vinaya still exist as a guidance for mankind. As long as we have them, we can be assured that we still have our Lord Buddha with us. The Lord Buddha taught what was right and wrong for the benefit of all mankind.

To Prevent our sorrow and misery and to attain peace and tranquillity, He taught the practice of Dhamma i.e. Sutta. Vinaya was taught for discipline and the tranquil co-existence of fellow human beings and to promote the level of penetrative wisdom into the ultimate reality. He taught us the Abhidhamma.

The above three major teachings are collectively known as “The Three Pitakas”. Thus, the Pitakas have become our teacher, our mentor and the Lord Buddha himself. In fact, they are likened to the invisible presence of our Lord Buddha. Therefore, those who hold the Lord Buddha in high esteem need to be well versed with the three Pitakas.

Three months after the Parinibbana (demise) of the Buddha, the First Council was held in Rajagaha. The convention was attended by 500 supreme monks who had attained Patisambhida. Ashin Maha Kassapa was the leader. He expounded on three major points as follows:

- (1) Those teachings (Dhamma and Vinaya) that the Lord Buddha had not taught should not be offered by monks.
- (2) Those teachings (Dhamma and Vinaya) that the Lord Buddha had taught should not be deleted, added nor edited by monks.
- (3) Those teachings (Dhamma and Vinaya) that the Lord Buddha had taught should be followed by monks.

Thus, the knowledge, belief and practice that strictly followed the Dhamma and Vinaya of the Lord Buddha were known as Theravada, which means school or teaching of the elders.

The Second Council was held in 100 B.E. in Vesali and was attended by seven hundred monks. The leaders were Sabbakami Thera and Yasa Thera.

The Third Council took place in 236 B.E. in Pataliputta and was attended by one thousand monks. The leader was Tissa Thera.

The first, second and third conventions were held in India and were attended by Indian monks only, who were all Arahats.

The Fourth convention was held in Sri-Lanka in 540 B.E. and was attended by five hundred monks. Dhammarakkhita was the leader. The difference between the previous conventions and this convention was that the monks had put the Tipitaka in writing on Palm leaves.

In 2400 B.E the Fifth ceremony was held in Mandalay in Myanmar, was attended by 2400 monks, and led by Jagara Thera. The outstanding fact was that there was no Sangayana for 2000 years between the Fourth and Fifth Councils. During the Fifth convention the three Pitakas were written on marble slabs. It filled 729 marble slabs, each measuring six feet into four feet.

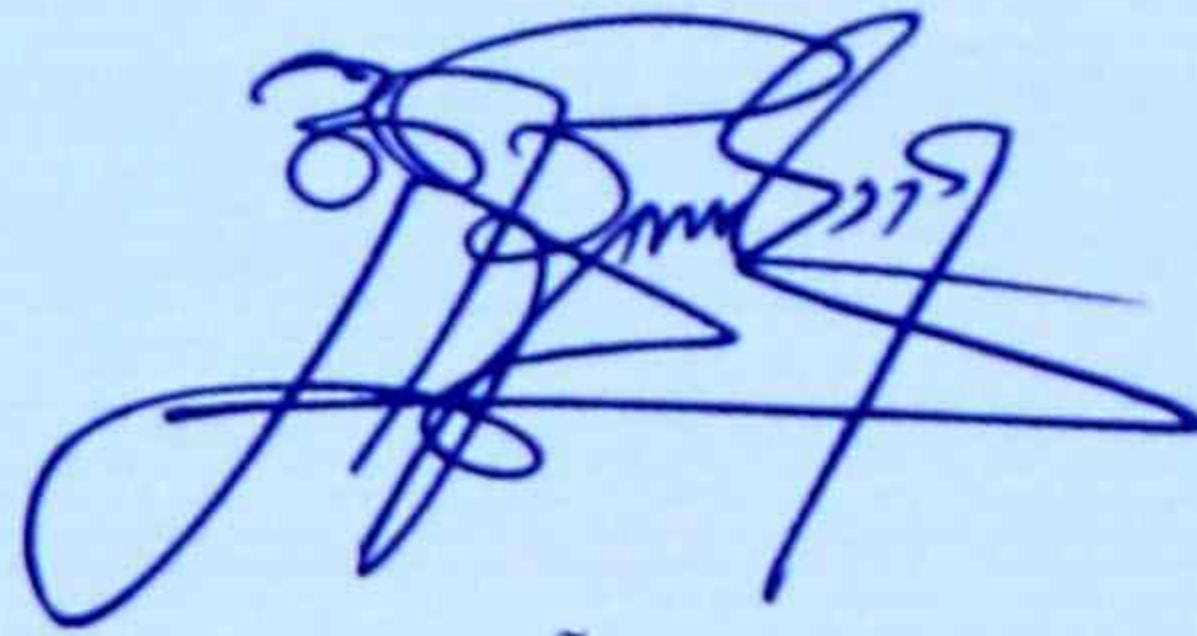
The Fourth Convention was conducted by Sri-Lankan monks only, and the Fifth one was conducted by Myanmar monks only. The Peculiar feature of the Sixth Convention was unamously participated by learned monks from five Theravada countries and even from some Mahayana countries.

Most of the present day literature that attempts to explain the Buddha's teachings are merely the interpretation of various authors and therefore they are secondary sources to the profound teaching. It is a great loss for those who have not really tasted the genuine the essence of " Authentic Teaching" .

Therefore, the Sitagu International Buddhist Academy has made its effort to romanise and translate the Authentic Three Pitakas of the Sixth Convention and disseminated them worldwide for benefit of those who really want to know the essence of the Dhamma.

Sabbadanam dhammadanam jinati.

May the knowledge, belief and practice of the truth shine forth in every corner of our world.



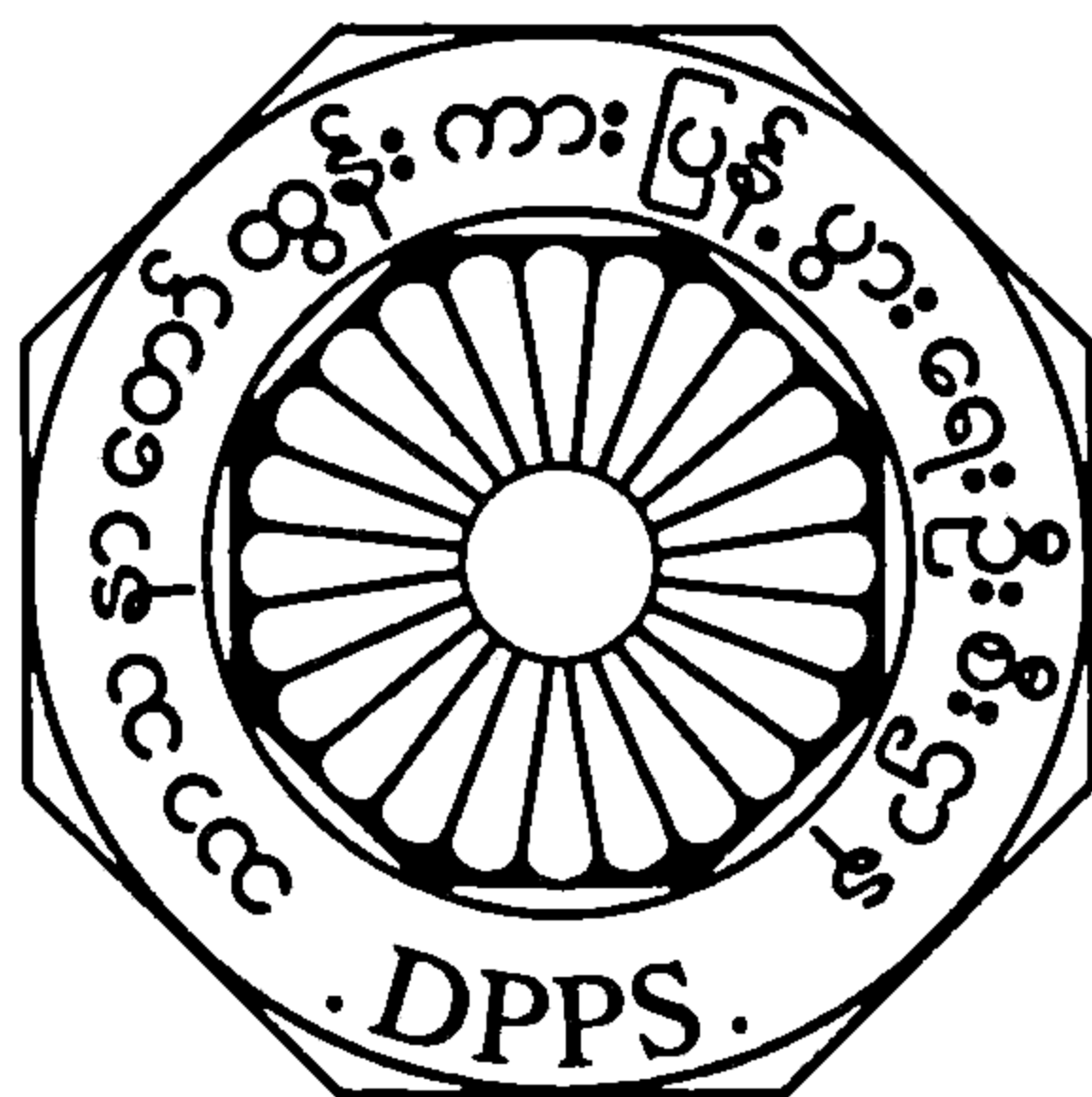
Ashin Nāṇissara

Mahadhammakathika bahujanahitadhara
Aggamahāsaddhammajotikadhaja, Aggamahāpanḍita
Chancellor
Sītagū International Buddhist Academy
Sagaing, Myanmar

Suttanta Piṭaka
DĪGHA NIKĀYA
LONG DISCOURSES OF THE BUDDHA
A TRANSLATION OF
MAHĀ VAGGA

Translated by

U KO LAY



Edited by

The Editorial Committee
Department for the Promotion and
Propagation of the Sāsana

YANGON, MYANMAR

B.E. 2551

M.E. 1369

C.E. 2007



SAYAGYI U KO LAY (Zeyar Maung)

- Date of birth : 23 - 8 - 1913
- Place of birth : Sagaing
- Parents : U Ba Kaung and Daw Tin
- (1) Education : Early Years:
Attended Government High School, Sagaing, and Intermediate college Mandalay and University College, Rangoon (Yangon).
- Graduation : B.Sc. Honours (Chemistry) 1934.
- (2) Post.graduation : State Scholar (1936 - 1942). London University, M.Sc. (London). AIC. D.I.C (ii) Cornell University and Columbia University 1950 - 1956 to study administration of Universities and colleges.
- Post. feld : University college, Mandalay 1947 later.. Vice Chancellor, Mandalay University. Also served at Information Dept. before He joined Education dept. in 1947.

Literary Works : He started writing short articles and poems in Magazines and Newspapers using the pen names of “Myo Chit Maung, Thaikpan Maung, Zayar Maung”. In 1945 he wrote a short play called “The White Paper” a brief history on politics. He also wrote an article entitled “King Thibaw and New York Times in 1965; and this book was reprinted for a second time in 1990. Sayagyi was the recipient of Sarpay Beikhman literary award for three consecutive years, starting with the first year of the inception of this translation award.

Starting from the year 1963, Sayagyi began writing articles books on religion. Thus, he produced a book entitled “The Buddha’s Teaching compiling Sayagyi U Ba Khin’s lectures. This book was written Burmese. He also translated into English, the Dhammacakka-pavattana Sutta and Anattalakkhana Sutta written by the Mahasi Sayadaw in Burmese. He also wrote a book called “Guide to Tipitaka”. This book was published by the Burma Pitaka Association Rangoon, in 1986.

Finally, Sayagyi, in Collaboration with U Tin Lwin, Retired professor of Pāli, translated into English the six volumes of “The Great Chronicles of the Buddha” written by the Most Venerable Mingun Sayadaw, Bhaddanta Vicittasārābhivaṃsa. At the time he was also giving lectures on Promotion and Propagation of the Sāsanā, at the State Pariyatti Buddhist University. In 1995 he received the Pakokku U Ohn Pe literary award for life.

The Sayagyi expired on 15th june, 2003.

FOREWORD

It is with great pleasure that we now present to our readers a translation of the Māhāvagga, the second book from Dīgha Nikāya, the collection of long Discourses of the Buddha. There are ten suttas in this book. Of the ten, three suttas were included in the “Ten Suttas from Dīgha Nikāya” published by the Myanmar Piṭaka Association in 1984. The present book covers all the ten suttas from Māhāvagga.

We sincerely hope that this book will be received with warmth and pleasure, from all readers, at home and abroad.

(SANN LWIN)

Director-General

Department for the Promotion
and Propagation of the Sāsanā.

Dated November, 2004

I N T R O D U C T I O N

Mahāvagga of Dīgha Nikāya

Mahāvagga is the second book from Dīgha Nikāya, the Collection of Long Discourses of the Buddha. There are ten discourses in this book (Vagga) they are, Mahāpadāna Sutta, Mahānidāna Sutta, Mahāparinibbāna Sutta, Mahāsudassana Sutta, Janavasabha Sutta, Mahāgovinda Sutta, Mahāsamaya Sutta, Sakkapañha Sutta, Mahāsatipaṭṭhāna Sutta and Pāyāsi Sutta. Of these ten suttas, Mahānidāna Sutta, Mahāparinibbāna Sutta and Mahāsatipaṭṭhāna Sutta were included in the “Ten Suttas from Dīgha Nikāya, the first book published by the Myanmar Pitaka Association in 1984. The present book will cover all the ten suttas from the Mahāvagga including the above three.

(1) Mahāpadāna Sutta (Great Life-histories of the Past Buddhas)

This discourse was given by the Buddha while residing at the Jetavana monastery to a large number of bhikkhus, in connexion with the knowledge of past existences, Pubbenivāsañāna. On learning that the bhikkhus were keen to hear about this knowledge of past existences from him, the Bhagavā delivered this discourse containing the great life-histories of the past Buddhas, which he recollected with his Supernormal Psychic Power.

The Bhagavā first gave a brief account of the life-histories of the Seven Buddhas that had arisen in the world at various world-cycles. He vividly recollected and clearly presented their names, the world-cycle in which they arose, their lineage (Class and Clan), their life-span, the names of their parents, the country in which they were born, the Bodhi tree where they attained enlightenment, their Chief disciples and the number of assemblies of disciples held during thier life-time. All these facts are given in the text. Only a few interesting and significant facts will be mentioned here. First, concerning the time of the appearance of the Buddhas, In the ninety-first world-cycle counting back from the present one, the Buddha

Vipassī arose in this world. Then, in the thirty-first world-cycle, counting back from the present one, the Buddhas Sikhī and Vessabhū arose in this world. Finally, in the present Badda world-cycle, the Buddhas Kakusandha, Koṇāgamana, Kassapa and Gotama Buddha arose one after the other at long intervals of time. The difference in the length of their life-spans is also interesting and significant. Since the Buddhas arose in the world only at very long intervals at different periods of time, their life-spans also varied. Thus, the life-span of Vipassī was eighty thousand years, that of Sikhī was seventy thousand years, that of Vessabhū was sixty thousand years, that of Kassapa was forty thousand years, that of Koṇāgamana was thirty thousand years, that of Kakusandha was twenty thousand years and that of Gotama Buddha was only up to a hundred years, or a little more than a hundred years.

After giving a brief sketch of the life-histories of the past Buddhas, the Bhagavā left the assembly of the bhikkhus. Later in the evening, there was a second meeting of the Bhagavā with the bhikkhus. There at that meeting, the Bhagavā gave a full account of the life of Buddha Vipassī, starting from the time of conception in his mother's womb, his birth, the bodily marks of a great man on him, his seeing the great omens (i.e., an old man, a sick man, a dead man and, a recluse), the renunciation of wordly life, to the time of attainment of Enlightenment, setting the wheel of the Dhamma and delivering discourses to human beings and to the brahmās in the Brahmā realms etc. Then, the Bhagavā briefly related facts about the remaining Buddhas, including himself, the Gotama Buddha.

Thus, the Bhagavā, with his knowledge of past existences related all relevant facts about the past Buddhas. This sutta is therefore a great life-history of the Buddhas (Buddhā-padāna); as such it is also referred to as "sutta rājā."

(2) Mahānidāna Sutta

This discourse was given by the Bhagavā, while he was staying at the market town of Kammāsadhamma in the country

of Kuru. The subject of the discourse was the Doctrine of Dependent Origination, Paṭiccasamuppāda. The Bhagavā delivered this discourse in response to a statement made by the Venerable Ānanda. The Venerable Ānanda had addressed the Bhagavā thus: “Venerable Sir, wonderful it is! Unprecedented it is! This doctrine of Paṭiccasammuppāda is not only deep and profound, it also has the signs or symptoms of being deep and profound. But to my mind it seems to be evident and fathomable.” The Bhagavā then told him not to say so and delivered this discourse on Dependent Origination specifically to the Ven. Ānanda. The Bhagavā said, “Ānanda, because of lack of proper understanding and penetrative comprehension of this doctrine, the minds of these beings are in a state like that of a snarled skein of yarn, or that of a blighted, matted bird’s nest or that of Munja grass or Pabbaja grass, and are unable to escape from the miserable, ruinous realms of existence (apāya), or to escape from the round of existences. (Samsāra).

In this discourse the Bhagavā expounded the Doctrine of Paṭiccasamuppāda in detail. He also explained to his audience the deep and profound nature of the doctrine. This doctrine is deep and profound in four ways or aspects. First, it is deep and profound in its meaning (aṭṭhagambhira); the usage of Pāli language and the dhamma itself are deep and profound (dhamma gambhira); Presentation of the doctrine is also profound (desanā gambhira); the facts laid down in the doctrine are deep and profound, and should be known penetratingly and comprehensively as they lead one to Nibbāna (Paṭivedha gambhira).

The Doctrine of Dependent Origination (Paṭiccasamuppāda)

This doctrine is an analysis of the nature of existence, an exposition of causes of phenomena. Thus, it shows if such and such a cause is present such and such an effect will follow; if these causes are absent these effects will not arise. It may also be noted that the cause of a particular phenomenon or condition, is itself the effect of some other phenomenon or condition. The well-known sequence of the doctrine usually starts with ignorance thus: “Because of ignorance (avijjā) of

the Four Ariya Truths, Volitional actions (Samkhāra) good or bad, in deed, word and thought, were done by beings in the past existences. Because of their actions, they become in the present existence human beings, devas and brahmās (with consciousness, viññāna, mind and body, nāmarupa, six sense-bases, Saḷāyatana, contact of sense organs with sense objects, phassa, sensation or feeling, vedanā). And these, beings take pleasure in, long for, crave for things or for existences itself (taṇhā); they cling to them (upādāna). Because of this craving and clinging, they perform good or bad volitional actions again in their present existence (Kammabhava). Because of these actions they again will be reborn in the next existence (jāti), will undergo old age and death (jarā-maraṇa); thus suffering the whole gamut of dukkha. In this sequence, past, present and future existences are linked together by this doctrine, showing how the round of existences goes on and how through severing the cyclic chain, the round of existences can be escaped from.”¹

The above sequence is as given in the Bodhi Sutta, Udāna Pāli, Khuddaka Nikāya, in the form in which the doctrine is discovered and contemplated by successive Buddhas. In the Mahānidāna Sutta, the sequence starts with the question” what is the cause of ageing and death.”

The latter part of the discourse deals with views on Self, ego, etc (atta) the practice of Insight Meditation (Vipassanā), and various stages of release (vimokkha) from moral defilements.

(3) Mahāparinibbāna Sutta

Mahāparinibbāna Sutta, the third in the Mahāvagga of Dīgha Nikāya, is strictly speaking, not just a discourse. In fact, it is a narrative account of the last year in the life of the Buddha, built around events leading to his realization of

1. Quotation from the article “comments on salient points in the Mahānidāna Sutta” by U Myo Min in the book: “Three fundamental concepts and comment on Salient Points in each Sutta” a companion book to “Ten Suttas from Dīgha Nikāya.”

Parinibbāna. This Sutta is the longest discourse of the Dīgha Nīkaya and is divided into six portions. In the text, there is a detailed account of the last journey of the Buddha, starting from Rājagaha and ending in Kusināra, the place where he realized Parinibbāna. On the way, the Bhagavā stopped at many places and delivered discourses dealing with fundamental and important aspects of his teaching. Some examples of the Buddha's discourses are given below.

Some Important Discourses

(a) Discourse on Factors of Non-decline (Apariya-hāniyadhamma) of Kings and Princes

The Buddha delivered this discourse on the eve of his last journey, while residing at Rājagaha. The sutta opens with the Chief minister of Magadha, Brahmaṇa Vassakāra coming to see the Bhagavā and informing him about King Ajātasattu's intention to attack and annihilate the Vajjī Princes. By way of answer, the Bhagavā delivered the above discourse. The seven factors of non-decline of kings and princes are based on harmony and unity among them, their respect, esteem and veneration towards their elders, towards their shrines, their taking good care of the arahats and restraint from molesting women and maidens. In conclusion, the Bhagavā said, "Brāhmin, so long as these seven factors of non-decline endure among the Vajjī Princes and so long as the Vajjī Princes observe and apply these seven factors thoroughly, the furtherance of their prosperity, their welfare, is to be expected, not its decline."

By this, the chief minister of Magadha, understood that there was no possibility of King Ajātasattu of Magadha, son of Queen Vedehī, overcoming the Vajjī Princes in battle. Then, the minister and his party took leave of the Bhagavā and left.

(b) Discourse on Factors of Non-decline of Bhikkhus

After the departure of the chief minister of Magadha and his party, the Bhagavā delivered the above discourse, "Factors of Non-decline of Bhikkhus" to the community of bhikkhus, who were gathered in the assembly hall in Rājagaha. Here, the Bhagavā expounded six sets of seven factors of non-decline of

bhikkhus. These factors are based on harmony and unity among the community of bhikkhus, on abandonment of sensual pleasures and sense desires, having conviction (saddhā) in the Buddha, Dhamma and Saṃgha, having a sense of shame and sense of fear to do evil (hiri and ottapa); cultivation of mindfulness, cultivation of perception of impermanence, suffering and non-self, cultivation of perception of cessation (nirodha) and cultivation of loving-kindness (metta). About these factors also, the Bhagavā said “so long as these factors endure and so long as the bhikkhus observe and apply these factors thoroughly, the furtherance of their (spiritual) progress is to be expected, not its decline.

(c) Discourse on Morality, Concentration and Wisdom (Sīla, Samādhi, Paññā)

This discourse was expounded while the Bhagavā was sojourning at the Gijjhakuta hill in Rājagaha. This discourse was repeated by the Bhagavā, at many places during his historic journey to Kusināra. The gist of the discourse is as follows: “Such is Sīla, Morality, such is Samādhi, Concentration; such is Paññā, Wisdom, Samādhi when based upon Sīla is rich in result and of great effect. The mind when developed through Paññā is thoroughly liberated from the Āsavas, viz. Kāmāsava, Bhavāsava and Avijjāsava.”

(d) Exposition of the Four Ariya Truths

The exposition of the Four Ariya Truths was made by the Bhagavā during his stay at Koti Village. With reference to the above, the Bhagavā said to the bhikkhus: “Bhikkhus it is through not having proper understanding and penetrative comprehension of the Four Ariya Truths as they really are that I as well as yourselves have had to go incessantly through this long stretch (of Saṃsāra, round of existences), that we have had to go through one life after another continuously.

Later, the Bhagavā said, “Bhikkhus, I have properly understood and penetratingly comprehended the Four Ariya Truths as they really are and the bhava taṇhā, craving for

existence, which is like a rope dragging one to renewed existence, has been rooted out ... Now, there will be no more rebirth.”

(e) Exposition of the “Mirror of Wisdom” (Dhammādāsa)

The exposition of the Mirror of Wisdom was made by the Bhagavā during his stay at Nātika village. The villagers wanted to know the destinations of their departed ones and came to ask the Bhagavā. But, if the Bhagavā were to be approached every time a person dies, and asked about the matter (i.e., destination or next existence of that person) it would only be tiresome for him. So the Bhagavā expounded this discourse on ‘Mirror of Wisdom’ i.e., Mirror of Magga Insight.

With this “Mirror of Wisdom” the ariya disciple will be able to assess and say of himself that he has become a Sotāpanna, who is not liable to fall into realms of misery and suffering, that he is assured of a good destination, and of attaining (the three higher levels of Insight, culminating in) Enlightenment.

(f) On being One’s Own Firm Support (Attadīpadhamma)

This famous exhortation was given by the Bhagavā while he was spending his last residence period of the rains (Vassa) at Veluva village near Vesāli. By that time, the Bhagavā was quite ill. But the Bhagavā warded off his illness by effort (of vipassanā bhavana and abided in the life-sustaining phala-samāpatti. The Bhagavā’s illness subsided; he made the resolution that he would live for the next ten months free of severe illness which would result in death. He thereby postponed for ten months the time of his final passing away (parinibbāna). During this period, the Bhagavā made some memorable statements and important exhortations. Here are some examples:

(i) “Ānanda, I have set forth the Teaching without any distinction of inner or outer doctrine. The Tathāgatas, Ānanda, in (the matter of their Teaching) do not hold any secret in the closed fist of a teacher, (i.e., do not keep back anything).”

(ii) Ānanda, I am now frail, old, aged, far gone in years,

and in the last stage of life. I have reached the eightieth year. Just as, Ānanda, a worn-out old cart is held together merely by bindings and repairs, so the body of the Tathāgata is held merely by (the force of) Phala-Samāpatti.”

(iii) “Therefore, Ānanda let yourselves be your own firm support, and let yourselves and not anyone or anything else, be your refuge; let the Dhamma, the Teaching, be your own firm support, and let the Dhamma, and not anything else, be your refuge.”

The Bhagavā has also shown how a bhikkhu disciple can make himself his own firm support, how he can make the Dhamma his own firm support and refuge. The way to do it is to practice Steadfast Mindfulness., i.e to keep one’s mind steadfastly on the body (Kāya), on sensation (Vedanā), on mind (Citta), and on the Dhamma with diligence, comprehension and mindfulness.

(g) Thirty-seven Elements of the Perpetuation of the Teaching (Bodhipakkhiya Dhamma)

While the Bhagavā was staying at the pinnacled hall of Mahāvana forest, all the bhikkhus staying in Vesāli were summoned to gather in the assembly hall. To this assembly of bhikkhus the Bhagavā said to this effect, “Bhikkhus, you should thoroughly learn, pursue, cultivate and continually practise the doctrine which I have perceived through Magga Insight and which I have expounded to you. If you do so, the Teaching will endure long and will remain established for a long time, for the welfare and happiness of mankind, for the sake of the world, for the benefit, well-being and happiness of devas and men.”

The doctrines referred to here are, the four Methods of Steadfast Mindfulness (Satipaṭṭhāna), the four Supreme Efforts (Sammappadhāna), the four Bases of Psychic Potency (Iddhipāda), the five Faculties (Indriya), the five Powers (Balas), the seven Factors of Enlightenment (Bojjhaṅga), and the Ariya Path of

Eight Constituents (Ariya Aṭṭhaṅgika Magga).

(h) Discourse on four Great Authorities (Mahāpadesa)

The Bhagavā delivered this discourse while he was staying at the town of Bhoga. This was after the Bhagavā's decision to give up life-sustaining mental process. Earlier, while at the Cāpāla shrine the Bhagavā had decided mindfully and deliberately to give up the life-sustaining mental process by not re-entering into phalasammāpatti, after three months. In this discourse, the Bhagavā gave directives for deciding the authenticity of statements attributed to the Buddha. He told the bhikkhus that such statements (words and phrases should not be (immediately) received with approval nor should they be (immediately) rejected with scorn. Without approval or rejection, those words and phrases attributed to the Buddha should be carefully noted and should be collated with the sutta and examined in the light of the Vinaya.

Last Days of the Tathāgata

Even on his death-bed, the Bhagavā continued to give instruction, answered questions and also received Subhadda, the wandering ascetic to help him find a solution to a problem. To Ānanda, the Bhagavā pointed out the four places arousing apprehension of the nature of impermanence. The four are: Lumbinī, the place where the Tathāgata was born; Mahābodhi, the place where the Tathāgata attained Supreme Enlightenment; Migadāyavana, the place where the Tathāgata set the Wheel of Truth (Dhamma) rolling (i.e, expounded the Dhammacakkapavattana discourse); and Kusināra, the place where the Tathāgata passed into the ultimate peace of Anupādisesa Nibbāna, which is the complete cessation of all the five khandhas.

The Bhagavā also answered the question put up by the Venerable Ānanda; such question as how to conduct oneself with regard to women; what should be done to the body (the remains) of the Tathāgata, etc.

Subhaddā, the wandering ascetic while staying at Kusināra heard that the parinibbāna of Samaṇa Gotama would take place on that day in the last watch of the night and he felt that

somehow, he must see the Bhagavā to remove an uncertainty regarding the true doctrine. The Bhagavā discoursed to him on the True Doctrine (Dhamma) containing the Ariya Path of Eight Constituents. Subhaddā was delighted and rejoiced at what the Bhagavā said. He took refuge in the Buddha, the Dhamma and the Saṃgha; he also asked to be admitted and was admitted to the Order as a bhikkhu. This, indeed, is a selfless and benevolent act on the part of the Bhagavā.

Last Words of the Tathāgata

On the eve of his passing away (parinibbāna) the Bhagavā said to the Venerable Ānanda: “Do not think, ‘The Doctrine is bereft of the Teacher of the Doctrine; our Teacher is no more.’ Ānanda, the Doctrine and Discipline I have taught and laid down to all of you will be your Teacher when I am gone.”

The Bhagavā also addressed the bhikkhus thus: “O Bhikkhus, if any bhikkhu should happen to have any uncertainty or perplexity regarding the Buddha, the Dhamma or the Saṃgha or Magga or the Practice, then bhikkhus, ask (me) questions. Do not let yourselves feel regret later with the thought that even though our Teacher was (with us) in our very presence, we were not able to ask him questions personally in return. This invitation for questions was repeated three times but the bhikkhus were silent.

After thus ascertaining that there was no uncertainty or perplexity in the community of bhikkhus, regarding the Buddha, or the Dhamma, or the Saṃgha, or Magga, or the Practice, the Bhagavā spoke these famous last words. O Bhikkhus, I say this now to you: “All conditioned and compounded things (Saṅkhārā) have the nature of decay and disintegration. With mindfulness endeavour diligently (to complete the task).”

The Passing Away (Parinibbāna) of the Tathāgata

Then, as the assembled bhikkhus, princes and the people paid homage to him with deep reverence and veneration, the Tathāgata passed away, realizing Nibbāna, Sakka, King of the

devas, the devas and the brahmās also came to pay homage to the Tathāgata. Afterwards there were the last rites; the body of the Tathāgata was treated in the same way as was done to the remains of a Universal Monarch. Then, the relics were distributed and relic-stupas were raised in reverence to the Tathāgata.

(4) Mahasudassana Sutta

This discourse was given to the Venerable Ānanda by the Bhagavā while he was lying down on his death-bed in the Sal Grove of the Malla Princes. Earlier, the Venerable Ānanda has implored the Bhagavā not to realize Parinibbāna in this insignificant, barren, provincial small town of Kusināra. The Bhagavā stopped him and told the Venerable Ānanda about the former grandeur of Kusināra. Kusināra in olden times was known as Kusavatī; it was the capital of Universal Monarchs. Of those Universal Monarchs, King Mahāsudassana was the most outstanding. In the text, there is a long description of the seven treasures and of the life of King Sudassana. King Sudassana ruled his country righteously and was loved and cherished by brahmins and householders alike. This king, by practising and attaining the four jhānas and having cultivated the four sublime states of mind (brahmavihāra), and abandoned all attachments was reborn in the Brahma realm after death.

At the end of the Sutta, the Bhagavā revealed that he himself was King Mahāsudassana. He told the Venerable Ānanda that he recollected having cast off the body in this place (Kusināra) six times. In all those six times, it was as a Universal Monarch, Righteous Ruler ruling by the principles of righteousness, Ruler of the four island continents and endowed with the Seven Treasures. This is the seventh (and last) casting off of the body. After having said this the Bhagavā uttered the following in conclusion.

“All conditioned things (Sankhāra), are indeed, impermanent, arising and decay being inherent in them. Having come into existence, they decay. Their (ultimate) cessation (i.e., the realization of

Nibbāna) is blissful peace.”

(5) Janavasabha Sutta

This discourse was given by the Bhagavā, on his last jounery, at the brick monastery in Nātika village. The Venerable Ānanda wanted to know the destinies (places of rebirth) of lay disciples who had died from the country of Magadha. The Bhagavā told the Venerable Ānanda about the innumerable number of persons who have died in Magadha getting to the deva world by virtue of their faith and conviction in the Buddha, the Dhamma and the Saṃgha. This information was given to the Bhagavā by Janavasabha Deva, who was formerly, King Bimbisāra. This deva also told the Bhagavā about regular assemblies of devas being held at Sudhamma hall in Tāvatisā deva realm, where the Dhamma was taught by Sanaṅkumāra Brahmā to the assembly of Tāvatisā devas and the same being taught by the deva king, Vessavaṇa to his own assembly. The dhamma taught there are, the Bases of Psychic Power (Iddhividha) the Attainment of three opportunities (i.e. attainment of bliss of jhāna, magga and phala); the four Methods of Steadfast Mindfulness, and the seven Associates of Concentration viz, Right View, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort and Right Mindfulness.

(6) Mahāgovinda Sutta

This discourse was given by the Bhagavā at Gijjhakutta hill in Rājagaha. While the Bhagavā was residing at Gijjhakutta hill, Pañcasikha, a gandhabba deva came to see the Bhagavā and reported to him about the deva assembly where Sanaṅkumāra Brahmā taught the dhamma as shown by Mahāgovinda, the Bodhisatta. The Buddha pointed out to him that Mahāgovinda was none other than himself. He also pointed out that the dhamma he taught his disciples then as a Bodhisatta could only lead them to companionship with the Brāhma in the Brāhma realm. He also said that, now as he has attained enlightenment, the dhamma taught by him as the perfectly Self-enlightened Buddha is conducive to disgust with the five khandhas, to abandonment of attachment, to cessation of dukkha, to calmness due to extinction of defilements, to attainment of the four

Maggas and Phalas and the ultimate perfect bliss of Anupādisesa Nibbāna.

(7) Mahāsamaya Sutta

This discourse was delivered by the Bhagavā in the Mahāvana forest, near Kāpilavatthu, in the country of the Sakyans. The devas and brahmas from ten lokadhātus, each containing a thousand cakkavalas gathered and came to pay homage to the Bhagavā and the community of bhikkhus, who were all Arahats. The Bhagavā announced the names of those devas and brāhmas to his bhikkhu disciples in regular order.

(8) Sakkapañhā Sutta

The Bhagavā was staying at the Indasāla cave near Rājagaha in the country of Magadha. Sakka, King of the devas came to see the Bhagavā, accompanied by Pañcasikha, the gandhabba deva and many other Tāvatisā devas. After getting permission from the Bhagavā to ask question, Sakka asked this question: “Why amongst devas, human beings and other groups of beings there are hatred, violence, enmity and distress although they wished to live without them?” The Bhagavā explained to him that this was on account of envy and stinginess (issā and macchariya). He further explained that envy and stinginess are caused by likes and dislikes (pīya, appiya), which in turn are caused by desire (chanda). The origin of desire is initial application of the mind (vitakka) which in turn has its origin in the group of perception that prolongs Saṃsāra, the round of existences (papañca-saññā-sankhā).

After answering the above, the Bhagavā showed Sakka and his company of devas, a course of practice leading to Nibbāna, wherein the group of perception that prolongs Saṃsāra ceases. Sakka was delighted and very much satisfied with what the Bhagavā had said. He no longer had any doubt or uncertainty regarding the dhamma taught by the Bhagavā.

Sakka attained the clear and undefiled Eye of Dhamma (Dhamma Cakkhu) which perceives whatever has the nature of arising, has the nature of cessation. In the other eighty-thousand devas also, the Dhamma Cakkhu arose.

(9) Mahāsatipaṭṭhāna Sutta

This discourse was delivered by the Bhagavā while he was staying at the market town called Kammāsadhamma in Kuru country. It is one of the most important discourses on doctrine and practice of the dhamma. The discourse opens and also ends up with the following passage: “Bhikkhus, this is the one and only way for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress, for attainment of the noble (ariya) Magga, and for the realization of Nibbāna. That (only way) is the practice of the four Methods of Steadfast Mindfulness, Satipatthāna.” This briefly states the advantages or benefits to be gained from the practice of mindfulness meditation.

The four Methods of Steadfast Mindfulness are keeping one’s mind steadfastly on the body (Kāya), on sensation (Vedanā), on the mind (Citta), and on the dhamma. There are fourteen ways of contemplating the body, nine ways of contemplating sensation, sixteen ways of contemplating the mind and five ways of contemplating the dhamma. The discourse ends with a definite assurance of beneficial results; Arahatsip in the very existence or if there yet be any trace of clinging left, the state of an anāgāmi within seven years, seven months or seven days.

(10) Pāyāsi Sutta

This discourse was given by the Venerable Kumāra Kassapa, a disciple of the Buddha at Setabya town in the country of the Kosalans to Pāyāsi, Governor of Setabya town. Governor Pāyāsi held the view that “there is no other world, that there is no rebirth of beings after death, that there is no fruit or resultant

of good or bad deeds.” The Venerable Kumāra Kassapa made him see that his view was quite wrong and showed him the Right Path, illustrating his teaching with numerous similes or examples. His first example to illustrate the existence of other worlds was the example of the moon and the sun. His next example was that of a thief; this example was given to illustrate that there is fruition and resultant of good and bad deeds. That man was severely punished, for offences and crimes committed by him. Other examples given included a man in an excreta pit, a man born blind, a pregnant Brahminī woman, a red-hot ball of iron, a dream, etc. All these examples were given with a view to correcting the wrong view of Governor Pāyāsi. Eventually, Pāyāsi gained the Right View (Sammā Ditthi) and took refuge in the Buddha, the Dhamma and the Saṅgha.

Then, the Venerable Kumāra Kassapa made an exposition on suffering, where he dealt with offerings in which oxen, goats, pigs and fowls were slain. Such practice is that of the holders of Wrong view and not of holders of Right view. In conclusion, the Venerable Kumāra Kassapa pointed out the right way to make offerings. The right way to make offerings is as follows: “Give offerings with due respect, give with your own hands; give with enthusiasm, do not give as if discarding them.” Only such offerings are of great benefit and of great advantage.

Thus, the Buddha has taught the Dhamma in various ways for the welfare and benefit of all beings, especially of mankind, and for the perpetuation of his Teaching. He has taught the Dhamma even with his last breath from his death-bed. It is our duty to follow his instructions closely and respectfully and to be always mindful of these last words of the Buddha.

“All conditioned and compounded things (Saṅkhāra) have the nature of decay and disintegration”. With mindfulness endeavour diligently (to complete the task).”

May the Buddha's Teaching
Shine forth like the radiant Sun.

The Editorial Committee
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**Namo Tassa Bhagavato Arahato
Sammāsambuddhassa**

**Homage to The Blessed One, The Arahāt,
The Fully-Enlightened Buddha.**

I. MAHĀPADĀNA SUTTA
DISCOURSE CONTAINING THE GREAT LIFE-
HISTORY

Discussion on Knowledge of Past Existences
(Introduction)

1. Thus have I heard,

At one time the Bhagavā was residing at the Kareri-tree cottage¹ in the Jetavana monastery of Anāthapindika, at Sāvattī. During that time, many bhikkhus, having had their meal, left the place of alms-gathering and assembled at the open pavilion near the Kareri-tree, and among them there arose a religious conversation relating to the knowledge of past existences, saying, “Thus is the knowledge of past existences. Thus is the knowledge of past existences.”

2. The Bhagavā overheard this conversation of the bhikkhus, through his divine hearing power which is extremely clear, surpassing the hearing power of men.

Then the Bhagavā, rising from where he was, approached the open pavilion near the Kareri-tree, sat on the prepared seat and addressed the bhikkhus thus:

“Bhikkhus, what were you talking about as you assembled here? What was the subject of your unfinished interval conversation² before I came?”

And the bhikkhus replied thus: “Venerable Sir, having had our meal and having left the place of alms-gathering, we assembled here at the open pavilion near the Kareri-tree, and

1. at Kareri-tree cottage, Kareri-Kuṭikāyaṃ- The cottage or building at the entrance of which stood a kareri-tree, is called Kareri-kutikā. (commentary)

2. interval conversation; anutarā kathā, that is, conversation or discussion occurring in the interval between stretches of meditation or of learning the doctrine, occurring before the Buddha's arrival at the place of the discussion.

there arose among us a religious talk relating to the knowledge of past existences. We were saying, 'Thus is the knowledge of past existences. Thus is the knowledge of past existences.' This was the subject of our unfinished interval conversation when the Bhagavā came."

3. "Bhikkhus, do you wish to hear a religious talk relating to the knowledge of Past Existences?"

"Now is the time, for the Bhagavā, now is the time for the Sugata, to give us a religious talk on the knowledge of past existences. Should the Bhagavā give the discourse on the knowledge of past existences, we, bhikkhus would listen well to it and bear it in mind."

"Then bhikkhus, listen and attend well, I shall speak."

"Very well, Venerable Sir," the bhikkhus responded. And the Bhagavā said these words.

4. Bhikkhus, in the ninety-first world cycle (counting back) from the present one, there arose in the world Vipassī, the Exalted One, the Homage-Worthy; the Perfectly Self-Enlightened. Bhikkhus, in the thirty-first world cycle (counting back) from the present one, there arose in the world Sikhī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened. Bhikkhus, in that same world-cycle, there arose in the world Vessabhū, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened. Bhikkhus, in this present Badda (auspicious, fortunate) world-cycle, these arose in the world Kakusandha, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened. Bhikkhus, in this present Badda (auspicious, fortunate) world-cycle, there arose in the world Konagamana, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened. Bhikkhu, in this present Badda (auspicious, fortunate) world-cycle there arose in the world Kassapa, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened. Bhikkhus, in this Badda world-cycle, now I, the Homage-Worthy, the Perfectly Self-Enlightened, have arisen in the world.

5. Bhikkhus, Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, was by birth of ruling class and was brought up in the ruling class. Bhikkhus, Sikhī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlight-

ened, was by birth of ruling class and was brought up in the ruling class. Bhikkhus, Vessabhū, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, was by birth of ruling class and was brought up in the ruling class. Bhikkhu, Kakusandha, the Exalted One, the Homage-worthy, the Perfectly Self-Enlightened, was by birth of the brahmin class and was brought up in the brahmin class.' Bhikkhus, Koṇāgamana, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, was by birth of the brahmin class and was brought up in the brahmin class. Bhikkhus, Kassapa, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, was by birth of brahmin class and was brought up in brahmin class. Bhikkhus, now I, the Homage-Worthy, the Perfectly Self-Enlightened, is by birth of the ruling class and brought up in the ruling class.

6. Bhikkhus, Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, was of the Kondañña clan. Bhikkhus, Sikhī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, was of the Kondañña clan. Bhikkhus, Vessabhū, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, was of the Kondañña clan. Bhikkhus, Kakusandha, the Exalted One, the Homage-Worthy; the Perfectly Self-Enlightened, was of the Kassapa clan. Bhikkhus, Koṇāgamana, the Exalted One, the Homage-Worthy, the Perfectly self Enlightened, was of the Kassapa clan. Bhikkhus, Kassapa, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, was of the Kassapa clan. Bhikkhus, now I, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, is of the Gotama clan.

7. Bhikkhus, the life-span of Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, was eighty thousand years. Bhikkhus, the life-span of Sikhī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, was seventy thousand years. Bhikkhus, the life-span of Vessabhū, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, was sixty thousand years. Bhikkhus, the life-span of Kakusandha, the Exalted-One, the Homage-Worthy, the Perfectly Self-Enlightened, was forty thousand years. Bhikkhus, the life-span of Koṇāgamaṇa was thirty thousand years. Bhikkhus, the life-span of Kassapa, the Exalted One, the Homage-worthy, the Perfectly Self-Enlightened, was twenty thousand years. Bhikkhus, now my

span of life is scant, brief and fleeting. The longest living in this epoch lives only up to a hundred years, or a little more than a hundred.

8. Bhikkhus, Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, attained Enlightenment at the foot of the Paṭali tree.¹ Bhikkhus, Sikhī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, attained Enlightenment at the foot of the Pundarīka tree.² Bhikkhus, Vessabhū, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, attained Enlightenment at the foot of the Sirisa tree.³ Bhikkhus, Konāgamana, the Exalted One, the Homage Worthy, the Perfectly Self-Enlightened, attained Enlightenment at the foot of the Udunbara tree.⁴ Bhikkhus, Kassapa, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, attained Enlightenment at the foot of the Nigrodha tree.⁵ Bhikkhus, now I, the Homage-Worthy, the Perfectly Self-Enlightened, attained Enlightenment at the foot of the Assatha tree.⁶

9. Bhikkhus, the august pair of Chief Disciples of Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, were named Khaṇḍa and Tissa. Bhikkhus, the august pairs of Chief Disciples of Sikhī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, were named Abhibhu and Sambhava-Bhikkhus, the august pair of Chief Disciples of Vessabhū, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, were named Sona and Uttara. Bhikkhus, the august pair of Chief Disciples of Kakusandha, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, were named Vidhura and Sanjīva. Bhikkhus, the august pair of Chief Disciples of Konāgamana, the Exalted One, the Homage-worthy, the Perfectly Self-Enlightened, were named Bhiyyosa and Uttara. Bhikkhus, the august pair of Chief Disciples of Kassapa, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlight-

1. 'The Paṭali tree'; "the trumpet-flower tree. *Bignonia Suaverlens*." (P.T.S Dict)

2. Pundarika: "The Burmese rendering has 'white mango tree'.

3. Sirisa: the "Acacia Sirissa". (P.T.S. Dist) Kokko in India and Burma.

4. Udumbara Tree; The glomerous fig tree. 'ficus glomerata'

5. Nigrodha Tree: The bayan tree. 'Ficus India' (P.T.S)

6. Assattha Tree: The Bo tree; 'Ficus Religiosa'

ened, were named Tissa and Bhāradvāja. Bhikkhus, now my august pair of Chief Disciples are Sāriputta and Moggallāna.

10. Bhikkhus, in the lifetime of Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, there were three occasions on which assemblies of the Disciples were held. On one occasion, one hundred and sixty-eight thousand disciples were present. On another occasion, a hundred thousand disciples were present. On yet another occasion, eighty thousand disciples were present. Bhikkhus, on all these three occasions, the disciples present and participating in the assemblies were all Arahats.¹

Bhikkhus, in the lifetime of Sikhī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, there were three occasions on which assemblies of the disciples were held. On one occasion, a hundred thousand disciples were present. On another occasion, eighty thousand disciples were present. On yet another occasion, seventy thousand disciples were present. On all these three occasions, the disciples present and participating in the assemblies were all Arahats.

Bhikkhus, in the lifetime of Vessabhū, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, there were three occasions on which assemblies of disciples were held. On one occasion, eighty thousand disciples were present. On another occasion, seventy thousand disciples were present. On yet another occasion, sixty thousand disciples were present. On all these three occasions, the disciples present and participating in the assemblies were all Arahats.

Bhikkhus, in the lifetime of Kakusandha, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, the assembly of the disciples was held only once. Forty thousand disciples were present on this occasion. The disciples present and participating in the assembly were all Arahats.

Bhikkhus, in the lifetime of the Konāgamaṇa, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, the assembly of the disciples was held only once. Thirty thousand disciples were present on this occasion. The disciples present

1. Arahāt, One who has realized nibbāna with the fourth and final supra-mundane Insight (arahatta magga ñāna) and has therefore eradicated craving (tanhā) and is accordingly no longer subject to rebirth.

and participating in this assembly were all Arahats.

Bhikkhus, in the lifetime of Kassapa, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, the assembly of the disciples was held only once. Twenty thousand disciples were present on this occasion. The disciples present and participating in this assembly were all Arahats.

Bhikkhus, now in my lifetime, the assembly of the disciples has been held only once. One thousand two hundred and fifty disciples were present in this assembly. The disciples present and participating in this assembly were all Arahats.

11. Bhikkhus, the Attendant Bhikkhu called Asoka was the excellent Attendant of Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened.

Bhikkhus, the Attendant Bhikkhu called Khamankara was the excellent Attendant of Sikhī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened.

Bhikkhus, the Attendant Bhikkhu called Upasanta was the excellent Attendant of Vessabhū, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened.

Bhikkhus, the Attendant Bhikkhu called Buddhija was the excellent Attendant of Kakusandha, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened.

Bhikkhus, the Attendant Bhikkhu called Sothija was the excellent Attendant of Koṇāgamana, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened.

Bhikkhus, the Attendant Bhikkhu called Sabbamitta was the excellent Attendant of Kassapa, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened.

Now, Bhikkhus, the Attendant Bhikkhu called Ānanda is my excellent Attendant.

12. Bhikkhus, the father of Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, was King Bandhumā. His natural mother was Queen Bandumatī. The capital where King Bandhumā resided was the city of Bandumati.

Bhikkhus, the father of Sikhī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, was King Aruṇa. His natural mother was Queen Pabhāvatī. The capital where King Aruṇa resided was the city of Aruṇavatī.

Bhikkhus, the father of Vessabhū, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, was King Suppatita. His natural mother was Queen Vassavatī. The capital where King Suppatita resided was the city of Anōma.

Bhikkhus, the father of Kakusandha, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, was the Brāhmin Aggidatta. His natural mother was the Brāhmani Visākhā. At that time the King was Khema. The capital where King Khema resided was the city of Khemavatī.

Bhikkhus, the father of Konagamana, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, was the Brahmin Yaññadatta. His natural mother was Brahmani Uttara. At that time the King was Sabha. The capital where the King Sobbha resided was the city of Sobhavatī.

Bhikkhus, the father of Kassapa, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, was the Brāhmin Brahmadata. His natural mother was the Brāhmani Dhanavatī. At that time, the King was Kiki. The capital where the King Kiki resided was the capital of Bārānasī.

Now, bhikkhus, my father was King Suddhodana. My natural mother was Queen Māyā. The capital where the King Suddhodana resided was the city of Kapilavattu.

After giving this discourse, the Bhagavā left and entered his monastery.

13. Soon after the Bhagavā had left, the following interval conversation arose among the bhikkhus. "Friends, how wonderful and unprecedented is the great supernormal power and psychic potency of the Tathāgata that he should recollect the facts relating to the Buddhas of the past, who had realized the complete Nibbāna, who had done away with the factors that prolong Saṃsāra, who had cut off the course of re-birth, who had ended the round of existences, and who had overcome all the ills of existences, that he should recall the facts about these Buddhas by birth, by name, by clan, by their life-span, by the pairs of excellent Disciples, by assemblies of their disciples, saying; such was the birth, such was the name, such was the clan, such was the Morality, such was the Concentration, such was the Insight Wisdom, such was the mode of living, such was

the Emancipation from defilement of those preceding Buddhas”.

“Friends what do you think? Has the principle of truth been clearly discerned by the Tathāgata so that by his discernment of it he can recollect the facts relating to the Buddhas of the past, who had realized the complete Nibbāna, who had done away with the factors that prolong Saṃsarā, who had cut off the course of re-birth, who had ended the round of existences, and who had overcome all the ills of existences? And he can recollect the facts about these Buddhas by birth, by name, by clan, by their life-span, by the pairs of their excellent Disciples, by Assemblies of their disciples, saying, ‘Such was the birth, such was the name, such was the clan, such was the Morality, such was the Concentration, such was the Insight Wisdom, such was the mode of living, such was the Emancipation from defilements of those preceding Buddhas?’

Or have the devās revealed this matter to the Tathāgata so that thereby he can recollect the facts relating to the Buddhas of the past, who had realized complete Nibbāna, who had done away with the factors that prolong Saṃsarā and, who had cut off the cause of re-birth, who had ended the round of existences, and who had overcome all the ills of existences; and he can recall the facts about these Buddhas by birth, by name, by clan, by their life-span, by the pairs of their excellent Disciples, by assemblies of their disciples, saying, ‘Such was the birth, such was the name, such was the clan, such was the Morality, such was the Concentration, such was the Insight Wisdom, such was the mode of living, such was the Emancipation from defilements of those preceding Buddhas.’”

14. The bhikkhus were thus discussing the matter when the Bhagavā, having got up in the evening from where he had retired for meditation, approached the Kareri-tree open pavilion, seated himself on the seat prepared for him, and addressed the bhikkhus:

“Bhikkhus, in what topic have you been engaged now, in this gathering? What was the subject of your unfinished interval conversation before my arrival? When thus asked, the bhikkhus replied to the Tathāgata as follows:

‘Venerable Sir, soon after the Bhagavā left, there arose

the interval conversation among us:’

‘Friends, wonderful and unprecedented is the great supernormal power and psychic potency of the Tathāgata. Due, indeed, to this great power, the Tathāgata can recollect the facts relating to the Buddhas of the past, who had realized the complete Nibbāna, who had done away with the factors that prolong Saṃsarā and who had cut off the cause of rebirth, who had ended the round of existences, and who had overcome all the ills of existences. He can recall the facts about these Buddhas by birth, by name, by clan, by their life-span, by the pairs of excellent Disciples, by assemblies of their disciples, saying: ‘Such was the birth, such was the name, such was the clan, such was the Morality, such was the Concentration, such was the Emancipation from defilements of those preceding Buddhas.’ “Friends, what do you think? Has this principle of truth been clearly discerned by the Tathāgata himself so that by his discernment of it he can recollect the Buddhas of the past, who had realized the complete Nibbāna, who had done away with the factors that prolong Saṃsarā, and who had cut off the cause of rebirths, who had ended the round of existences, and who had overcome all the ills of existences, and he can recollect the facts about these Buddhas by birth, by name, by clan, by their life-span, by the pairs of their excellent Disciples, by the assemblies of their disciples, saying: ‘Such was the birth, such was the name, such was the clan, such was the Morality, such was the Concentration, such was the Insight-Wisdom, such was the mode of living, such was the Emancipation from defilements of those preceding Buddhas?’”

“Venerable Sir, this is the topic of our unfinished interval conversation, before the arrival of the Bhagavā.”

15. Bhikkhus, it is through his clear discernment of principles of the Truth that the Tathāgata is able to recollect the facts relating to the Buddhas of the past, who had realized the complete Nibbāna, who had done away with the factors that prolong Saṃsarā, and who had cut off the cause of rebirth, who had ended the round of existences, and who had overcome all the ills of existences. He is able to recall the facts about these Buddhas by birth, by name, by clan, by their life-span, by the

pairs of excellent disciples, by assemblies of their disciples, saying: 'Such was the birth, such was the name, such was the clan, such was the Morality, such was the Concentration, such was the Insight Wisdom, such was the mode of living, such was the Emancipation from defilements of those preceding Buddhas.'

Devas also have revealed these matters to him whereby the Tathāgata is able to recollect the Buddhas of the past who had realized the complete Nibbāna, who had done away with the factors that prolong Saṃsarā, and who had cut off the cause of rebirth, who had ended the round of existences, and who had overcome all the ills of existences; and he is able to recall the facts about these Buddhas by birth, by name, by clan, by their life-span, by the pairs of their excellent Disciples, by assemblies of their disciples, saying: 'Such was the birth, such was the name, such was the clan, such was the Morality, such was the Concentration, such was the Insight Wisdom, such was the mode of living, such was the Emancipation from defilements of those preceding Buddhas.'

Then the Bhagavā asked, "O Bhikkhus, do you wish to hear a more extensive discourse on the knowledge of Past Existences?"

And the bhikkhus replied, "Now is the time, for the Bhagavā, now is the time for the Sugata, to give us a more extensive religious talk on the Knowledge of Past Existences. We, the bhikkhus, would listen well and bear it in mind."

"Then, Bhikkhus, listen and attend well; I shall speak."

Very well, Venerable Sir, the bhikkhus responded, and the Bhagavā said these words:

16. Bhikkhus, in the ninety-first world-cycle (counting back) from the present one, there arose in the world Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened. Bhikkhus, Vipassī, the Exalted One, the Homage Worthy, the Perfectly Self-Enlightened, was by birth of the noble class. O Bhikkhus, the Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, was of the Kondañña clan. Bhikkhus, the life-span of Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, was eighty thousand years. Bhikkhus,

Vipassī, the Exalted One, the Homage Worthy, the Perfectly Self-Enlightened, attained Enlightenment at the foot of the Pāṭali tree, Bhikkhus, the pair of excellent Disciples of Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, were named Khanda and Tissa. Bhikkhus, in the time of Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, there were three assemblies of disciples. On one occasion, one hundred and sixty-eight thousand disciple were present. On another occasion, a hundred thousand disciples were present. On yet another occasion, eighty thousand disciples were present. On these three occasions, the disciples present and participating in the assemblies were all Arahats. Bhikkhus, the Attendant Bhikkhu called Asoka was the excellent Attendant bhikkhu of Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened. Bhikkhus, the father of Vipassī, the Exalted One, the Homage-Worthy the Perfectly Self-Enlightened, was King Bandhumā. His natural mother was Queen Bandhumatī. The capital where King Bandhumā resided was the city of Bandhumatī.

(2)“The Natural Law Relating to a Future Buddha”

17. Bhikkhus, then, Vipassī the Future Buddha passed away in the Tusita¹ deva realm and was conceived in his mother's womb,² with mindful awareness. This is one of the natural laws relating to a Future Buddha (dhammatā). (1)

18. Bhikkhus, the following is the natural law relating to a Future Buddha. When a Future Buddha is conceived in his mother's womb after passing away in the Tusitā deva realm, there appears an immeasurable effulgence of light, surpassing the radiant-power of the devas, and beyond comparison with any (radiance) in the realm of devas, Mārās³, and Brahmās, or in the world of men, samaṇas, brahmaṇas and kings. This immeasurable, great effulgence of light surpassing the radiant power of the devas also appears even in the Lokantarika inter-world purgatories,

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1. Tusitā: the Fourth, in ascending order, of six realms of devas, i.e, the lower celestial beings. The Brahmās are the higher celestial beings.
 2. passed away etc., lit. fell away from the assembly of the Tusita devas, and entered the mother's womb
 3. Māra: Ruler of the sixth and highest celestial realm of the devas, the highest realm of sensual pleasure. As such Māra is a symbol of sense pleasures.

great voids between world, abysses of space, supportless, dark, pitchdark, where even the powerful and majestic sun and moon cannot spread their light. And the beings in these Lokantarika purgatories then see fellow-beings in the same plight, exclaiming on discovering that there are also other beings suffering in the same purgatory. Ten thousand universes tremble, quake and shake violently. An immeasurable great effulgence of light, surpassing the radiant-power of the devas, also appear in the world. This is one of the Natural laws relating to a Future Buddha. (2)

19.Bhikkhus, the following is the natural law relating to a Future Buddha. When a Future Buddha has been conceived in his mother's womb, four devas come and keep guard in the four quarters so that none, whether human or non-human, may harm the Future Buddha or his mother. This is one of the natural laws relating to a Future Buddha.(3)

20.Bhikkhus, the following is the natural law relating to a Future Buddha. When a Future Buddha has been conceived in his mother's womb, the mother remains virtuous in accordance with her nature. She refrains from taking life. She refrains from taking what is not given, she refrains from unchastity, she refrains from speaking any falsehood, and she refrains from taking intoxicating drinks and liquor which cause heedlessness. This is one of the natural laws relating to a Future Buddha.(4)

21.Bhikkhus, the following is a natural law relating to a Future Buddha. When a Future Buddha has been conceived in his mother's womb, no sensual thought towards any man spring up in the mind of the mother of the Future Buddha, and no man can approach her with sensual thought. This is one of the natural laws to a Future Buddha. (5)

22.Bhikkhus, the following is a natural law relating to a Future Buddha. When a Future Buddha has been conceived in his mother's womb, his mother gains five kinds of sensuous pleasure¹ abundantly. She can enjoy fully these pleasures. This is one of the natural laws relating to a Future Buddha.(6)

23.Bhikkhus, the following is a natural law relating to a Future Buddha. When a Future Buddha has been conceived in his mother's womb, the mother suffers from no ailment. She

1. the five kinds of sensuous pleasure: the senses of seeing, hearing, smelling, tasting and tactile feeling (i.e touching).

feels well and at ease. Her body does not experience any exhaustion. Within her womb she can clearly see the embryo Buddha (Bodhisatta), complete with all the limbs and the sense-organs.

Bhikkhus, just as if there were a Veḷuriya gem, brilliant, genuine, eight-faceted, well cut, crystal-clear, transparent, not translucent, and complete with all good characteristics. And threaded with dark-blue or yellow, or red, or white, or light-yellow string. If a man of good eye-sight, placing it on his palm, might to reflect thus: “This gem is brilliant, genuine, eight-faceted, well cut, crystal clear, transparent, not translucent and complete with all good characteristics, and it is threaded with a dark-blue or yellow, or red, or white or light-yellow string.”

Even so, bhikkhus, when a Future Buddha has been conceived in his mother's womb, the mother suffers from no ailment, she feels well and at ease. Her body does not experience any exhaustion. Within her womb she can clearly see the embryo Buddha (Bodhisatta), complete with all the limbs and the sense organs. This is one of the natural laws relating to a Future Buddha. (7)

24. Bhikkhus, the following is a natural law relating to a Future Buddha. On the seventh day of a Future Buddha's birth, his mother passes away and reaches the Tusitā realm of the devas. This is one of the natural laws relating to a Future Buddha. (8)

25. Bhikkhus, the following is a natural law relating a Future Buddha. The mother of a Future Buddha does not give birth to him like other women, who give birth to a child after bearing nine or ten months. The Future Buddha's mother gives birth to him after carrying him a full ten months. This is one of the natural laws relating to a Future Buddha. (9)

26. Bhikkhus, the following is a natural law relating to a Future Buddha. The mother of a Future Buddha does not give birth to him like other women who give birth to a child while sitting or lying. The mother of the Future Buddha gives birth to him while standing only. This is one of the natural laws relating to a Future Buddha. (10)

27. Bhikkhus, the following is a natural law relating to a Future Buddha. When a Future Buddha leaves his mother's womb, the devas receive him first, the human beings only afterwards. This is one of the natural laws relating to a Future Buddha. (11)

28. Bhikkhus, the following is a natural law relating to a Future Buddha. When a Future Buddha leaves his mother's womb, before he reaches the ground, four devas receive him and put him before the mother, saying: "Rejoice, Your Majesty, a son, who is a man of sublime power and glory is born to you." This is one of the natural laws relating to a Future Buddha. (12)

29. Bhikkhus, the following is a natural law relating to a Future Buddha. When a Future Buddha issues from his mother's womb, he comes forth spotlessly unstained. He is not besmeared with watery matter, nor with phlegm, nor with blood nor with any impurities and is utterly clean. Just as, bhikkhus, when a precious jewel is laid on a piece of Kāsi cloth, the jewel is not sullied by the Kāsi cloth, nor is the Kāsi cloth sullied by the jewel, simply because both are pure and unsullied. Even so, when a Future Buddha leaves his mother's womb, he comes forth unsullied and clean. He is not besmeared with watery matter, nor with phlegm, nor with blood, nor with any impurities and is utterly clean. This is one of the natural laws relating to a Future Buddha. (13)

30. Bhikkhus, the following is a natural law relating to a Future Buddha. When a Future Buddha issues from the mother's womb, two streams of water, one warm and the other cool, appear and fall from the sky. The future Buddha and his mother are cleaned refreshed by these streams of water. This is one of the natural laws relating to a future Buddha. (14)

31. Bhikkhus, the following is one of the natural laws relating to a future Buddha. A just born Future Buddha stands up with level soles, and facing north, takes seven steps, with a royal white umbrella held over him. The Future Buddha looks around in all directions and utters these majestic words: "I am the highest in all the world. I am the most supreme in all the world. I am the noblest in all the world. This is the final

existence for me. Now there will not be any more rebirth.” This is one of the natural laws relating to a future Buddha. (15)

32. Bhikkhus, the following is one of the natural laws relating to a future Buddha. When a future Buddha leaves his mother's womb, there appears an immeasurable effulgence of light surpassing the radiant-power of the devās, and beyond comparison with any (radiance) in the realms of devās, Māras, and Brahmās, as in the world of men, samaṇas, brahmaṇas and kings. This immeasurable, great effulgence of light surpassing the radiant-power of the devās also appears even in the Lokantarika inter-world purgatories, great voids between worlds, abysses of space, supportless, dark, pitch-dark, where even the powerful and majestic sun and moon cannot spread their light. And the beings in these Lokantarika purgatories then see fellow-beings in the same plight, exclaiming on discovering that there are other beings suffering in the same purgatory. Ten thousand universes tremble, quake and shake violently. An immeasurable great effulgence of light, surpassing the radiant power of devas, also appear in the world. This is one of the natural laws relating to a future Buddha. (16)

(3) The Thirty-Two Bodily Marks of a Great Man

33. Bhikkhus, when Prince Vipassī was born, King Bandhumā was told:

“Noble King, a son has been born to Your Majesty. May Your Majesty be pleased to view him”. King Bandhumā looked at the little Prince Vipassī, and calling in the brāhmins who read auguries, said to them, “O Brāhmin augurs, observe the prince (and prophesy his future).” After scrutinising the little Prince Vipassī, the brāhmin augurs addressed King Bandhumā thus:

“Noble King, rejoice! A son who is endowed with power and glory has been born to you. Noble King, a fortunate possession have you acquired!

A blissful gain have you got! this is because such a son is born in your family. Noble King, this son is endowed with all the thirty-two bodily marks of a Great Man. For a Great Man having all these thirty-two bodily marks there can be only two

future courses of life, none other.

“If such a Great Man leads a worldly life, he will become a Universal Monarch, who comes to the throne by righteousness, ruling righteously over the four islands (or continents) bounded by the four oceans, conquering all adversaries, establishing peace and stability in his territories, possessing these seven precious treasures namely, the Wheel Treasure, the Elephant Treasure, the Steed Treasure, the Gem Treasure, the Queen Treasure, the Rich-Man Treasure, and the last and seventh, the Eldest son Treasure. Such a Universal Monarch has more than a thousand sons who are valiant in appearance, able to conquer over the hosts of enemies. That Universal Monarch would be able to conquer the entire earth to its ocean limits, and rules it, with righteousness and not by means of punishment in the form of sticks or weapons.

“However, if that Great Man leaves the worldly life for the homeless, he will become a Buddha, who is worthy of Special Veneration, Perfectly Self-Enlightened, and able to remove the veil of the world (kilesa).

34.O King, for a Great Man having all these thirty-two Bodily Marks of a Great Man, there can be only two future courses of life, none other. If he leads a worldly life, he will become a Universal Monarch, who comes to the throne by virtue of righteous conduct, ruling righteously over the four Islands (or continents) bounded by the four oceans, conquering all adversaries, establishing peace and stability in his territories, possessing these precious treasures, namely: the Wheel Treasure, the Elephant Treasure, the Steed Treasure, the Gem Treasure, the Queen Treasure, the Rich Man Treasure, and seventhly, the Eldest Son Treasure. Such a Universal Monarch has more than a thousand sons who are valiant and heroic in appearance, able to conquer hosts of enemies. That Universal Monarch would be a conqueror ruling the entire earth to its ocean limits and rules it with righteousness and not by use of means of punishment in the form of sticks or weapons. What are these thirty-two bodily marks of a Greatman, with which this prince is endowed? They are as follows:

35. "O King, this prince has feet the soles of which touch the ground fully and levelly." O King, this having feet with the soles which touch the ground fully and levelly is a bodily mark of a Great Man. (1)

O King, on the soles of this prince's feet there appear wheels each with a thousand spokes, rim and hub, complete in every respect. This also is a bodily mark of a Great Man. (2)

O King, this prince has long heels ...p... (3)

O King, this prince has long and tapering fingers and long toes ...p... (4)

O King, this prince has soft and tender palms and soles ...p... (5)

O King, this prince has fingers and toes of equal length, so that joints on fingers and toes are like lattice work.¹ ...p... (6)

O King, this prince has high ankles ...p... (7)

O King, this prince has well proportioned shanks like those of an Enī-deer ...p... (8)

O King, this prince, while standing up and not bending the body, can touch and stroke the knees with the palms of both hands ...p... (9)

O King, this prince has a sheathed male organ ...p... (10)

O King, this prince has a golden complexion, a golden skin ...p... (11)

O King, this prince has a very smooth skin. Because his skin is smooth, no dust or dirt can besmirch it or cling to it ...p... (12)

O King, this prince has body-hairs growing singly, a single hair growing in each pore ...p... (13)

O King, this prince has body-hairs which are upturned. The body-hairs which are upturned, are dark-blue like the glossy colour of a collyrium (eye-salve), and they grow curling upwards, winding to the right like an ear-plug ...p... (14)

O King, this prince has a body that is straight and

1. The four fingers of each palm and the toes of each foot were of even length. So the barley seed-like joint-marks of the fingers and toes were on an even line, presenting together a net-like or lattice-like appearance.

upright, like that of a Brahmā ...p... (15)

O King, this prince has a fullness of the flesh in seven places on his body, (namely, the back of the hands, both insteps, both shoulders, and at the back of the neck) ...p... (16)

O King, this prince has a body which is like the front part of the body of a lion ...p... (17)

O King, the back of the prince's body between the shoulder blades is evenly full ...p... (18)

O King, this prince has a symmetrically-proportioned body just like the circular spread of the branches of a banyan tree. The reach of his arms when spread sideways is equal to the height of his body and the height of his body is equal to the reach of his arms when spread sideways ...p... (19)

O King, this prince has an evenly rounded throat and neck ...p... (20)

O King, this prince has the finest taste-bearing nerves ...p... (21)

O King, this prince has a jaw like the jaw of a lion ...p... (22)

O King, this prince has forty teeth ...p... (23)

O King, this prince has teeth which are even ...p... (24)

O King, this prince has teeth which are closely fitted ...p... (25)

O King, this prince has (four) very white lustrous eye-teeth ...p... (26)

O King, this prince has a soft, long, large tongue ...p... (27)

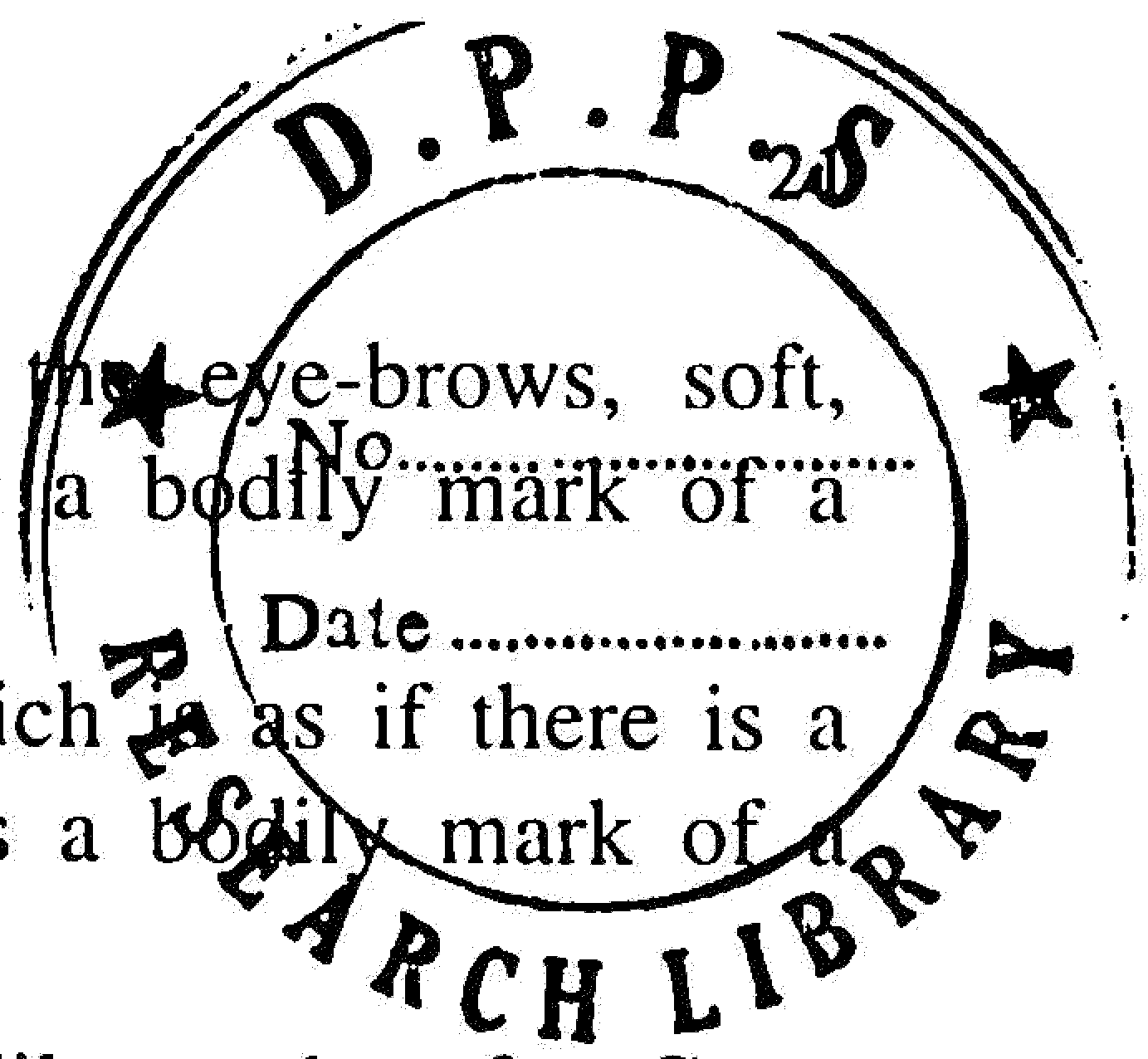
O King, this prince has (clear and melodious) voice¹ which is like the voice of a Brahmā, or the voice of the Karavika bird ...p... (28)

O King, this prince has intensely dark-blue eyes ...p... (29)

O King, this prince has eyes with soft eye-lashes like those of a new born calf ...p... (30)

O King, a strand of hair, soft, white and resembling cotton-wool, appears between the eye-brows of this prince. This

1. Buddha's Voice has these eight qualities namely, (1) clearness (2) pleasantness (3) intelligibility (4) melodiousness (5) cohesion (6) not going beyond the audience (7) depth (8) resonance



appearance of a strand of hair between the eye-brows, soft, white and resembling cotton-wool, is also a bodily mark of a Great-Man. (31)

O King, this prince has a head which is as if there is a royal head-band placed on it. This also is a bodily mark of a Great Man. (32)

36. O King, these are the thirty-two bodily marks of a Great Man, with which this prince is endowed.

(4) The Naming of Vipassī

37. Bhikkhus, then King Bandhumā gave to the brāhmin augurs new dresses for wearing and let them enjoy all kinds of sensual pleasures. Then King Bandhumā let the royal nurses care for the little Prince Vipassī. Some gave him milk, some bathed him, and others carried him about astride their hips. Bhikkhus, after he was born, a white umbrella was held over the little Prince Viapassī day and night so that not cold, nor heat, nor straw-litter, nor dust, nor dew might touch or afflict him. Bhikkhus, after he was born all the people loved him and held him dear. Just as, O Bhikkhus, everyone loves and holds dear, the Uppala¹ lotus, or the Paduma² lotus, or the Puṇḍarika³ lotus, so the Prince Vipassī was loved and held dear by all the people, and he was carried about from lap to lap.

38. Bhikkhus, after he was born the Prince Vipassī had a voice which was pleasant, pleasing, sweet and attractive. Bhikkhus, just as the Karavika bird in the Himavanta mountains has a voice the sound of which is pleasant, pleasing, sweet and attractive, so also the Prince Vipassī had a voice which was pleasant, pleasing, sweet and attractive.

39. Bhikkhus, after he was born, Prince Vipassī had eye-sight of supernormal power, as the result of Kamma or action in former existences, comparable to the vision-power of the devās. With his supernormal eye-sight he could clearly see in all directions to the extent of a yojanā¹, be it day or night.

1. Uppala: the Uppala lotus may be blue, red or white in colour.
 2. Paduma: the Paduma lotus may be red or white.
 3. Puṇḍarīka: the puṇḍarika lotus is white.

40. Bhikkhus, after he was born, the Prince Vipassī looked without winking, like the devas of the Tāvatisā realm (of existence). Because he looked without winking, the prince acquired the name. “Vipassī, Vipassī.”

41. Bhikkhus, at that time, when King Bandhumā sat in judgment on cases, he did so with the Prince Vipassī on his lap. Sitting on the lap of his father while the latter was thus judging cases, the little prince caused the right decision to be made, after careful examination and consideration, and so the prince became known more and more by the name of “Vipassī, Vipassī.”

42. Bhikkhus, then King Bandhamā caused to be built three palaces for the Prince Vipassī, one for the rainy season, one for the cold season, and one for the hot season, for him to dwell according to season. In these palaces were installed means of enjoying all the five kinds of sensual pleasures. Thereupon, of these three palaces, Prince Vipassī stayed an entire four months in the palace for the rainy season, without ever coming down to the lower parts of the palace, enjoying himself, listening to music played not by males but only by female musicians.

End of the First Chapter

(5) The Aged Man

43. Then, Bhikkhus, when a great number of years, hundreds and thousands of years, had passed, Prince Vipassī called his charioteer and said to him, “O Good Charioteer, harness and prepare splendid and elegant carriages. We shall go to the grounds of the park to view pleasant scenes and sights.”

Bhikkhus, the charioteer replied “Very well, Prince,” and after having harnessed and prepared splendid and elegant carriages, said “O Prince, the excellent carriages are ready. Now, you know the time (you can go when you like)”.

Bhikkhus, Prince Vipassī got into a splendid and elegant carriage, and together with other excellent carriages, left for the park.

44. Bhikkhus, while Prince Vipassī was on the way to the

1. Yojanā: a distance of about seven miles.

park, he saw an aged man, bent double like a crooked rafter, leaning on a stick, trembling as he moved, afflicted with the infirmities of old age. And the prince asked the charioteer, “O Charioteer, what has been done to this man? His hair is not like the hair of other men. His body is not like the body of other men.”

“O Prince, this man is what is called an aged man.”

“What kind of a man is an aged man?”

“O Prince, an aged man now is one who has not long to live.”

“O Charioteer, am I , too, subject to old age?” Can I not get beyond the reach of old age?”

“Prince, you as well as all of us are subject to old age. None can get beyond the reach of old age.”

“Charioteer, in that case, I have no desire now to proceed to the park. Return to the palace from this very place.”

Bhikkhus, the charioteer saying: “Very well, Prince,” and accordingly turned the carriage back to the palace from this very place.

Bhikkhus, when the Prince Vipassī reached the palace, he exclaimed “This thing called birth is indeed a repugnant thing. It is indeed clear that old age befalls a person because of his coming into existence”. Thus, he was brooding and downcast, suffering in body and mind.

45. Bhikkhus, then King Bandhumā summoned the charioteer and asked him, “O Charioteer, how did things go? Was the prince happy at the park? O Charioteer, did the prince enjoy himself at the park?”

“O King, the prince was not happy at the park. O King, the prince did not enjoy himself at the park.”

“Charioteer, what did the prince see when going to the park?”

“O King, while Prince Vipassī was on the way to the park he saw an aged man, bent double like a crooked rafter, leaning on a stick, trembling as he moved, afflicted with infirmities of old age. On seeing (the old man), he asked me, “O Charioteer, what has been done to this man? His hair is not like the hair of other men, his body is not like the body of other

men. “O Prince, this man is what is called an aged man”. (I answered)

“O Charioteer, what kind of a man is an aged man?”

“O Prince, an aged man is one who has not long to live.”

“O Charioteer, am I, too, subject to old age, decrepitude?”

“Can I not get beyond the reach of old age?”

“O Prince, you as well as all of us are subject to old age.”

“None can get beyond the reach of old age.”

“O Charioteer, in that case, I have no desire to proceed to the park. Return to the palace from this very place.”

“O King, saying: ‘Very well Prince,’ I accordingly drove back to the palace from this very place.

O King, when Prince Vipassī reached the palace he exclaimed, “This thing called birth is indeed a repugnant thing. It is indeed clear that old age befalls a person because of his coming into existence.” Thus was, he, brooding and downcast, suffering in body and mind.”

(6) The Man Afflicted with Disease

46. Then, Bhikkhus, this thought came to King Bandhumā: “Prince Vipassī must become a king. Prince Vipassī must not leave the worldly life for the life of a bhikkhu. The (alternative) prophecy of the brāhmin augurs must not come true.”

Bhikkhus, to ensure that Prince Vipassī become a king, to prevent him from leaving worldly life for the life of a bhikkhu and to prevent the prophecy of the brāhmin augurs coming true, even more means of enjoying all the five kinds of sensual pleasure by the prince, were installed. Then, bhikkhus, Prince Vipassī continued to live the worldly life, enjoying fully all the five sensual pleasures. Then, after a great number of years, ...p...

47. Bhikkhus, while Prince Vipassī was on the way to the park, he saw a man afflicted with disease, desperately ill, in intense pain, fallen down wallowing in his own excrements and urine, and had to be lifted up or put to bed by others. And the prince asked the charioteer, “O Charioteer, what has been done to this man? His eyes are not like the eyes of other men. His voice is not like the voice of other men.”

“O Prince, this man is what is called a man afflicted with disease.”

“What kind of a man is a man afflicted with disease?”

“O Prince, a man afflicted with disease is one who is uncertain of being able to rise from that illness.”

“But, O Charioteer, am I, too, subject to illness and disease? Can I not get beyond the reach of illness and disease?”

“O Prince, you as well as all of us are subject to illness and disease. None can get beyond the reach of illness and disease.”

“O Charioteer, in that case, I have no desire now to proceed to the park. Return to the palace from this very place.”

Bhikkhus, the charioteer saying: “Very well, Prince”, accordingly drove back to the palace from that very place.

Bhikkhus, when Prince Vipassī reached the palace, he exclaimed “This thing called birth is indeed a repugnant thing. It is indeed clear that old age, illness and disease befalls a person because of his coming into existence”. Thus was he brooding and downcast, suffering in body and mind.

48. Then, bhikkhus, the King Bandhumā summoned the charioteer and asked, O Charioteer, how did things go? Was the prince happy at the park? Did he enjoy himself at the park?

“O King, while Prince Vipassī was on the way to the park, he saw a man desperately ill, in intense pain, fallen down and wallowing in his own excrement and urine, and had to be lifted up or put to bed by others. And the prince asked me, “O Charioteer, what has been done to his man? His eyes are not like the eyes of other men. His voice is not like the voice of other men.”

“O Prince, this man is what is called a man afflicted with disease.”

What kind of a man is a man afflicted with disease?

“O Prince, a man afflicted with disease is one who is uncertain of being able to recover (lit., rise) from that illness.

But, O Charioteer, am I, too, subject to illness and disease? Can I not get beyond the reach of illness and disease?”

“O Prince, You as well as all of us are subject to illness and disease. None can get beyond the reach of illness and

disease.”

“O Charioteer, in that case, I have no desire to proceed to the park. Return to the palace from this very place.”

“O King, saying: “Very well Prince”, I accordingly drove back to the palace from that very place.”

“O King, when Prince Vipassī reached the palace he exclaimed. ‘This thing called birth is indeed a repugnant thing. It is indeed clear that old age, illness and disease befall a person because of his coming into existence’. Thus was he brooding and downcast, suffering in body and mind.”

(7) The Dead Man

49. Then, bhikkhus, this thought came to King Bandhumā: “Prince Vipassī must become a king. Prince Vipassī must not leave the worldly life for the life of a bhikkhu. The alternative prophecy of the brāhmin augurs must not come true.”

Bhikkhus, to ensure that Prince Vipassī become a king, to prevent him from leaving the worldly life for the life of a bhikkhu and to prevent the prophecy of the brāhmin augurs coming true, even more means of enjoying all the five kinds of sensual pleasures by the prince were installed. Then, bhikkhus, Prince Vipassī continued to live the worldly life, enjoying fully all the five sensual pleasures. Then, after a great number of years, ...p...

50. O Bhikkhus, while the prince was on the way to the park he saw a crowd of people making a bier with cloth of various colours. And the prince asked the charioteer, “O Charioteer, why are these people making a bier with cloth of various colours?”

“O Prince, that is being done for what is called a dead man.”

“In that case, drive the carriage to where the dead man is.”

Bhikkhus, the charioteer saying: “Very well, Prince,” accordingly drove the carriage to where the dead man is.

Bhikkhus, when Prince Vipassī saw the corpse of the man who had died, he asked the charioteer, “O Charioteer, what is a dead man?”

“O Prince now, a dead man is a man who will not be

seen any more by his mother, father or other kin, and who will not see anymore his mother, father or other kin.”

“But, O Charioteer, am I, too, subject to death? Can I not get beyond the reach of death? Shall I too not be seen anymore by my father the king, by my mother the queen, nor by other kin, and shall I too not see anymore my father the king, my mother the queen, nor other kin?”

“O Prince, you as well as all of us are subject to death. None can get beyond the reach of death. O Prince, you too will not be seen anymore by your father the king, by your mother the queen, nor by other kin. You too will not see anymore your father the king, mother the queen, nor other kin.”

“Charioteer, in that case, I have no desire now to proceed to the park. Return to the palace from this very place.”

Bhikkhus, the charioteer saying: “Very well, Prince” accordingly drove back to the palace from that very place. Bhikkhus, when Prince Vipassī reached the palace, he exclaimed, “This thing called birth is indeed a repugnant thing. It is indeed clear that old age, disease and death befall a person because of coming into existence. Thus was he brooding and downcast, suffering in body and mind.

51. O Bhikkhus, then King Bandhumā summoned the charioteer and asked him, “O Charioteer, how did things go? Was the prince happy at the park? Did he enjoy himself at the park?”

“O King, the prince was not happy at the park. He did not enjoy himself at the park.”

“Charioteer, what did the prince see on the way to the park?”

“O King, while Prince Vipassī was on the way to the park he saw a crowd of people making a bier with cloth of various colours. And the prince asked me. “O Charioteer, why are these people making a bier with cloth of various colours?”

“O Prince, that is being done for what is called a dead man. (I answered.)

“In that case, drive the carriage to where the dead man is”

I did so. O King, when the Prince Vipassī saw the corpse of the man who had died, he asked me, “O Charioteer,

what is a dead man?"

"O Prince, a dead man is a man who will not be seen any more by his mother, father or other kin, and who will not see anymore his mother, father or other kin."

"But, Charioteer, am I, too subject to death? Can I not get beyond the reach of death? Shall I too not be seen anymore by my father the king, by my mother the queen, nor by other kin, and shall I too not see anymore my father the king, my mother the queen, nor other kin?"

"O Prince, you as well as all of us are subject to death. None can get beyond the reach of death. O Prince, you too will not be seen anymore by your father the king, by your mother the queen, nor by other kin. You too will not see anymore your father the king, mother the queen, nor other kin."

"Charioteer, in that case, I have no desire now to proceed to the park. Return to the palace from this very place.

O King, saying: "Very well, Prince", I accordingly drove back to the palace. O King, when the Prince Vipassī reached the palace, he exclaimed, "This thing called birth is indeed a repugnant thing. It is indeed clear that old age, disease and death befall a person because of coming into existence. Thus was he brooding and downcast, suffering in body and mind.

(8) The Recluse (pabbajita¹)

52. Then, Bhikkhus, this thought came to King Bandhumā. "Prince Vipassī must become a king. Prince Vipassī must not leave the worldly life for the life of a recluse. The (alternative) prophecy of the brāhmin augurs, must not come true."

Bhikkhus, to ensure that Prince Vipassī become a king, to prevent him from leaving the worldly life for the life of a bhikkhu, and to prevent the prophecy of the brāhmin augurs coming true, even more means of enjoying of all the five kinds of sensual pleasures by the prince were installed. Then, bhikkhus, Prince Vipassī continued to live the worldly life, enjoying fully all the five kinds of sensual pleasures. Then, after a great number of years, hundreds and thousands of years, had passed,

1. Pabbajita: one who has gone forth from home, one who has given up worldly life and has undertaken the life of a bhikkhu or ascetic.

the Prince Vipassī called his charrioteer and said to him, “O Good Charioteer, harness and prepare splendid and elegant carriages. We shall go to the grounds of the park to view pleasant scenes and sights.

Bhikkhus, the charioteer replied “Very well, Prince”, and after having harnessed and prepared splendid and elegant carriages, said: “O Prince, the excellent carriages are ready. Now, you know the time (you can go when you like)”.

Bhikkhus, Prince Vipassī got into a splendid and elegant carriage, and together with other excellent carriages, left for the park.

53. Bhikkhus, on the way to the park Prince Vipassī saw a bhikkhu with shaven head and garbed in a bark-dyed robe. And the prince asked the charioteer, what has been done to this man? His head is not like the head of other men. His raiments are not like the clothes of other men.”

“O Prince, this man is called a recluse”.

“O Charioteer, what kind of a man is a recluse?”

“O Prince, a bhikkhu is a person who constantly acts according to his conviction that practice of righteous principles is good, that practice of calmness is good, that practice of meritorious deeds is good, that practice of virtue is good, that practice of not harming others is good, and that having compassion on all beings is good.”

“O Charioteer, that man, who is called a samaṇa is good. Practising righteous principles is good, practising calmness is good, practicing meritoriousness is good, practising virtue is good, practising of non-harmfulness is good, having compassion on all beings is good. Since it is so, drive the carriage to where that bhikkhu is.”

Bhikkhus, the charioteer saying: “Very well, Prince,” accordingly did so, Bhikkhus, Prince Vipassī addressed the samaṇa thus: “Friend, what has happened to you? Your head is not like the head of other men. Your raiments are not like the clothes of other men.”

“O Prince, I am called a samaṇa”

“Friend, what kind of a person are you, who are called a bhikkhu?”

“O Prince, I, known as a samaṇa, am a person who lives and constantly acts according to my conviction that practice of righteous principles (dhamma) is good, that practice of calmness (sama) is good, that practice of meritorious deeds is good, that practice of virtue is good, that practice of not harming others is good, and that having compassion on all beings is good.”

“Friend, you, who are called samaṇa is good. Practising righteous principles is good, practising calmness is good, practising meritoriousness is good, practising virtue is good, practising of non-harmfulness is good, having compassion on all beings is good.

(9) How the Future Buddha Became a Samaṇa

54. Bhikkhus, Prince Vipassī then said to the charioteer, “O Charioteer, since it is so, take the carriage and return to the palace. As for myself, I shall, even here, cut off my hair and beard, shall don the bark-dyed robes, and leave the worldly life to enter upon the homeless life of a bhikkhu.

The charioteer saying: ‘Very well. Prince,’ and taking the carriage, returned to the palace from that very place. Prince Vipassī then and there cut off his hair and beard, donned the bark-dyed robes, and leaving the worldly life, took up the homeless life of a bhikkhu.

(10) Admission of a great number of people into the Order in Imitation

55. Bhikkhus, at the capital city of Bandhumatī, a lot of people numbering eighty-four thousand people heard that Prince Vipassī had cut off his hair and beard, had donned the bark-dyed robes, and leaving the worldly life, had taken up the homeless life of a bhikkhu. And to them this thought occurred:

“Verily, since even Prince Vipassī has cut off his hair and beard, has donned the bark-dyed robes, and has entered upon the homeless life of a bhikkhu, that Doctrine and Discipline accepted and practised by him cannot indeed be inferior and low. The life of a bhikkhu cannot indeed be inferior and low. Surely, if even Prince Vipassī himself can do these things and become a bhikkhu, why then may we not do the same and take up the life of a bhikkhu?”

Then, bhikkhus, these great bodies of people numbering

eighty-four thousand cut off their hair and beards, donned the bark-dyed robes and entered upon the homeless life of a bhikkhu in imitation of the Future Buddha Vipassī who had left the worldly life and had entered upon the homeless life of a bhikkhu. And the Future Buddha Vipassī, on his alms-rounds, wandered through hamlets, market-towns, the districts and the capital city, surrounded and accompanied by those followers.

56. Now, Bhikkhus, while the Future-Buddha Vipassī was alone in a secluded place, this thought occurred in his mind;

“It is indeed not suitable that I should live crowded with the followers. It will be better if I were to dwell alone far from the crowd.”

So after a time the Future-Buddha Vipassī dwelt alone far from the crowd. Those eighty-four thousand samaṇas went one way, and the Future-Buddha Vipassī went another way.

(11) The Contemplation of the Future Buddha

57. Then, Bhikkhus, while the Future-Buddha Vipassī having approached the Bo-Tree to spend the night, was alone in a secluded place, this reflection arose in him.

“This world of sentient beings is indeed a miserable world. One is born, gets old, and dies. One passes continually from one state of existence to another, dying again and again, being reborn again and again. And yet one does not know how to get free of this misery of ageing and death. When will (the way of) freedom from this misery of ageing and death become evident?”

Bhikkhus, then the Future-Buddha Vipassī thought thus. “What (phenomenon) being existent, do ageing and death come about? What is the cause of ageing-and-death?”

Then, bhikkhu, due to proper reflection, there came to the Future Buddha Vipassī the right understanding through insight knowledge that:

“When (the phenomenon of) birth is existent, ageing and death come about. Ageing and death are due to birth (jāti).

Then, bhikkhus, the Future-Buddha Vipassī again thought thus: “What (phenomenon) being existent, does (the phenomenon of) birth come about? What is the cause of birth?”

Then, bhikkhus, due to proper reflection, there came to the Future Buddha Vipassī the right understanding through insight-knowledge, that: “When kammabhava¹ is existent, the phenomenon of birth comes about. Birth is due to bhava.

Then, bhikkhus, the Future-Buddha Vipassī thought thus: “What (phenomenon) being existent, does bhava come about? What is the cause of bhava?”

Then, bhikkhus, due to proper reflection, there came to the Future Buddha Vipassī the right understanding through insight-knowledge, that: “When clinging (Upādāna)² is existent bhava comes about. Bhava is due to clinging (Upādāna).

Then bhikkhus, the Future Buddha Vipassī thought thus: “What (phenomenon) being existent, does clinging come about? What is the cause of clinging?”

Then, bhikkhus, due to proper reflection, there came to the Future Buddha Vipassī the right Understanding through Insight-knowledge, that: “When craving (taṇhā) is existent, clinging comes about. Clinging is due to craving (taṇhā).”

Then, bhikkhus, the Future-Buddha Vipassī thought thus: “What being existent, does craving come about? What is the cause of craving?”

Then, Bhikkhus, due to proper reflection, there came to the Future Buddha Vipassī the right understanding through Insight-knowledge, that: “When sensation (vedanā) is existent, craving comes about. Craving is due to sensation.”

Then bhikkhus, the Future-Buddha Vipassī again thought thus: “What being existent, does sensation come about? What is the cause of sensation.”

Then, Bhikkhus, due to proper reflection, there came to the Future-Buddha Vipassī the right understanding through Insight-knowledge, “When contact (phassa), is existent, sensation comes about. Sensation is due to contact.”

Then, bhikkhus, the Future-Buddha Vipassī thought thus: “What being existent, does contact come about? What is the

1. Kamma bhava; the kammic process consisting of rebirth-producing volitions.

2. Clinging (upādāna): grasping onto sense-desires.

cause of contact?”

Then, bhikkhus, due to proper reflection, there came to the Future-Buddha Vipassī the right understanding through Insight-knowledge, that: “When the six sense-bases (saḷāyatana) are existent, contact comes about. The six fields or six sense-bases are the cause of contact.”

Then bhikkhus, the Future-Buddha Vipassī thought thus: “What being existent, do the six sense-bases come about? What is the cause of the six sense-bases?”

Then, bhikkhus, due to proper reflection, there came to the Future-Buddha Vipassī the right understanding through Insight-knowledge, that: “When mind-and-body (nāmarūpa) are existent, the six sense-bases come about. The six sense-bases are due to mind-and-body.

Then, bhikkhus, the Future-Buddha Vipassī thought thus: “What being existent, do mind-and-body come about? What is the cause of mind-and-body?”

Then, Bhikkhus, due to proper reflection, there came to the Future Buddha Vipassī the right understanding through Insight-knowledge, that: “When consciousness (viññāna)¹ is existent, mind-and-body come about. Mind-and-body are due to consciousness.

Then, bhikkhus, the Future-Buddha Vipassī thought thus: “What being existent, does consciousness come about? What is the cause of consciousness?”

Then, bhikkhus, due to proper reflection, there came to the Future-Buddha Vipassī the right understanding through insight-that: “When mind-and-body are existent, consciousness comes about. Consciousness is due to mind-and-body.

58. Then, bhikkhus, this thought arose in the mind of the Future-Buddha Vipassī:

“This consciousness turns back from mind-and-body, it does not go beyond mind-and-body. Because of this chain of causation, one is born, gets old and dies. One passes continually from one state of existence to another, dying again and again, being reborn again and again. Due to mind-and-body consciousness, arises, Due to consciousness mind-and-body arise, Due to mind-

and-body the six sense-bases arise. Due to the six sense-bases contact arises. Due to contact, sensation arises: Due to sensation, craving arises, Due to craving, clinging arises; Due to clinging, (Kamma) bhava arises; Due to (Kamma) bhava, rebirth arises: Due to rebirth, ageing-and-death, grief, lamentation, bodily pain, mental distress and despair arise. In this way arises the entire mass of dukkha. (the entire aggregate of suffering, pain, affliction, imperfection, impermanence, emptiness, insubstantiality, unatisfactoriness, which are inherent in the five khandhas).

59. Bhikkhus, with the perception that there is arising, there arose in the Future-Buddha Vipassī vision, there arose knowledge, there arose wisdom, there arose Insight, there arose light, concerning things unheard of before.

60. Then, bhikkhus, the Future-Buddha Vipassī thought thus: “What (phenomena) not being existent, do ageing and death not come about? When what ceases, do ageing-and-death cease?”

Then, bhikkhus, due to proper reflection, there came to the Future-Buddha Vipassī the right understanding through Insight-knowledge, that: “If (the phenomenon of) birth is non-existent, ageing-and-death do not come about. Due to the cessation of (the phenomenon of) birth, aging and death cease.”

Then, bhikkhus, the Future-Buddha Vipassī thought thus: “What (phenomenon) not being existent, does birth not come about? When what ceases, does birth cease?”

Then, bhikkhus, due to proper reflection, there came to the Future-Buddha Vipassī the right understanding through Insight-knowledge, that: “If (the phenomenon of) Kamma-bhava, is non-existent, birth does not come about, Due to the cessation of Kamma-bhava, (the phenomenon of) birth ceases.”

Then, bhikkhus, the Future-Buddha Vipassī thought thus: “What (phenomenon) not being existent, does kamma-bhava not come about? When what ceases, does kamma-bhava cease?”

Then, bhikkhus, due to proper reflection there came to the Future-Buddha Vipassī the right understanding through Insight-knowledge, that: “If clinging is non-existent, (kamma) bhava does not come about. Due to the cessation of clinging, (kamma) bhava ceases.”

Then, bhikkhus, the Future-Buddha Vipassī thought thus: “What (phenomenon) not being existent, does clinging not come about? When what ceases, does clinging cease?”

Then, Bhikkhus, due to proper reflection, there came to the Future-Buddha Vipassī the right understanding through Insight-knowledge that: “If craving is non-existent, clinging does not come about. Due to the cessation of craving, clinging ceases.”

Then, bhikkhus, the Future-Buddha Vipassī thought thus: “What (phenomenon) not being existent, does craving not come about? When what ceases, does craving cease?”

Then, bhikkhus, due to proper reflection, there came to the Future-Buddha Vipassī the right understanding through Insight-knowledge that, “If (the phenomenon) of sensation is non-existent, craving does not come about. Due to the cessation of sensation craving ceases.”

Then, bhikkhus, the Future-Buddha Vipassī thought thus: “What (phenomenon) not being existent, does sensation cease? When what ceases, does sensation cease?”

Then, bhikkhus, due to the proper reflection, there came to the Future-Buddha Vipassī the right understanding through Insight-knowledge that: “If contact is non-existent, sensation does not come about. Due to the cessation of contact, sensation ceases.”

Then, bhikkhus, the Future-Buddha Vipassī thought thus: “What (phenomenon) not being existent, does contact not come about? When what ceases, does contact cease?”

Then, bhikkhus, due to the proper reflection, there came to the Future-Buddha Vipassī the right understanding through Insight-knowledge that: “If the six sense-bases are non-existent, contact does not come about. Due to the cessation of the six sense-bases, contact ceases.”

Then, bhikkhus, the Future-Buddha Vipassī thought thus: “What (phenomenon) not being existent, do the six sense-bases not come about? When what ceases, do the six sense-bases cease?”

Then, bhikkhus, due to the proper reflection, there came to the Future-Buddha Vipassī the right understanding through Insight-knowledge that: “If mind-and-body are non-existent, the six sense-bases do not come about. Due to the cessation of

mind-and-body six sense-bases cease.

Then, bhikkhus, the Future-Buddha Vipassī thought thus: “What (phenomenon) not being existent, do mind-and-body not come about? When what ceases mind-and-body cease?”

Then, bhikkhus, due to the proper reflection, there came to the Future-Buddha Vipassī the right understanding through Insight-knowledge that: “If consciousness is non-existent, mind-and-body do not come about. Due to the cessation of consciousness, mind-and-body cease.

Then, bhikkhus, the Future-Buddha Vipassī thought thus: “What (phenomena) not being existent, does consciousness cease?”

Then, bhikkhus, due to the proper reflection, there came to the Future-Buddha Vipassī the right understanding through Insight-knowledge that: “If mind-and-body are non-existent, consciousness does not come about. Due to the cessation of mind-and-body consciousness ceases.

61. Then, bhikkhus, the Future-Buddha Vipassī thought Thus: “Indeed, I have now attained the way to the knowledge of the Four Ariya Truths, to Enlightenment. Due to the cessation of mind-and-body, consciousness ceases. Due to the cessation of consciousness, mind-and-body cease. Due to the cessation of mind-and-body, the six sense-bases cease. Due to the cessation of the six sense-bases contact ceases. Due to the cessation of contact, sensation craving ceases. Due to the cessation of sensation ceases. Due to the cessation of craving clinging ceases. Due to the cessation of clinging, of (kamma) bhava ceases. Due to the cessation of (kamma) bhava birth ceases. Due to the cessation of birth ageing-and-death, grief, lamentation, physical pain, mental distress and despair cease. In this way, the entire mass of dukkha ceases.

62. Bhikkhus, thus with the perception that “there is cessation, there is cessation,” there arose vision, there arose knowledge, there arose wisdom, there arose Insight, there arose light, concerning things never heard of before.

63. Then, after some time, bhikkhus the Future-Buddha Vipassī dwelled in deep and repeated contemplation of the arising and cessation of the five aggregates that are the objects

of clinging, thus: “Such is corporality (rūpa); such is the arising of corporality; such is the cessation of corporality. Such is sensation (vedanā); such is the arising of sensation; such is the cessation of sensation. Such is perception (saññā); such is the arising of perception, such is the cessation of perception. Such are volitional activities (saṅkhāra); such is the arising of volitional activities; such is the cessation of the volitional activities. Such is consciousness (viññāṇa), such is the arising of consciousness; such is the cessation of consciousness.

The mind of the Future-Buddha Vipassī, dwelling in contemplation of the arising and cessation of the five aggregates which are the objects of clinging, soon was rid of such clinging, and became liberated from the (āsavas).

End of the Second Chapter

Chapter (III)

Supplication by a Brahmā

64. Bhikkhus, then to Vipassī, the Exalted One, the Homage-Worthy, the Perfectly self-Enlightened, occurred the thought “It would be well if I should expound the Truth.”

O Bhikkhus, Vipassī, the Exalted One, the Homage Worthy, the Perfectly self-Enlightened, again thought thus:

“This dhamma I have realised is indeed profound. It is difficult to perceive, difficult to grasp thoroughly. It is tranquil, it is lofty! it is beyond intellection, it is subtle. It can be comprehended only by the wise. These beings are devoted to the things to which they cling; they take delight in the things to which they cling; they are very much pleased with the things to which they cling. It will be difficult for these beings devoted to, delighting in, and very pleased with the things to which they cling, to perceive this doctrine of Paṭicca-samuppāda, the doctrine of conditioned and conditioning factors. It will also be difficult for them to perceive this Nibbāna the calming of all volitional activities (saṅkhāra), the forsaking of substrata of existence (on which dukkha rests), the extermination of craving, the absence of attachment, cessation of dukkha. Since it is so, even should I expound the truth, if others would not know or

understand my teaching, it will only result in my being exhausted and fatigued.”

65. Further, Bhikkhus, these, marvellous verses, never heard of or known before, come into the mind of Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened.

It is not proper that the dhamma to which I have attained with difficulty be now made known. Those who are overwhelmed by attachment and hatred will not be able to understand this dhamma easily.

“Those who are covered by the darkness of ignorance and infatuated with lust will not be able to perceive the subtle and profound dhamma which is as hard of being seen as a particle of the atom, and which goes against the current¹ (of the round of existence.)”

Bhikkhus, repeatedly considering thus, the mind of Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, was not inclined to expound the Truth, and was inclined to remain unconcerned.

66. Then, bhikkhus, a certain Great Brahmā came to be aware in his mind of these considerations of Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, and this thought came into the Brahmā's mind.

“Friends, indeed the world is lost; Friends, indeed the world is lost. The mind of Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, is not inclined to expound the dhamma, but is inclined to remain unconcerned.

Then, bhikkhus, just as a strong man might instantaneously straighten his bent arm, or instantaneously might bend his stretched arm, that Great Brahmā instantaneously vanished from the realm of the Brahmās, and appeared before Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened. Then bhikkhu, the Great Brahmā, placing his upper garment on one shoulder,

1. against the current, Patisotagamim; The above rendering follows the Burmese version which interpolates of samsara: “The Commentary says, the Buddha's dhamma was against the current of prevailing beliefs in nicea, permanence, sukhu, lasting and satisfactory happiness, atta, soul and ego, and subha, pleasurable of phenomena by propounding, anicca, impermanence, dukkha, suffering and unsatisfactoriness, anatta, Non-soul, and asubha, Repulsiveness of phenomena.”

resting his right knee on the ground, and making obeisance with his joined palms raised, addressed Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, thus;

“Venerable Sir, may it please the Exalted One to expound the dhamma. May it please the Sugata to expound the dhamma. There are beings with little dust (of defilement) in their, (discerning) eyes. It will be a great loss to beings for not having heard the dhamma. There will be those who understand the dhamma.”

67. When, this was said, bhikkhus, Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, said to the Great Brahmā thus:

“Brahmā, I also had the thought that it would be well to expound the dhamma. Brahmā, (on the other hand) these thoughts occurred to me:

‘This dhamma I have realized is indeed profound. It is difficult to perceive, difficult to grasp thoroughly. It is tranquil, it is excellent, it is beyond intellection, it is subtle. It can be comprehended only by the wise. These beings are devoted to the things to which they cling, they take delight in the things to which they cling; they are very much pleased with the things to which they cling. It will be difficult for these beings devoted to, delighting in, and very much pleased with things to which they cling, to perceive this doctrine of Paticcasamuppāda, the doctrine of conditioned and conditioning factors. It will be difficult for them to perceive this Nibbāna the calming of all volitional activities (sankhāras), the forsaking of substrata of existence (on which dukkha rests), the extermination of craving, the absence of attachment, cessation of dukkha. Since it is so, even should I expound the dhamma, if others would not know or understand my teaching, it will only result in my being exhausted and fatigued.’

“O Brahmā, also these marvellous verses never heard or known before, came into my mind.”

‘It is not proper that the dhamma to which I have attained with difficulty be now made known. Those who are overwhelmed by attachment and hatred, will not be able to understand this Truth easily.

Those who are covered by the darkness of ignorance and infatuated with lust will, not be able to perceive the subtle and profound dhamma which is as hard of being seen as a particle of the atom, and which goes against the current (of the round of existence).”

68.O Bhikkhus, the Great Brahmā repeated for the second time ...p... for the third time, what he had said to Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened thus:

“Venerable Sir, may it please the Exalted One to expound the dhamma. May it please the Sugata to expound the dhamma. There are beings with little dust (of defilements) in their (discerning) eyes. It will be a great loss to those beings for not having heard the dhamma. There will be those who understand the dhamma.”

69.Then, Bhikkhus, Vipassī, the Exalted One, the Homage Worthy, the Perfectly Self-Enlightened, took cognizance of the entreaty of the Great Brahmā and, motivated also by his compassion on all beings, surveyed the world of sentient beings with the Eye of a Buddha.¹

Bhikkhus, Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, on thus surveying the world of sentient beings, found that there were beings who had little dust (of defilements) in their (discerning) eyes, beings who had a great deal of dust (of defilements) in their discerning eyes, beings with developed faculties, beings with as yet undeveloped faculties, beings with good attributes, beings with bad attributes, beings capable of easy comprehension, and beings incapable of easy comprehension (of what is expounded). He also found some beings who were given to contemplation of the fault of future existence as danger as well as some beings who were not given to such contemplation. To illustrate, in clumps of the Uppala Lotus or of the Paduma Lotus, or of the Pundarika

1. The Eye of a Buddha: Buddha-cakkhu: includes

(1) Indriya Paropariyatti ñāṇa, knowledge of the acuteness and dullness of beings.

(2) Āsayānusaya ñāṇa: knowledge of inclination, and disposition of beings.

Lotus¹ (in a pond), some of these lotus plants are generated in the water and grow in the water, without ever rising out of the water but thriving under the surface; some are generated in the water and grow in the water, reaching to the surface level of the water; other lotus plants are generated in the water, grow in the water, and raise above the surface level of the water, without being stained with (i.e. defiled by) the water.

So also, bhikkhu, when Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, thus surveyed the world of sentient beings with the Eye of the Buddha, he found that there were beings who had little dust (of defilements) in their (discerning) eyes, beings who had a great deal of dust (of defilements) in their discerning eyes, beings with developed (intellectual) faculties, beings with as yet undeveloped faculties, beings with good attributes, beings with bad attributes, beings capable of easy comprehension, and beings incapable of easy comprehension (of what is expounded). He also found some beings who were given to contemplation of the fault of future existences as danger as well as some beings who were not given to such contemplation.

70. Then, O Bhikkhu, that Great Brahmā became aware in his mind of the thoughts of Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, and addressed Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, reciting these verses:

“O Perfectly Wise One! O Possessor of the Eye of all round knowledge, Perfected in Wisdom! Just as a man standing on a high rocky mountain may observe men below and on all sides, in the same way the Exalted One, himself rid of all anxiety and grief ascend the palace-turret of dhamma and observe all those beings fallen into anxiety and grief, overwhelmed and oppressed by birth and decay. O Exalted One of Great Diligence! Arise! O Victorious One by whom the battle¹ has been won, Arise! O Exalted One, O Caravan-Leader², O One free from the Debt³ of Defilements, wander round the world! O Exalted One, may you expound the doctrine of Truth! There

1. uppala lotus: red white or dark-blue; paduma lotus: predominantly red, though it may be of four other colours; pundarika: lotus: white.

will be these who understand (the Teaching)”.

71. Bhikkhus, thereupon Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, replied to the Great Brahmā in these verses:

“O Brahmā, I had been disinclined to expound the sublime and well-practised dhamma to men, thinking that it would only mean exhaustion and fatigue for me. (now) I have opened the doors to Nibbāna. Let those with ears (of knowledge) give forth their faith.

Then, bhikkhus, knowing that the Buddha Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, had assented to expound the dhamma, that Great Brahmā made obeisance⁴ and paid homage⁵ to Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, and vanished then and there.

(13). The Pair of Chief Disciples

72. Then, bhikkhus, to the Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, this thought occurred: “To whom should I expound the dhamma first. Who will understand this dhamma quickly?”

Then, Bhikkhus, Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, further had this thought:

“The prince named Khaṇḍa, and the son of the King's (brahmanic) head-priest, named Tissa, are living in the capital city, Bandumatī. They are sagacious, learned and intelligent. For long they have had little dust (of defilements) in their (discerning) eyes. It would be well if I were to expound the dhamma to Khaṇḍa, the prince, and Tissa, the head-priest's son,

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1. the battle gangāma: against defilements and sensual pleasure as represented by Māra.
 2. Caravan-Leaders, Satthavāha: Guide, showing the right way, teaching the right procedures.
 3. Free from Debt, Baṇaṇa: i.e. without a new birth which would he owe to kamma.
 4. made obeisance: lit., reverentially saluting.
 5. paid homage padakkhiṇam katvā: by going round with his right side to the Buddha.

first. They will be able to understand this dhamma quickly.”

73. Then, bhikkhus, as instantaneously as a strong man straightens his bent arm, or bends his stretched arm, Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, vanished from the foot of the Bodhi-tree and appeared in the deerpark, known as Khema¹, near the capital city Bandhumatī. Then, Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, called the grove-keeper and said: “O Grove-keeper, go you to the capital city, Bandhumatī, and say to Khaṇḍa; the prince, and Tissa, the head-priest's son, this: Sirs, Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, has reached Bandhumatī, the capital city, and is dwelling in the deer-park named Khemā. He wishes to see you, Sirs.”

Bhikkhus, the grove-keeper said “Very well, Venerable Sir,” and entered the capital city Bandhumati, and said to Khaṇḍa, the prince, and Tissa the head-priests son: “Sirs ... (repeated as above) ... Sirs.”

74. Then, Bhikkhus, the Prince Khaṇḍa and the head priest's son Tissa had excellent and elegant carriages harnessed, and riding in the excellent and elegant carriages left the capital city Bandhumatī for the Khemā deer-park. They went in the carriages as far as the carriages should properly go, and then descending from the carriages, went on foot and approached Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened. They made obeisance to Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, and seated themselves at a suitable place.

75. To them, Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, gave the following discourses in successive order, namely, the discourse on charity, discourse on morality, discourse on the celestial realms, discourse on the fault of sensual pleasures, their vileness and defilements of sensual pleasures, and discourse on the benefit of emancipation from sensual pleasures.

When the Bhagavā knew that the minds of Prince

1. Khema: safe, i.e., the deer-park was a sanctuary.

Khaṇḍa and the head priest's son Tissa, had become responsive, malleable, free from hindrances (nivarana); elated, and clear, he expounded the doctrine of Truth, the doctrine as expounded by the Buddhas themselves. In this exposition, the Bhagavā revealed the Truth of Suffering (dukkha), the origin, (samudaya) of dukkha, the cessation (nirodha) of dukkha, and the path (magga) leading to the cessation of dukkha. Just as a piece of pure white cloth, unsoiled by dust, would readily take in the dye, even so, Prince Khaṇḍa and the head-priest's son Tissa realized on that very spot the Truth that all phenomena that have the nature of arising (i.e, coming into being), do have the nature of cessation (i.e disappearing), and thus attained the faultless and undefilled "Eye of the Truth", (Dhamma-cakkhu or Sotāpatti maggañāna).

76.Prince Khaṇḍha and the head-priest's son Tissa, having seen the Truth, having attained the Truth, having gained insight into it, having plunged into it, having overcome doubt, having become free of vacillation, having gained the courage of conviction, and not having faith in teaching other than the Buddha's, they addressed Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, thus:

"Venerable Sir, Excellent (is the Dhamma)! Excellent (is the Dhamma)! Just as, Venerable Sir, one has turned up what lies upside down, just as one has uncovered what lies covered, just as one shows the way to another who is lost, just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so have you revealed the dhamma to us in various ways. Venerable Sir! We take refuge in the Bhagavā. We take refuge in the Dhamma and we take refuge in the Saṃgha. May we in the presence of the Bhagavā be initiated into the Order, may we receive full admission into the Order.

77.Bhikkhus, Prince Khaṇḍa and the head-priest's son Tissa, in the presence of Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, were initiated into the Order; and received full admission as bhikkhus. Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, by his discourse caused them to realize (the benefits of) the Teaching, to become established (in the observance of the Teaching) and to be filled with enthusiasm and gladness for (the

practice of) the Teaching. Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, showed them the faults of Sankhāras (conditioned things) their vileness and their defilements, and discoursed to them on the benefits of emancipation from sankhāras. Thus, instructed by the Bhagavā with discourse, to realize (the benefits of) the Teaching to become established in (observance of) the Teaching and be filled with enthusiasm and gladness for (the practice of) the Teaching, their minds soon became free of all moral intoxicants without clinging. (that is, they became Arahats).

(14) Admission of A Great Number of People into the Order

78. Bhikkhus, many people numbering eighty four thousand in the capital city of Bandhumatī heard that Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, had reached the capital city, Bandhumatī, and was residing at the deer-park named Khemā, and that the prince named Khaṇḍa and the head-priest's son Tissa, in the presence of Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, had cut off their hair and beard, had donned the bark-dyed robe, left the wordly life and entered upon homeless life of bhikkhus. And hearing this, they thought thus:

“In as much as Prince Khaṇḍa and the head-priest's son Tissa have cut off their hair and beard, have donned the bark-dyed robe, have left the worldly life and taken up the homeless life of a bhikkhu, that Doctrine and Discipline practised by them, the life of a bhikkhu, cannot be inferior and low. Surely, if even the Prince Khaṇḍa and the head-priest's son Tissa can do these things and become bhikkhus, why then can we not do them and become bhikkhus too?”

Then bhikkhus, a lot of people, numbering eighty four thousand people left the capital city Bandhumatī for the Khemā deer-park and approached Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened. After making obeisance to Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, they seated themselves at a suitable place.

79. To these (eighty-four-thousand) people, Vipassī, the Exalted

One, the Homage-Worthy, the Perfectly Self-Enlightened gave the following discourses in successive order, namely, the discourse on charity, discourse on morality, discourse on the celestial realms, discourse on the fault of sensual pleasures, their vileness and defilements of sensual pleasures, and discourse on the benefits of emancipation from sensual pleasures.

When the Bhagavā knew that the minds of these (eighty-four-thousand) people had become responsive, malleable, free from hindrances (nivarana) elated, and clear the Bhagavā expounded the doctrine of Truth, the doctrine as expounded by the Buddhas themselves. In this exposition, the Bhagavā revealed the Truth of dukkha (suffering), the origin (samudaya) of dukkha, the cessation (nirodha) of dukkha, and the path (magga) leading to the cessation of dukkha. Just as a piece of pure white cloth, unsoiled by dust, would readily take in the dye, even so, those (eighty-four-thousand) people realized on that very spot the Truth that all phenomena that have the nature of arising, do have the nature of cessation, and thus attained the faultless and undefiled “Eye of the Truth”, magga.

80. Then those (eighty-four-thousand) people having seen the Truth, having attained the Truth, having gained insight into it, having plunged into it; having overcome doubt, having become free of vacillation, having gained the courage of conviction, and not having faith in any teaching other than the Buddha's, they addressed Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, thus: “Venerable Sir! Excellent (is the dhamma)! Excellent (is the dhamma)! Just as, Venerable Sir, one has turned up what lies upside down, just as one has uncovered what lies covered, just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so have you revealed the dhamma to us in various ways. Venerable Sir! We take refuge in the Buddha; we take refuge in the Dhamma and we take refuge in the Saṃgha. May we, in the presence of the Bhagavā be initiated into the Order, may we receive full admission into the Order.

81. O Bhikkhus, those (eighty-four-thousand) people, in the presence of Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, were initiated into the Order; and

received full admission in the Order. Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, by discourse caused them to realise (the benefits of) the Teaching, to become established (in the observance of) the Teaching and to be filled with enthusiasm and gladness for (practice of) the Teaching. Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, showed them the faults of Sankhāras (Conditioned things) their vileness and their defilements, and discoursed to them on benefits of emancipation from Sankhāras. Thus, they were instructed by the Bhagavā with discourse, to realise (the benefits of) the Teaching, to become established in (observance of) the Teaching, and be filled with enthusiasm and gladness for (the practice of) the Teaching, and having done away with all craving and clinging, their minds soon became free of all moral intoxicants.

**(15) The Attainment of the Truth
by the First group of Bhikkhus**

82.O Bhikkhus, the first group of (eighty-four-thousand) bhikkhus who had first left worldly life and become bhikkhus in imitation of the Future Buddha Vipassī when he became a bhikkhu, heard that Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, had reached the capital city Bandhumatī, and approached Vipassī the Exalted-One, the Homage-Worthy, the Perfectly Self-Enlightened. After making obeisance to Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, they seated themselves at a suitable place.

83.To them, Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, gave the following discourse in successive order, namely, the discourse on charity, discourse on morality, discourse on the celestial realms, discourse on the fault of sensual pleasures, the defilement of sensual pleasures, and discourse on the benefits of emancipation from sensual pleasures.

When the Bhagavā knew that the minds of these (eighty-four-thousand) samaṇas had become responsive, malleable, free from mental hindrances (nivarāṇa) elated, and clear, the Bhagavā

expounded the doctrine of Truth, the doctrine as expounded by the Buddhas themselves. In this exposition, the Bhagavā revealed the Truth of Dukkha, the origin of dukkha, the cessation of dukkha, and the path leading to the cessation of dukkha. Just as a piece of pure white clothe, unsoiled by dust would readily take dye, even so, those (eighty-four-thousand) recluses realized on that very spot the Truth that all phenomena that have the nature of arising, do have the nature of cessation, and thus attained the faultless and undefiled "Eye of the Truth,".

84. Then the eighty-four thousand samaṇas, having understood the Truth, having attained the Truth, having gained insight into it, having plunged into it, having overcome doubt, having become free of vacillation, having gained the courage of conviction, and not having faith in teaching other than the Buddha's, they addressed Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, thus:

"Venerable Sir, Excellent (is the Dhamma)! Excellent (is the dhamma)! Just as, Venerable Sir, one has turned up what lies upside down, just as one has uncovered what lies covered, just as one shows the way to another who is lost, just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so have you revealed the dhamma to me in various ways. Venerable Sir! we take refuge in the Buddha. We take refuge in the Dhamma and we take refuge in the Saṅgha. May we in the presence of the Bhagavā be initiated into the Order, may we receive full admission into the order.

85. O Bhikkhus, those (eighty-four-thousand) recluses, in the presence of Vipassī, the Exalted one the Homage-Worthy, the Perfectly Self-Enlightened, were initiated into the Order, and received full admission into the Order.

Vipassī, the Exalted one, the Homage-Worthy, the Perfectly Self-Enlightened, by this discourse caused them to realise (the benefits of) the Teaching, to become established in (the observance of) the Teaching and to be filled with enthusiasm and gladness for the Teaching. Vipassī, the Exalted one, the Homage-Worthy, the Perfectly Self-Enlightened one, showed them the faults of conditioned things, their vileness and their defile-

ments, and discoursed to them on the benefits of emancipation from saṅkhāra. Thus, instructed by Bhagavā with his discourse, to realise (the benefits of) the Teaching, to become established in (observance of) the Teaching, and be filled with enthusiasm and gladness for (the practice of) the Teaching, their minds soon became free of all moral intoxicants without clinging.

(16) Permission to Go Forth to Expound the Doctrine

86. At that time, (one hundred and sixty-eight-thousand) bhikkhus were residing at the capital city Bandhumatī. Then Bhikkhus, to Vipassī, the Exalted-One, the Homage-Worthy, the Perfectly Self-Enlightened, while alone in a secluded place, this thought occurred.

“Now, at the capital city of Bandhumatī there are residing (a hundred and sixty-eight thousand) bhikkhus. It would be well if I were to give them this permission: “Bhikkhus, travel forth for the welfare of many people, for the happiness of many people, for providing protection to all mankind, for the benefit, welfare and happiness of devas and men. Go not in pairs on the same journey. Bhikkhus, expound the Doctrine which is excellent at the beginning, excellent at the middle, and excellent at the end, and which is complete in sense and in letters (words)¹. Expound the completeness and purity of the Noble Practice (brahmacariya). There are beings with little dust (of defilements) in their discerning eyes. These beings will come to ruin from not hearing the doctrine of the Truth. There will be those who understand the Truth. However, every six years, you have to return to the capital city Bandhumatī for (listening to) the recitation of Pātimokkha precepts, (relating to conduct and attitude to be observed and followed by bhikkhus.)”

87. Then, Bhikkhus, a Great Brahmā become aware, in his mind, of the thoughts of Vipassī, the Exalted one, the Homage-Worthy, the Perfectly Self-Enlightened. Just as instantaneously as a strong man straightens his bent arm, or bends his stretched arm, the Great Brahmā vanished from the realm of the Brahmās, and appeared before Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened. The Great Brahmā,

1. the letters (of words) byanjana: another possible rendering is “in grammatical construction.

placing his upper garment on one shoulder, made obeisance to Vipassī, the Exalted one, the Homage-Worthy, the Perfectly Self-Enlightened and addressed the Bhagavā thus:

“Bhagavā, this (intention of yours) is fitting. O Sugata, this (intention of yours) is fitting. Venerable Sir, a great number of bhikkhus, (one hundred and sixty-eight thousand), are now residing in the capital city Bandhumatī. May it please the Bhagavā to give them permission by saying to them: “O Bhikkhus, travel forth for the welfare of many people, for the happiness of many people, for providing protection to all mankind, for the benefit, welfare and happiness of devas and men. Go not in pairs on the same journey. Bhikkhus, expound the Doctrine which is excellent at the beginning, excellent at the middle, and excellent at the end with richness in meaning and words. Expound the completeness and purity of the Noble Practice (brahmacariya). There are beings with little dust (of defilements) in their discerning eyes. These beings will come to ruin from not hearing the doctrine of the Truth. There will be those who understand the Truth.”

“Venerable Sir, as for (the matter of) the bhikkhus returning to the capital Bandhumatī after every six years for (listening to) the recitation of Pātimokkha, we ourselves will take action.”

O Bhikkhus, the Great Brahmā, after saying these words to the Bhagavā, made obeisance and paid homage to Vipassī, the Exalted one, the Homage-Worthy, the Perfectly Self-Enlightened, and then vanished from there:

88. O Bhikkhus, afterwards Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, arose in the evening from his solitary seclusion, and addressed the bhikkhus thus;

“O Bhikkhus, this thought occurred to me while I was alone at a secluded place in this locality: Now, at the capital city of Bandhumatī there are residing a great number of bhikkhus, one hundred and sixty-eight thousand bhikkhus. It would be well if I were to give this permission:” Bhikkhus, travel forth for the welfare of many people, for the happiness of many people, for providing protection to all mankind, for the benefit, welfare and

happiness of devas and men.

Go not in pairs on the same journey. O Bhikkhus, expound the Doctrine which is excellent at the beginning, excellent at the middle, excellent at the end with richness in meaning and words. Expound the completeness and purity of the Noble Practice. There are beings with little dust (of defilements) in their discerning eyes. These beings will come to ruin from not hearing the doctrine of the Truth. There will be those who understand the Truth. However, after every six years, you have to return to the capital city Bandhumatī for (listening to) the recitation of Pātimokkha.

Then, bhikkhus, the Great Brahmā became aware, in his mind, of my thought. Just as a strong man instantaneously straightens his bent arm, or bends his stretched arm, the Great Brahmā vanished from the Brahmā realm and appeared before me. Then, O Bhikkhus, the Great Brahmā, placing his upper garment over one shoulder, made obeisance to me and addressed me thus:

“O Bhagavā, this (intention of yours) is fitting. O Sugata, this (intention of yours) is fitting. O Sugata, this (intention of yours) is as it should be. Venerable Sir, a great number of bhikkhus, one hundred and sixty eight thousand, are now residing in the capital city Bandhumatī. May it please the Bhagavā to give them permission by saying to them:

“O Bhikkhus, travel forth for the welfare of many people, for the happiness of many people, for providing protection to all mankind, for the benefit, welfare and happiness of devas and men. Go not in pairs on the same journey. Bhikkhus, expound the Doctrine ...p...

There are beings with little dust (of defilements) in their discerning eyes. These beings will come to ruin from not hearing the doctrine of the Truth. There will be those who understand the Truth.

“Venerable Sir, as for (the matter of) the bhikkhus returning to the capital Bandhumatī after every six years for (listening to) the recitation of Pātimokkha, we ourselves will take action.”

“O Bhikkhus, the Great Brahmā after saying these words to me, made obeisance, paid homage to me and vanished from there.

“O Bhikkhus, I give you permission you travel forth for

the good of many people, for the happiness of many people, for providing protection to all mankind, for the benefit, welfare and happiness of devas and men. Go not in pairs on the same journey. O Bhikkhus, expound the Doctrine which is excellent at the beginning, excellent at the middle, excellent at the end, and which is complete in sense and in letters. Expound the completeness and purity of the Noble Practice. There are beings with little dust (of defilements) in their discerning eyes. These beings will come to ruin from not hearing the doctrine of the Truth. There will be those who understand the Truth. However, after every six years, you have to return to the capital city Bandhumatī for (listening to) the recitation of Pātimokkha.

88. Then, Bhikkhus, most of those bhikkhus made (a day's) journey that very day to set forth on their travels through the countryside.

89. At that time were eighty-four thousand monasteries spread out over the Jabudīpa¹ land. When one year had passed, the devas proclaimed thus:

“Sirs, one year has passed, only five more years remain. When five more years have passed, you, Sirs, will have to go to the capital city Bandhumatī for (listening to) the recitation of Pātimokkha”.

When two years had passed...

When three years had passed...

When four years had passed...

When five years had passed..., the devas proclaimed thus:

“Sirs, five years have passed. Only one more year remains, you, Sirs, will have to go to the capital city Bandhumatī for (listening to) the recitation of Pātimokkha¹”.

When six years had passed, the devas proclaimed thus:

“Sirs, six years have passed. It is time now for you, Sir, to go to the capital city Bandhumatī for (listening to) the recitation of Pātimokkha.”

¹ **Jambudīpa:** the island-continent of rose-apples. It is one of the four Mahādīpas, it is southernmost and includes India.

Then Bhikkhus, those bhikkhus made journey on that very day to the capital city Bandhumatī, some by their own supernormal powers, some by the supernormal powers of the devas, for (listening to) the recitation of Pātimokkha.

90. Then, Bhikkhus, Vipassī, the Exalted One, the Homage Worthy, the Perfectly Self-Enlightened, recited to the community of bhikkhus, as follows:

“Forbearance and, patience is the best moral practice. The Buddhas say that Nibbāna is supreme. A Pabbajita² does not harm others; one who harms others is not a samaṇa³. Not doing any evil, undertaking meritorious deeds, purifying one's own mind, this is the teaching of the Buddhas.

“Not finding fault with others, not hurting others, holding on to the restraints of Pātimokkha, knowing the measure in taking food, living in a secluded place, exerting in the higher concentration, (samādhi): “This is the teaching of the Buddhas”.

(17) Revealing by Devas⁴

91. Bhikkhus, at one time I was residing at the foot of a great sal tree in the Subhaga grove near the town of Ukkatṭha. While I was (meditating) alone in a secluded place, this thought occurred to me:

“In all this very long (saṃsarā)⁵ period of time rarely has been a realm of existence where I had not had my existence except the realms of the Suddhāvāsa¹ Brahmās. It would be well if I were to get to the Suddhāvāsa Brahmā realms.”

O Bhikkhus, just as a strong man instantaneously straightens his bent arm, or bends his stretched arm, even so I vanished from the foot of the great sal tree in the Subhaga grove near the town of Ukkatṭha, and appeared in the realms of the Avihā

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1. Pātimokkha: Fundamental Rules of the Viñaya, recited by the bhikkhus on days of uposatha, full moon and new moon days.
 2. Pabbajita: one who has gone forth from householder's life to homeless life.
 3. Samaṇa: one who has extinguished the fire of defilements.
 4. 'Devas' here specifically refers to the Brahmas, the higher celestial beings.
 5. saṃsarā: round or cycle of existences.

Brahmās. O Bhikkhus, in that realm many thousands and many hundred thousands of the Brahmās approached me, paid obeisance to me, and stood at a suitable place. And, Bhikkhus, they spoke to me thus:

Venerable Sir, in the ninety-first world-cycle counting back from the present one, there arose in the world Vipassī, the Exalted One, the Homage-Worthy, the Perfectly self-Enlightened. Sir, Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, was by birth of the ruling class. Sir, Vipassī the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened was of the Kondañña clan. Sir, the life span of Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, was eighty thousand years. Sir, Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, attained Enlightenment at the foot of the Pāṭali tree. Sir, the august pair of excellent disciples of Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, were named Khaṇḍa and Tissa. Sir, in the lifetime of Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, there were three occasions on which assemblies of the disciples were held. On one occasion, one hundred and eighty thousand disciples, were present. On another occasion a hundred thousand disciples were present. On yet another occasion, eighty thousand disciples were present. On these three occasions, the disciples present and participating in the assemblies were all Arahats. Sir, the attendant bhikkhu called Asoka was the excellent Attendant bhikkhu of Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened. Sir, the father of Vipassī, the Exalted One, the Perfectly Self-Enlightened, was King Bandhumā. His natural mother was Queen Bandhumatī. The capital where king Bandhumā resided was the capital of Bandhumatī.

Sir, the renunciation of worldly life of Vipassī, the

1. Suddhāvāsa, (lit. pure abode) Abode of pure Beings, reached by Anāgāmī (Non-Returner) Ariyas. Of the twenty Brahmā realms, there are five Suddhāvāsa realms, viz., Avihā, Atappa, Sudassa, Sudassī and Akaniṭṭha realms.

Avihā Brahmās: whose state of enjoyment never lessens; Atappā Brahmās: who do not cause any burning anxiety in any other being, Sudassa Brahmās, with beautiful forms; Sudassā Brahmās and Akaniṭṭha Brahmās who are the greatest of the Brahmās.

Exalted one, the Homage-Worthy, Perfectly Self-Enlightened, was such and such. His becoming a bhikkhu was such and such. His practice of meditation was such and such. His attainment of Enlightenment was such and such. His setting in motion the wheel of the Dhamma was such and such. Sir, we ourselves, in the presence of Vipassī, the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, took up the Noble Practice (brahmacariyā), and getting rid of the craving for sensual pleasures, have been reborn in this realm”...p...

O Bhikkhus, in that realm of the Brahmās many thousands and many hundred thousands of the Brahmās approached me, and having made obeisance to me, stood at a suitable place. And Bhikkhus, they spoke to me thus:

“Sir, in the present world-cycle, known as the Bhadda world-cycle, the Bhagavā, the Homage-Worthy, the Perfectly, Self-Enlightened have arisen now in the world. Sir, you, the Bhagavā is by social rank of the ruling class, was born into the ruling class. Sir, the Bhagavā is of the Gotama clan. Sir, the life span of you is scant, brief and fleeting. The longest living person in this epoch lives only up to a hundred years or a little more. Sir, the Bhagavā attained Enlightenment, at the foot of the Asattha tree. Sir, the august pair of excellent disciples of the Bhagavā are called Sāriputta and Mogallāna. Sir, in the life time of the Bhagavā the assembly of the disciples has been held only once. One thousand two hundred and fifty disciples were present.

There has been only this single assembly at which the disciples present and participating were all Arahats. Sir, the Attendant Bhikkhu called Ānanda is the Bhagavā's excellent Attendant. Sir, the Bhagavā's father is King Suddodana. The Bhagavā's mother is Queen Māyā. The capital was the city Kapilavatthu, the Bhagavā's renunciation of the worldly life was such and such. The Bhagavā's becoming a recluse was such and such. The Bhagavā's practice of meditation was such and such. The Bhagavā's attainment of Enlightenment was such and such. The Bhagavā's setting in motion the Wheel of Dhamma, was such and such. Sir, we ourselves took up the Noble Practice in the presence of the Bhagavā, and getting rid of the craving for

sensual pleasures, have been reborn in this realm.

Then Bhikkhus, accompanied by the Avihā Brahmās, I went to the Atappā Brahmās ...p... Then Bhikkhus, accompanied by the Avihā and Atappā Brahmās, I went to the Sudassa Brahmās. Then Bhikkhus, accompanied by the Avihā, Atappā and Sudassa Brahmā, I went to the Sudassī Brahmās. Then, Bhikkhus accompanied by the Avihā, Atappā, Suddassa and Suddassī Brahmās, I went to the Akanittha Brahmās. O Bhikkhus, in that realm of the Brahmās, many thousands and many hundred thousands of the Brahmās approached me, and having made obeisance to me stood at a suitable place. And Bhikkhu, they spoke to me thus:

“Venerable Sir, in the thirty first world-cycle from the present one, there arose Sikhī, the Exalted One, ...p.. Venerable Sir, we ourselves took up the Noble Practice in the presence of Sikhī, the Exalted One, ...p...

Venerable Sir, in that same world cycle, there arose Vessabhū, the Exalted One, ...p... Venerable Sir, we ourselves took up the Noble Practice in the presence of Vessabhū, the Exalted One, ...p...

Venerable Sir, in this present Bhadda world-cycle, there arose Kakusandha ... Koṇāgamana ... Kassapa, the Exalted One, ...p... Venerable Sir, we ourselves took up the Noble practice in the presence of Kakusandha, Koṇāgamana, Kassapa, the Exalted One, and getting rid of the craving for sensual pleasures, have been reborn in this realm.

93.O Bhikkhus, in that very realm of the Brahmās, many thousands, and many hundred thousands, of Brahmās approached me, and having made obeisance to me, stood at a suitable place. And they spoke to me thus: Venerable Sir, in the present world-cycle, known as Bhadda world-cycle, the Bhagavā, the Homage-Worthy, the Perfectly Self-Enlightened, have arisen now in the world. Venerable Sir, the Bhagavā is by social rank of the ruling class, was born into the ruling class. Sir, the Bhagavā is of the Gotama clan. Sir, the life span of the Bhagavā is scant, brief and fleeting. The longest living person in this epoch lives only up to a hundred years or a little more. Sir, the Bhagavā attained Enlightenment, at the foot of Assattha tree. Sir, the

august pair of excellent disciples of the Bhagavā are called Sāriputta and Mogallāna. Venerable Sir, in the life-time of the Bhagavā, the assembly of the disciples has been held once only. One thousand two hundred and fifty disciple were present. There has been only this single assembly at which the disciples present and participating are all Arahats. Sir, the Attendant Bhikkhu called Ānanda is the Bhagavā's excellent Attendant. Sir, the Bhagavā's father is King Suddhōdana. The Bhagavā's mother is Queen Māyā. The capital is the city Kapilavatthu, the Bhagavā's renunciation of the worldly life was such and such.

The Bhagavā's becoming a bhikkhu was such and such, the Bhagavā's practice of meditation was such and such.

The Bhagavā's attainment of Enlightenment was such and such. The Bhagavā's first, setting in motion the wheel of Dhamma, was such and such. Sir, we ourselves took up the Noble Practice in the presence of the Bhagavā and getting rid of the craving for sensual pleasure, have been reborn in this realm.

94. Bhikkhus, this the Tathāgata himself has a penetrating discernment of the principle underlying knowledge of Past Existences, the Principle which leads to the power of recall.

Due to this penetrating discernment. The Tathāgata can recollect the facts relating to the Buddhas of the past, the Buddhas who had done away with the factors that prolong *sam-sarā* and who had cut off the course of rebirth, who had ended the round of existence who had overcome all the ills of existence, and who had realized the complete Nibbāna. And he can recall the facts about these Buddhas by birth, by name, by clan, by their life-span, by the pairs of excellent disciples, by assemblies of their disciples, saying such was the birth, such was the name, such was the clan, such was the morality, such was the concentration, such was the Insight wisdom, such was the mode of living, such was the emancipation from defilements of those preceding Buddhas.

The devas (i.e, the Brahmās) also have made these matters known to me. Due also to such information known to me, due also to such information from the devas the Tathāgata can recollect the facts relating to the Buddhas of the past, the Buddhas who had done away with the factors that prolong *sam*

sarā and who had cut off the course of rebirth who had ended the round of existence who had overcome all the ills of existences, and who had realized the complete Nibbāna. And he can recall the facts about these Buddhas by birth, by name, by clan, by their life span, by the pairs of excellent disciple, by assemblies of their disciples, saying: “Such was the name, such was the birth, such was the clan, such was the Morality, such was the Concentration, such was the Emancipation from defilements, of those preceding Buddhas”

The Bhagavā gave this discourse. The Bhikkhus, being delighted with the discourse, rejoiced in what had been said.

**End of the Mahāpadāna Sutta,
First Sutta in the Large Division.**

The Long Discourses of the Buddha

Dīgha Nikāya (Division Two)

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**Namo Tassa Bhagavato Arahato
Sammāsambuddhassa**

**Homage to The Blessed One, The Arahāt,
The Fully-Enlightened Buddha.**

MAHĀNIDĀNA SUTTA
(Great Discourse on Causal Factors)
(1) Paṭicca-Samuppāda
Doctrine of Dependent on Origination

95. Thus have I heard:

At one time the Bhagavā was residing at the market-town of Kammāsadhamma in the country of Kuru. The Venerable Ānanda approached the Bhagavā, made obeisance to him, and seating himself on one side, addressed the Bhagavā thus:

“ Venerable Sir, wonderful it is! Unprecedented it is! This doctrine of Paṭicca-samuppāda¹ is not only deep and profound, it also has the signs of being deep and profound. But to my mind it seems to be evident and fathomable.”

Ānanda, say not so! Ānanda, say not so! This doctrine of Paṭicca-samuppāda is not only deep and profound, it also has the signs of being deep and profound.

Ānanda, because of lack of proper understanding and penetrative comprehension of this doctrine, (the minds of) these beings are in a state like that of a snarled skein of yarn, or that of a blighted, matted bird's nest or that of *muñja* grass or *pabbaja*² grass, and are unable to escape the miserable, ruinous realms of existence (*apāya*)³, or to escape from the round of existences (*saṃsāra*).

96. Ānanda, should it be asked if there is a cause for (the occurrence of) ageing⁴ and death (*jarā* and *maraṇa*), the answer has

1. *Paṭicca-samuppāda* : Dependent Origination. Some use the terms 'Conditioned Genesis', 'Law of Cause and Effect', 'Chain of Causation'.

2. *Muñja* and *pabbaja* grass: grass like fine thatch, which when processed like jute could be made into twine. When this twine was entangled, it became difficult to sort out the strands of twine. Similarly, people in the *muñja*-like state of mind could not know cause and effect.

3. *apāya* : the four infra-human realms of existence, comprising the realm of intense continuous suffering, (*niraya*), the realm of animals, (*tiracchāna*), the realm of hungry beings, (*peta*), and the realm of frightened beings, (*asura*). *Apāya* is sometimes translated as the four Nether Worlds, a rather misleading term as it carries a spatial connotation.

4. *ageing*: *jarā*: commonly translated as old age.

to be that there is.

Again, if it be asked what the cause of ageing and death is, the answer has to be that ageing and death are due to *jāti*, new existence.¹

Ānanda, should it be asked if there is a cause for (the occurrence of) *jāti*, coming into new existence, the answer has to be that there is.

Again, if it be asked what the cause of *jāti* is, the answer has to be that *jāti* is due to *bhava*², the kammic causal process.

Ānanda, should it be asked if there is a cause for (the occurrence of) *bhava*, the answer has to be that there is.

Again, if it be asked what the cause of *bhava* is, the answer has to be that *bhava* is due to *upādāna*, clinging.

Ānanda, should it be asked if there is a cause for (the arising of) *upādāna*, clinging, the answer has to be that there is.

Again, if it be asked what the cause of clinging is, the answer has to be that clinging is due to *taṇhā*, craving.

Ānanda, should it be asked if there is a cause for (the arising of) *taṇhā*³, craving, the answer has to be that there is.

Again, if it be asked what the cause of *taṇhā* is, the answer has to be that *taṇhā* is due to *vedanā*, sensation.

Ānanda, should it be asked if there is a cause for (the arising of) *vedanā*, sensation, the answer has to be that there is.

Again, if it be asked what the cause of *vedanā* is, the answer has to be that *vedanā* is due to *phassa*⁴, contact.

Ānanda, should it be asked if there is a cause for (the arising of) *phassa*, contact, the answer has to be that there is.

Again, if it be asked what the cause of *phassa* is, the answer

1. *new existence: Jāti*: commonly translated as birth.

2. *bhava*, as the cause of *jāti*, is the causal process of kamma or volitional activities in the course of this life; *bhava* as the result of *upādāna* is existence.

3. *taṇhā*: lit., "thirst", fig., mental thirst which becomes a craving, a fever of unsatisfied longing, for various kinds of objects or sensations. There are three aspects of *taṇhā*, viz., *kāmatāṇhā*, craving for pleasures of the senses, *bhavataṇhā*, craving for rebirth (especially, rebirth in higher realms), and *vibhavataṇhā*, craving for annihilation (of Self). The six forms of the first aspect are listed in Para 101.

4. *phassa* means the coming together of the sense-base, sense-object, and Consciousness.

has to be that *phassa* is due to *nāmarūpa*¹, mind-and-body.

Ānanda, should it be asked if there is a cause for (the arising of) *nāmarūpa* · mind -and- body, the answer has to be that there is.

Again, if it be asked what the cause of *nāmarūpa* is, the answer has to be that *nāmarūpa* is due to *viññāṇa*, (birth-linking) consciousness.

Ānanda, should it be asked if there is a cause for (the arising of) *viññāṇa*, (birth-linking) consciousness, the answer has to be that there is.

Again, if it be asked what the cause of *viññāṇa*, (birth-linking) consciousness, is the answer has to be that *viññāṇa* is due to *nāmarūpa*.

97. Thus, Ānanda, *nāmarūpa* conditions the arising of *viññāṇa*, (birth-linking) consciousness². *Viññāṇa* conditions the arising of *nāmarūpa*. *Nāmarūpa* conditions the arising of *phassa*. *Phassa* conditions the arising of *vedanā*. *Vedanā* conditions the arising of *taṇhā*. *Taṇhā* conditions the arising of *upādāna*. *Upādāna* conditions the arising of *bhava*. *Bhava* conditions the arising of *jāti*. *Jāti* conditions the arising of ageing, death, grief, lamentation, pain, distress and despair. In this way occurs the arising of that entire sum-total of *dukkha*, (the entire aggregate of suffering, pain, affliction, imperfection, impermanence, emptiness, insubstantiality, unsatisfactoriness, which are identified with the five *khandha* aggregates).

98. Ānanda, I have said that *jarā-maraṇa*, (ageing and death), are conditioned by *jāti*. This point, how *jarā-maraṇa* arise through *jāti*, can be understood by means of the following method (of reasoning):

Suppose, Ānanda, *jāti* does not occur at all or in any way to

1. *nāmarūpa* is to be understood as the complex of mental and physical phenomena. It will be noticed that, here, *phassa*, contact, is conditioned by *nāmarūpa*, not mentioning *saḷāyatana*, the six fields of sense-perception (i.e., the six sense-bases). The Commentary explains that this is because the Buddha wanted to emphasize that *nāmarūpa* is the complete primary source of contact, and that the cause of contact is not restricted to the six sense-bases.

1. Another way of putting this, and the following sentences, would be "conditioned by (A), (B) arises".

any being in any realm (of existence)¹:

(To amplify this, let us say) for instance, if *jāti* does not occur to devas to become devas, nor to Gandhabbas² to become Gandhabbas, nor to Yakkhas³ to become Yakkhas, nor to beings (*bhūtā*) with visible forms to become such beings, nor to human beings to become human beings, nor to four-legged beings to become four-legged beings, nor to birds to become birds, nor to beings that creep and crawl to become beings that creep and crawl,-if, Ānanda, *jāti* does not occur to these various beings to become beings in their respective realm of existence, that is, if *jāti* altogether (i.e., absolutely) does not occur,- then due to the non-occurrence⁴ of *jāti*, can *jarā-maraṇa* appear at all?

“ Venerable Sir, they cannot appear at all.”

Therefore, Ānanda, only this *jāti* is the cause of, the source of, the origin of, and the condition for, *jarā-maraṇa*.

99. Ānanda, I have said that *jāti* is conditioned by *bhava*. This point, how *jāti* arises through *bhava*, can be understood by means of the following method (of reasoning):

Suppose, Ānanda, *bhava* does not occur at all or in any way for any being in any realm (of existence):

(To amplify this, let us say) for instance, if *bhava* does not occur at all in any of the three states of existence, namely, *Kāma bhava*, *Rūpa bhava*, and *Arūpa bhava*⁵ then due to the non-

1. That is, suppose there is no birth anywhere in way. And the following paragraph may be roughly paraphrased as "If no devas, gandhabbas, yakkhas, bhūtās, human beings, etc., etc., are born in any realm...", or "If there is no birth of devas, etc., etc., etc., at all."
2. *Gandhabbas*: devas who belong to the lowest (cātumahārājika) deva realm, and who are noted musicians and entertainers.
3. *Yakkhas*: sometimes roughly translated as "demons," "demon spirits", "genii", or (wrongly) "ogres", yakkhas are non-human beings. The term Yakkha is used with widely varying attributes and connotations throughout the Pāli Canon, ranging from the pleasant to the hideous.
4. non-occurrence, *nirodha* (i.e., cessation of the repeated phenomenon of birth).
5. The term *bhava* has two main meanings, besides a few supplementary others: (1) *Kamma bhava*, i.e., the kammic process consisting of rebirth-producing volitions and the mental phenomena associated therewith; (2) *Upapatti bhava*, the (kammic) *resultant* rebirth-process in three states of existence.

occurrence of *bhava*, can *jāti* appear at all?

“ Venerable Sir, *jāti* cannot appear at all.”

Therefore, Ānanda, only this *bhava* is the cause of, the source of, the origin of, and the condition for, *jāti*.

100. Ānanda, I have said that *bhava* is conditioned by *upādāna*, clinging. This point, how *bhava* arises through *upādāna*, can be understood by means of the following method (of reasoning):

Suppose, Ānanda, *upādāna* does not arise at all or in any way in any being in any realm (of existence) (i.e., if there is no clinging of any kind by anyone to anything):

(To amplify this, let us say) for instance, if *upādāna* does not arise at all in any of its forms, viz., clinging to sense-desires (i.e., sensuality), *Kāmapādāna*; clinging to false doctrines of erroneous views and opinions, *diṭṭhupādāna*; clinging to practices of and belief in mere rules and rituals not leading to the right Path, *sīlabbatupādāna*; and clinging to soul-theories, i.e., to theories that there is Self, Soul, Ego, *attavādupādāna*, -then, due to the non-occurrence of *upādāna*, can *bhava* appear at all?

“ Venerable Sir, *bhava* cannot appear at all.”

Therefore, Ānanda, only this *upādāna*, is the cause of, the source of, the origin of, and the condition for, *bhava*.

101. Ānanda, I have said that *upādāna*, clinging, is conditioned by *taṇhā*, craving. This point, how *upādāna* arise through *taṇhā*, craving, can be understood by means of the following method (of reasoning):

Suppose, Ānanda, *taṇhā* does not arise at all or in any way in any being in any realm (of existence):

(To amplify this, let us say) for instance, if *taṇhā* does not arise at all in any of its six forms, namely, craving for (enjoyment

The three states of existence are:

- (a) *Kāmahava*, the state of sensual existence, comprising the eleven realms of sense-desire, a state of existence dominated by pleasures of the senses. This of course implies also corporeal existence;
- (b) *Rūpabhava*, the state of existence with fine materiality, comprising sixteen of the realms of the Brahmās, the upper celestial beings;
- (c) *Arūpabhava*, the state of non-corporeal (or formless, non-material) existence, comprising four of the realms of the Upper Brahmās.

of) visible objects, *rūpataṇhā*¹; craving for (enjoyment of) sounds, *saddataṇhā*; craving for (enjoyment of) smell, *gandhataṇhā*; craving for (enjoyment of) tastes or flavours, *rasataṇhā*; craving for (enjoyment of) physical contact, *phoṭṭhabbataṇhā*; craving for (pleasure of) ideas, thoughts, *dhammataṇhā*², then due to the non-occurrence of *taṇhā*, can *upādāna* appear at all?

“ Venerable Sir, *upādāna* cannot appear at all.”

Therefore, Ānanda, only this *taṇhā*, craving, is the cause of, the source of, the origin of, and the condition for, *upādāna*, clinging.

102. Ānanda, I have said that *taṇhā*, craving, is conditioned by *vedanā*³, sensation. This point, how *taṇhā* arises through *vedanā*, sensation, can be understood by means of the following method (of reasoning):

Suppose, Ānanda, *vedanā* does not arise at all or in any way in any being in any realm (of existence):

(To amplify this, let us say) for instance, if *vedanā* does not arise at all or in any way, either through contact by means of the eye, (i.e., by seeing), or through contact by means of ear, (i.e., by hearing), or through contact by means of the nose, (i.e., by the smelling), or through contact by means of the tongue, (i.e., by the sense of taste), or through contact by means of the body, (i.e., by touching), or through contact by means of the mind, (i.e., by the faculty of the mind having contact with mind-objects, such as thoughts, ideas),- then, due to the non-occurrence of *vedanā*, can *taṇhā* appear at all?

"Venerable Sir, *taṇhā* cannot appear at all."

Therefore, Ānanda, only this *vedanā*, sensation, is the cause of, the source of, the origin of, and the condition for, *taṇhā*, craving.

103. Thus, Ānanda, because of *vedanā*, there arises *taṇhā*⁴.

1. *rūpataṇhā* : Craving for rūpa: Rūpa has many shades of meaning. Briefly, it may be rendered as materiality, material factor, matter, physical phenomenon, physical substance.

2. *dhammataṇhā* : Craving for dhammā, mind-objects; ideas, thoughts, concepts are sense-objects of the faculty of mind.

3. *vedanā* : has been rendered by some as "feeling"

4. *taṇhā* : The Commentary says there are two kinds of *taṇhā*, craving:

(i) *vaṭṭamūla taṇhā*, craving leading to the round of existence; this is the general aspect of craving;

(ii) *samūdācāra taṇhā*, craving in actual conduct and practice; this is the

Because of *taṇhā*, there arises quest (for possessions, pleasures), (*pariyesana*). Because of quest, there arises getting, gaining, (*lābha*). Because of getting, gaining, there arises (the process of) decision on how to use or enjoy (what has been got), (*vinicchaya*). Because of the decision on use and enjoyment (of what has been gained), there arises the excitement of passion and delight, (*chanda-rāga*)¹. Because of excitement of passion and delight, there arises tenacious cleaving (to what has been got) as one's own, (*ajjhosāna*). Because of tenacious cleaving (to what has been got) as one's own, there arises selfish possessiveness, (*pariggaha*)². Because of selfish possessiveness, there arise meanness-and-stinginess (*macchariya*)³. Because of meanness-and-stinginess, there arises watchful guarding(of possessions), (*ārkkha*). And because of such watchful guarding, there arises many wicked demeritorious acts, such as hitting with sticks, wounding with weapons⁴, fighting, quarrelling⁵, contentiously disputing, using unbearable expressions, backbiting and telling lies.

104. Ānanda, I have said that because of watchful guarding (of possessions,) there arise many wicked demeritorious acts, such as hitting with sticks, wounding with weapons, fighting, quarrelling, contentiously disputing, using unbearable expressions, backbiting and telling lies.

particular, applied aspect of craving.

From this Para 103 to Para 122, the successive effects of the particular aspect of craving are enlarged upon. The chain of causal factors interrupted here by these ten paragraphs is taken up again in Para 113.

1. *chanda-rāga*: chanda= impulse, excitement, desire for, wish for, delight in (something); rāga=passion,lust. Therefore, in this context, chanda-rāga means passion for and delight in (possessions etc.) *Chanda-rāga* is a weaker passion than tenacious cleaving (to possessions), *ajjhosāna*, rendered in the Burmese version as "firm determination that what has been gained is one's very own".
2. *pariggaha*: holding on to, seizing, grasping on to, carefully keeping (possessions). "Acquisitiveness" or "Gloating over (what has been got)" are other possible renderings.
3. *macchariya*: stinginess, selfishness, not wishing to share with others, thus jealously holding on to what one has.
4. lit., carrying sticks, bearing weapons.
5. *quarrelling*: viggaha, lit., going against (one another).

This point, how these many wicked demeritorious acts such as hitting with sticks, wounding with weapons, fighting, quarrelling, contentiously disputing, using unbearable expressions, backbiting and telling lies, arise through watchful guarding of possessions, can be understood by this means:

Suppose, Ānanda, there is no watchful guarding (of possessions) at all or in any way by any being in any realm (of existence): If there is entirely no such watchful guarding, then due to the absence of such watchful guarding, can these many wicked demeritorious acts, such as hitting with sticks, wounding with weapons, fighting, quarrelling, contentiously disputing, using unbearable expressions, backbiting and telling lies, occur at all?

“ Venerable Sir, they cannot occur at all.”

Therefore, Ānanda, only this watchful guarding (of possessions) is the cause of, the source of, the origin of, and the condition for, the arising of these many wicked demeritorious acts, such as hitting with sticks, wounding with weapons, fighting, quarrelling, contentiously disputing, using unbearable expressions, backbiting and telling lies.

105. Ānanda, I have said that because of meanness-and-stinginess there arises watchful guarding (of possessions). This point, how meanness-and-stinginess gives rise to watchful guarding of possessions, can be understood by this means:

Suppose, Ānanda, meanness-and-stinginess does not arise at all or in any way in any being in any realm (of existence): If there is entirely no meanness-and-stinginess, then due to the absence of meanness-and-stinginess, can watchful guarding of possessions appear at all?

“ Venerable Sir, it cannot appear at all.”

Therefore, Ānanda, only this meanness-and-stinginess is the cause of, the source of, the origin of, and the condition for, watchful guarding of possessions.

106. Ānanda, I have said that because of selfish possessiveness there arises meanness-and-stinginess. This point, how selfish possessiveness gives rise to meanness-and-stinginess, can be understood by this means:

Suppose, Ānanda, selfish possessiveness does not arise at all or in any way in any being in any realm (of existence): If there is entirely no selfish possessiveness, then due to the absence of selfish

possessiveness, can meanness-and-stinginess appear at all?

“Venerable Sir, meanness-and-stinginess cannot appear at all.”

Therefore, Ānanda, only this selfish possessiveness is the cause of, the source of, the origin of, and the condition for, meanness-and-stinginess.

107. Ānanda, I have said that because of tenacious cleaving (to what has been got, as one's own), there arises selfish possessiveness. This point, how tenacious cleaving gives rise to selfish possessiveness, can be understood by this means:

Suppose, Ānanda, tenacious cleaving (to what has been got, as one's own) does not arise at all or in any way in any being in any realm (of existence): If there is entirely no tenacious cleaving, then due to the absence of tenacious cleaving, can selfish possessiveness appear at all?

“Venerable Sir, it cannot appear at all.”

Therefore, Ānanda, only this tenacious cleaving (to what has been got, as one's own) is the cause of, the source of, the origin of, and the condition for, selfish possessiveness.

108. Ānanda, I have said that because of the excitement of passion and delight, there arises tenacious cleaving (to what has been got, as one's own). This point, how the excitement of passion and delight gives rise to tenacious cleaving, can be understood by this means:

Suppose, Ānanda, the excitement of passion and delight does not arise at all or in any way in any being in any realm (of existence): If there is entirely no excitement of passion and delight, then due to the absence of the excitement of passion and delight, can tenacious cleaving to what one possesses appear at all?

“Venerable Sir, tenacious cleaving cannot appear at all.”

Therefore, Ānanda, only this the excitement of passion and delight (in what has been gained) is the cause of, the source of, the origin of, and the condition for, tenacious cleaving (to what has been got, as one's own).

109. Ānanda, I have said that because of (the process of) decision on how to use or enjoy (what one has got), there arises the excitement of passion and delight. This point, how (the process of) decision on use and enjoyment (of what has been gained) gives rise to the excitement of passion and delight, can be understood by this means:

Suppose, Ānanda, (the process of) decision on how to use or enjoy (what has been got) does not arise at all or in any way in any being in any realm (of existence): If there is entirely no (process of) decision on use and enjoyment, then due to the absence of such decision, can the excitement of passion and delight appear at all?

“Venerable Sir, it cannot appear at all.”

Therefore, Ānanda, only this decision on how to use or enjoy (what has been got) is the cause of, the source of, the origin of, and the condition for, the excitement of passion and delight.

110. Ānanda, I have said that because of getting, gaining (things, property, etc), there arises (the process of) decision on how to use or enjoy (what has been got),. This point, how getting, gaining, gives rise to decision on use and enjoyment, can be understood by this means:

Suppose, Ānanda, getting or gaining does not occur at all or in any way to any being in any realm (of existence)¹: If there is entirely no getting, gaining (things etc.), then due to the absence of getting and gaining, can (the process of) decision on how to use and enjoy (what has been got) appear at all?

“Venerable Sir, it cannot appear at all.”

Therefore, Ānanda, only this getting, gaining (things etc.) is the cause of, the source of, the origin of, and the condition for, decision on how to use and enjoy (what has been got).

111. Ānanda, I have said that because of quest (for possessions, pleasures), there arises getting, gaining. This point, how quest (for possessions etc.) gives rise to getting, gaining (things etc.), can be understood by this means:

Suppose, Ānanda, there is no quest (for possessions, pleasures) at all or in any way by any being in any realm (of existence): If there is entirely no quest for anything, anywhere, then due to the absence of quest, can getting or gaining occur at all?

“Venerable Sir, getting or gaining cannot occur at all.”

Therefore, Ānanda, only this quest (for possessions, pleasures)

1. That is, suppose there is no getting or gaining (of things) by any being in any realm of existence.

is the cause of, the source of, the origin of, and the condition for, getting, gaining (things etc.).

112. Ānanda, I have said that because of *taṇhā*, craving, there arises quest (for possessions, pleasures). This point, how craving gives rise to quest, can be understood by this means:

Suppose, Ānanda, *taṇhā* does not arise at all or in any way in any being in any realm (of existence):

(To amplify this, let us say) for instance, if *taṇhā*, craving, does not arise in any of those three forms¹, namely, *kāmataṇhā*, craving for pleasures of the senses, *bhavataṇhā*, craving for rebirth, (clinging to the view that there can be no ending to existence), and *vibhavataṇhā*, craving for annihilation (of Self) (clinging to the view that there is no existence after death)² then, due to the absence of *taṇhā* can quest (for possessions, pleasures) appear at all?

“Venerable Sir, quest cannot appear at all.”

Therefore, Ānanda, only this *taṇhā*, this craving, is the cause of, the source of, the origin of, and the condition for, quest (for possessions etc.).

Thus it is, Ānanda, that both these two kinds³ of *taṇhā*, craving, arise from only one thing, namely, *vedanā*, sensation.

113. Ānanda, I have said that *vedanā* is conditioned by *Phass*, contact. This point, how *phass* gives rise to *vedanā*, can be understood by this means of the following method (of reasoning):

Suppose, Ānanda, there is no contact between sense-organs and sense-objects⁴ at all or in any way in any being in any realm (of existence):

(To amplify this, let us say) for instance, if *phassa* does not

1. *Three forms of taṇhā*: see also footnote to *taṇhā* in Para 96.

2. As explained in the Commentary.

3. See footnote on *taṇhā* in Para 103. The two kinds of *taṇhā* are: (i) the *taṇhā* which gives rise to *upādāna*, clinging; i.e., the *taṇhā* which is the fundamental root cause, of the round of existences, and (ii) the *taṇhā* which gives rise to quest, as in this paragraph.

4. Including the mind as sense-organ of faculty, and ideas, thoughts, imagery, or sometimes even physical phenomenon as sense-objects, (in short, cognizable objects). The sense-objects of the mind are called mind-objects (*dhammārammaṇa*).

occur at all in any of its six forms, namely, eye-contact (i.e., contact with the sense of vision), ear-contact (i.e., contact with the sense of hearing), nose-contact (i.e., contact with the sense of smell), tongue-contact (i.e., contact with the sense of taste), body-contact (i.e., contact with the sense of touch), mind--contact (i.e., contact of mind-object with the mind faculty),- then, due to the absence of *phassa*, can *vedanā* appear at all?

“Venerable Sir, *vedanā* cannot appear at all.”

Therefore, Ānanda, only their *phassa*, this contact, is the cause of, the source of, the origin of, and the condition for, *vedanā*.

114. Ānanda, I have said that *phassa* is conditioned by *nāmarūpa*, mind-and-body. This point, how *phassa* arises through *nāmarūpa*, can be understood by this means:

Ānanda, the composite of mental phenomena, *nāmakāya*, is manifested only through certain properties, features, signs and indications (such as sensation, perception¹, volitional activities and consciousness); and the (various) mental phenomena (of that composite) are designated by terms (such as *vedanā*, sensation; *saññā*, perception; *saṅkhāra*, volitional activities; and *viññāṇa*, consciousness)². If these properties, features, signs and indications (in the form of sensation, perception, volitional, activities and consciousness) do not exist, then can what is termed 'mind contact', *abhivacanasamphassa*³, appear at all the composite of (purely) physical phenomena, *rūpakāya*?

“ Venerable Sir, it cannot appear at all.?”

Ānanda, the composite of physical phenomena, *rūpakāya*, is manifested only through certain properties, features, signs and indications (such as texture⁴, fluidity, temperature, extension); and the (various) physical phenomena are designated by terms (such as the element of solidity, *pathavī*; the element of fluidity and cohe-

1. Perception: *Saññā*, perception, implying recognition by means of assimilation of sensations.

2. The words in the brackets are from the explanation in the Commentary.

3. *Adhivacanasamphassa*, (lit., contact which can be known only by its name) is explained in the Commentary as being the same *manosamphassa*, contact of mind (see Para 113 above); i.e., contact of thoughts, ideas, imagery (mind-object) with the organ or faculty of mind.

4. *Texture*: hardness, softness, roughness, smoothness.

sion, *āpo*; the element of heat or cold, *tejo*; and the element of extension or motion, *vāyo*)¹. If these properties, features, signs and indications do not exist, then can the contact of sense-organs with sense-objects, *paṭighasamphassa*, appear at all in the composite of (purely) mental phenomena, *nāmakāya*?

“ Venerable Sir, it cannot appear at all?

Ānanda, the composite of mental phenomena, *nāmakāya*, and the composite of physical phenomena, *rūpakāya*, are manifested only through their respective properties, features, signs and indications. If such properties, features, signs and indications do not exist, then can contact of mind or contact of the five sense-organs appear at all?

“ Venerable Sir, neither can appear at all.”

Ānanda, *nāmarūpa*, mind-and-body, is manifested by those properties, features, signs and indications. If such properties, features, signs and indications do not exist, can contact appear at all?

“ Venerable Sir, it cannot appear at all.”

Therefore, Ānanda, only this *nāmarūpa* is the cause of, the origin of and the condition for, contact, *phassa*.

115. Ānanda, I have said that *nāmarūpa*² is conditioned by *viññāṇa*, (birth-linking) consciousness. This point, how *nāmarūpa* arises through *viññāṇa*, can be understood by this means:

Ānanda, if (birth-linking) consciousness were not to appear in the mother's womb, could *nāmarūpa* arise simultaneously³ with it in the mother's womb?

“ Venerable Sir, *nāmarūpa* cannot arise simultaneously with

1. The words in the brackets are from the Burmese version. They bring out what is meant by properties, etc. of the corporeal aggregate. Here, the Four Great Primary Elements, *cattāri mahābuūtāni*, which underline and characterize the Aggregate of Matter (*rūpakhandha*) are referred to. They are *pathavī*, *āpo*, *tejo*, *vāyo*. Some render *āpo* as fluidity, some as cohesion. Some render *vāyo* as motion or mobility.
2. Here *nāma* in *nāmarūpa* connotes mental concomitants associated with (birth-linking) consciousness.
3. *arise simultaneously*: (*samuccati*): The Commentary says “ become united to form the first stage of the embryonic (*kalala*) cell”. Conception can take place only with the simultaneous arising of *viññāṇa* and *nāmarūpa* in the womb.

viññāṇa in the mother's womb.”

Ānanda, if *viññāṇa*, consciousness after appearing in the mother's womb, were to cease, could *nāmarūpa* result in the complete five *khandha*-aggregates?

“ Venerable Sir, *nāmarūpa* cannot result or develop.”

Ānanda, if *viññāṇa*, consciousness, were to cease abruptly (lit, to be cut off) in one who is still young, either boy or girl, could *nāmarūpa* reach (lit., meet with, undergo) (the stage of) full growth, maturation and development (lit., expansion)?

“ Venerable Sir, *nāmarūpa* cannot reach the stage of full growth.”

Therefore, Ānanda, only this *viññāṇa*, this consciousness, is the cause of, the source of, the origin of, and the condition for, *nāmarūpa*, mind-and-body.

116. Ānanda, I have said that *viññāṇa*, consciousness, is conditioned by *nāmarūpa*. This point, how *viññāṇa* arises through *nāmarūpa*, can be understood by this means:

Ānanda, if consciousness were not to have *nāmarūpa* as a supporting base, could the sum-total of dukkha, together with birth, ageing and death appear in future?

“ Venerable Sir, this cannot appear in future.”

Therefore, Ānanda, only this *nāmarūpa* is the cause of, the source of, the origin of, and the condition for, *viññāṇa*, consciousness.

Ānanda, through just these mutually conditioning *viññāṇa* and *nāmarūpa*, there is birth, there is ageing, there is death, there is recurrent passing from one state of existence to another, there is repeated coming into existence. Through just these mutually conditioning *viññāṇa* and *nāmarūpa*, there arises the basis (*patha*, i.e., the five *khandhas*) for arbitrary nomenclature (*Adhivacana*)¹, the basis for significant term (*Nirutti*)¹, and the basis for honorific appellation (*Paññatti*)¹. through just these *viññāṇa* and *nāmarūpa*, there arises the sphere of the intellect. Through just these mutually con-

1. The Commentary here indicates: *Adhivacana*, name without specific meaning; *Nirutti*, name with some specific meaning; *Paññatti*, name indicating some honour.

2. cycle of existences, in the three aspects of round of defilements, round of actions and round of consequences of actions.

ditioning *viññāṇa* and *nāmarūpa*, the cycle² of existences turns round and round. Through just these mutually conditioning *viññāṇa* and *nāmarūpa*, there arises what is designated as the five khandha-aggregates.

(2) Definition of Atta

117. Ānanda, how does a person¹, who believes in ² *atta*, Self, Soul, Ego, define *atta*?

Ānanda, the person who believes in *atta* as having coporeality and limitedness would define it by saying “ My *atta* is coporeal and limited ”.

Ānanda, the (second) person who believes in *atta* as having coporeality but no limitedness would define it by saying “ My *atta* is coporeal and unlimited ”.

Ānanda, the (third) person who believes in *atta* as having no coporeality but having limitedness would define it by saying “ My *atta* is incoporeal and is limited ”.

Ānanda, the (fourth) person who believes in *atta* as having no coporeality and no limitedness would define it by saying “ My *atta* is incoporeal and is unlimited ”³.

118. Ānanda, of these (four persons), he who believes in *atta* as having coporeality and limitedness may be either one who defines a coporeal and a limited *atta* only of this existence⁴, or one who defines a coporeal and limited *atta* of future existences also.

1. a person: The Buddha, in the following paragraphs, points out four kinds of persons who believe in the soul and who define it variously according to their conception of what the soul is.

2. *who believes in: paññāpento*: lit., who designates (something) as *atta*.

3. The Commentary says that these four definitions are deductions made by some persons who practise *kaṣiṇa* meditation.

4. *only of this existence*: Here the Buddha is distinguishing between two kinds of wrong views regarding existence. One is the view that there is merely this existence; this is *uccheda diṭṭhi*, the doctrine of the annihilation of the soul; the other view is that the soul continues in other existences; this is *sassata diṭṭhi*, the doctrine of the eternal continuance of the soul after death. And the person who holds either view is firmly convinced that the person who has the other view is on the wrong track, believing what is untrue, and that it behoves him to put the other right, to make the other realize what is true. Both are wrong views.

Either of the two thinks “ I shall put right the wrong view of the other”.

Ānanda, this being so, it is proper to say that the wrong view termed *Rūpīparittattānudiṭṭhi*, the belief in *atta* with coporeality and limitedness, persists ¹ in the mind of that person.

Ānanda, of these (four persons), he who believes in *atta* as having coporeality but no limitedness may be either one who defines a coporeal and unlimited *atta* only of this existence, or one who defines a coporeal and unlimited *atta* of future existences also. Either of the two thinks “ I shall put right the wrong view of the other”.

Ānanda, this being so, it is proper to say that the wrong view termed *Rūpīanantattānudiṭṭhi*, the belief in *atta* coporeality and unlimitedness, persists in the mind of that person.

Ānanda, of these (four persons), he who believes in *atta* as having no coporeality but having limitedness may be either one who defines an incoporeal and limited *atta* only of this existence, or one who defines an incoporeal and limited *atta* of future existences also. Either of the two thinks “ I shall put right the wrong view of the other”.

Ānanda, this being so, it is proper to say that the wrong view termed *Arūpīparittattānudiṭṭhi*, the belief in *atta* with incoporeality and limitedness, persists in the mind of that person.

Ānanda, of these (four persons), he who believes in *atta* as having neither coporeality nor limitedness may be either one who defines an incoporeal and unlimited *atta* only of this existence, or one who defines an incoporeal and unlimited *atta* of future existences also. Either of the two thinks “ I shall put right the wrong view of the other”.

Ānanda, this being so, it is proper to say that the wrong view termed *Arūpīanantattānudiṭṭhi*, the belief in *atta* with incoporeality and unlimitedness, persists in the mind of that person.

Ānanda, this how a person who believes in *attā* defines *atta*.

1. persists: *anuseti*: recurs again and again.

2. a person: Here, the Buddha is describing persons who do not hold the *atta* theory.

(3) Non-Definition of Atta

119. Ānanda, how does a person² who does not believe in *atta*, Self, Soul, Ego, refrain¹ from defining *atta*?

Ānanda, the person who does not believe in *atta* as having coporeality and limitedness would make no such definition as “ My *atta* is corporeal and limited”.

Ānanda, the (second) person who does not believe in *atta* as having coporeality but no limitedness would make no such definition as “ My *atta* is corporeal and unlimited”.

Ānanda, the (third) person who does not believe in *atta* as having no coporeality but having limitedness would make no such definition as “ My *atta* is incorporeal and is limited”.

Ānanda, the (fourth) person who does not believe in *atta* as having no coporeality and no limitedness would make no such definition as “ My *atta* is incorporeal and is unlimited”.

120. Ānanda, of these (four persons), he who does not believe in *atta* as having coporeality and limitedness may be either one who does not define a corporeal and limited *atta* only of this existence, or one who does not define a corporeal and limited *atta* of future existence also. Either of the two does not think “ I shall put right the wrong view of the other”.

Ānanda, this being so, it is proper to say that the wrong view termed *Rūpīparittattānudiṭṭhi*, the belief in a corporeal and limited *atta*, does not persist in the mind of that person.

Ānanda, of these (four persons), he, who does not believe in *atta* as having coporeality but no limitedness may be either one who does not define a corporeal and unlimited *atta* only of this existence, or one who does not define a corporeal and unlimited *atta* of future existence also. Either of the two does not think “ I shall put right the wrong view of the other”.

Ānanda, this being so, it is proper to say that the wrong view termed *Rūpīanantattānudiṭṭhi*, the belief in a corporeal and unlimited *atta*, does not persist in the mind of that person.

Ānanda, of these (four persons), he, who does not believe in *atta* as having no coporeality but no having limitedness may be either one who does not define an incorporeal and limited *atta* only of this existence, or one who does not define an incorporeal and

1. refrain from: lit., does not define or designate anything as *atta*.

limited *atta* of future existence also. Either of the two does not think “ I shall put right the wrong view of the other”.

Ānanda, this being so, it is proper to say that the wrong view termed *Arūpīparittattānudiṭṭhi*, the belief in an incorporeal and limited *atta*, does not persist in the mind of that person.

Ānanda, of these (four persons), he who does not believe in *atta* as having corporeality neither limitedness may be either one who does not define an incorporeal and unlimited *atta* only of this existence, or one who does not define an incorporeal and unlimited *atta* of future existence also. Either of the two does not think “ I shall put right the wrong view of the other”.

Ānanda, this being so, it is proper to say that the wrong view termed *Arūpīanantattānudiṭṭhi*, the belief in an incorporeal and unlimited *atta*, does not persist in the mind of that person.

Ānanda, this is how a person who does not believe in *atta* refrains from defining *atta*.

(4) Consideration of Atta

121. Ānand, what does a person who considers *atta*, take *atta* to be?

Ānanda, the person who considers *vedanā*, sensation, as *atta*, takes sensation as *atta* and believes: “ Sensation is my *atta*.”

Ānanda, some other person, who considers *atta*, believes: “ Sensation is not my *atta*. My *atta* cannot feel any mental phenomena.”¹

Ānanda, still another person, who considers *atta*, believes: “ Sensation is not my *atta*. And it is not that my *atta* cannot feel any

1. cannot feel any mental phenomenon: here, *atta* is identified with *rūpa* or *rūpkkhandha*, the aggregate of physical phenomena, or roughly the body. If *atta* is the mere body it cannot experience or feel any sensation or any other mental phenomenon.

2. Here, in the case of the third person, *atta* is identified with one or all of the three remaining Khandhas, namely, *saññākkhandha*, aggregate of perception, *saṅkhārakkhandha*, aggregate of volition or mental formations, and *viññānakkhandha*, aggregate of consciousness. The first person identifies *atta* with sensation, the second person with body, and the third person with one or all of the three factors of the mental make-up other than sensation, namely, perception, volitions, and consciousness. Thus, in the case of the third person, he believes that *atta* can experience these three mental phenomena.

mental phenomenon. My *atta* can feel a mental phenomenon. My *atta* has the property of feeling a mental phenomenon.”²

122. Ānanda, of those (three persons), this should be said to the person who maintains that “ Sensation is my *atta* ”:

“ Friend, there are three kinds of sensation: pleasant sensation, unpleasant sensation, and neither pleasant nor unpleasant, neutral, sensation. Of these three kinds of sensation, which do you consider to be *atta*?

Ānanda, when a pleasant sensation is felt, neither unpleasant sensation nor neutral sensation can be felt. At that time, only the pleasant sensation can be felt.

Ānanda, when an unpleasant sensation is felt, neither pleasant sensation nor neutral sensation can be felt. At that time, only the unpleasant sensation can be felt.

Ānanda, when a neutral sensation is felt, neither pleasant sensation nor unpleasant sensation can be felt. At that time, only the neutral sensation can be felt.

123. Ānanda, a pleasant sensation is impermanent; it is a result produced by a combination of causes¹; it arises due to being conditioned by causal factors; it has the nature of wasting away, of disintegrating, of disappearing, of ceasing.

Ānanda, an unpleasant sensation too is impermanent; it is a result produced by a combination of causes; it arises due to being conditioned by causal factors; it has the nature of wasting away, of disintegrating, of disappearing, of ceasing.

Ānanda, a neutral sensation too is impermanent; it is a result produced by a combination of causes; it arises due to being conditioned by causal factors; it has the nature of wasting away, of disintegrating, of disappearing, of ceasing.

While a person is having a pleasant sensation, he entertains the belief “ This pleasant sensation is verily my *atta* ”. When that pleasant sensation disappears, he will have to say “ My *atta* has perished ”. When he is having an unpleasant sensation, too, he again entertains the belief “ This unpleasant sensation is verily my *atta* ”. When that unpleasant sensation disappears, he will have to say again “ My *atta* has perished ”. When he is having a neutral sensation, too, he again entertains the belief “ This neutral sensation is verily

1. a result..... of causes: saṅkhata; formed.

my *atta*". When that neutral sensation disappears, he will have to say again " My *atta* has perished ".

Thus, the person who maintains that " Sensation is my *atta* " considers in effect that *atta* is in this very life impermanent, is imbued with pleasure and pain, and has the nature of arising (i.e., coming into existence) and wasting away (lit., decaying).

Therefore, Ānanda, the view that " Sensation is my *atta*" is not (by the above demonstration) fitting or proper.

124. Ānanda, of those (three persons), this should be said to the person who maintains that " Sensation is not my *atta*. My *atta* cannot feel any mental phenomenon ".

" Friend, is it possible to consider a purely physical thing which does not have the capacity for feeling any mental phenomenon as: ' This verily is Myself'?

" Venerable Sir, it must be said that it is not possible."

Therefore, Ānanda, the view that " Sensation is not my *atta*. My *atta* cannot feel any mental phenomenon" is not (by the above demonstration) fitting or proper.

125. Ānanda, of those (three persons), this should be said to the person who maintains that " Sensation is not my *atta*. And it is not that my *atta* cannot feel any mental phenomenon. My *atta* can feel a mental phenomenon ". My *atta* has the property of feeling a mental phenomenon".

" Friend, if sensation in any form or of any kind were to cease absolutely, then in the complete absence of sensation, would it be possible to consider the mental phenomena¹ entirely free of sensation, as: ' This verily is Myself'?

" Venerable Sir, it must be said that it would not be possible."

Therefore, Ānanda, the view that " Sensation is my *atta*. And it is not that my *atta* cannot feel any mental phenomenon. My *atta* can feel a mental phenomenon ". My *atta* has the property of feeling a mental phenomenon" is not (by the above demonstration) fitting or proper.

126. Ānanda, because of this, the bhikkhu does not consider sensation is *atta*; nor does he consider that *atta* cannot feel any

1. i.e., the mental phenomena (of perception, volition, consciousness) entirely without sensation because of its postulated complete cessation.

mental phenomenon; nor does he consider that ‘ My *atta* can feel a mental phenomenon; my *atta* has the property of feeling a mental phenomenon’. Not considering like this, that bhikkhu does not cling to any of the five khandhas. Because of this lack of clinging, he does not crave ¹ for anything. Because he becomes devoid of craving, he by himself will finally and completely become liberated (from moral defilements). He knows: “ Rebirth is no more for me; the noble practice of the Path (leading to liberation) has been carried out; what should be done has already been done; and for this purpose (i.e., attainment of Magga) there is nothing more to be done.”

Ānanda, should anyone say of the bhikkhu with such and emancipated mind ², - that “ he holds the view that a sentient being exists after death”,

or that “ he holds the view that a sentient being does not exist after death”,

or that “ he holds the view that a sentient being exists and yet does not exist after death”,

or that “ he holds the view that a sentient being neither does exist nor does exist after death”,- such saying would be improper.

And why would it be improper?

Ānanda, whatever the extent there is of arbitrary nomenclature and its basis (i.e., the five khandhas); of significant term and its basis (i.e., the five khandhas); of honorific appellation and its basis (i.e., the five khandhas); of knowledge and intellect, and its sphere of activity (i.e., the five khandhas); of the round of existences and its continual turning,- all that is completely and thoroughly known by the bhikkhu (who is an arahat), being emancipated from all moral defilements.

To say of such a bhikkhu (who is an arahat, and) who has been emancipated from all moral defilements that “he does not know, he does not see, he holds such and such a view” is improper indeed.

1. crave: *paritassati*, lit., long after (something).

2. i.e., An arahat.

3. area: *ṭhiti*: “ The place where *viññāna* is (or is sited) ”. The Commentary explains *ṭhiti* by *patiṭṭhāna*, support, base. Each area of consciousness covers one or more realms of existence, so that these seven areas together with the

(5) the Seven Areas of Consciousness

127. Ānanda, there are seven areas ³ of Consciousness (*viññāna*). Besides, there are two spheres (*āyatana* ²).

The seven areas of *viññāna*, Consciousness, are these:

Ānanda, there are beings with diversity of bodily form and diversity of birth-linking Consciousness ³. These are human beings, devas of the six sensual realms ⁴, and some lower earth-bound sprits. This is the first area of *viññāna*.

Ānanda, there are beings with diversity of bodily form and uniformity of birth-linking Consciousness. These are Brahmā of the first jhāna realms. This is the second area of *viññāna*:

Ānanda, there are beings with uniformity of bodily form and diversity of birth-linking Consciousness. These are the Brahmās of the *Ābhassara* ⁵ realm. This is the third area *viññāna*.

Ānanda, there are beings with uniformity of bodily form and also uniformity of birth-linking Consciousness. These are the Brahmās of the *Subhakiṇha* ⁶ realm. This is the fourth area *viññāna*.

Ānanda, there are the Brahmās who by concentrating on the concept 'Space is Infinite' have reached the *Ākāsānañcāyatana* ⁷ realm, where all forms of Consciousness that turn on corporeality (*rūpasaññā*) have been completely transcended, all forms of Consciousness arising out of contact between the senses and their ob-

two "spheres" (*āyatana*) cover all the thirty-one realms of existence, (some, by implication, though not mentioned), which comprise the field of *saṃsāra*, the cycle of existences.

2. *āyatana*: In this context, sphere, field, range. The Burmese version simply renders it as "place", the Commentary as "place or or abode".
3. birth-linking consciousness: *saññā*: in this term, the semantic fields of perception and consciousness overlap. The Burmese version renders it as *paṭisandhi* (birth-linking) *saññā*, in effect equating it with birth-linking consciousness, *viññāna*.
4. i.e., not including the Brahmās. The text has "some devas" meaning devas who are not Brahmās.
5. *Ābhassara*: radiant celestial being. (For this and the following realms of existence, see also Appendix A5 to the Translation of *Sīlakkhandha Vagga*, *Dīgha Nikāya*.)
6. *Subhakiṇha*: lustrous.
7. *Ākāsānañcāyatana*: The realm of Infinite Space.

jects (*paṭighasññā*) have vanished, and other forms of Consciousness, many and varied (*nānattasaññā*), are not paid attention to. This is the fifth area of *viññāṇa*.

Ānanda, there are the Brahmās who have reached the *Viññāṇañcāyatana*¹ realms, by concentrating on the concept ‘Consciousness is Infinite’, having totally gone beyond the *jhāna* of the Infinity of Space. This is the sixth area of *viññāṇa*.

Ānanda, there are the Brahmās who have reached the *Ākiñcaññāyatana*² realm, by concentrating on the concept ‘Nothing is there’, having totally gone beyond the *jhāna* of the Infinity of Consciousness. This is the seventh area of *viññāṇa*.

(The above are the seven areas of *viññāṇa*)

The two *āyatana* spheres are: the sphere (or place or realm) of beings devoid of *saññā*³, and the sphere (or place or realm) of beings with neither *saññā* nor non-*saññā* (*nevasaññānāsaññāyatana*)⁴.

128. Ānanda, of those seven areas of *viññāṇa*, Consciousness, there is the first area of *viññāṇa*, where there are beings with diversity of bodily form and diversity of birth-linking Consciousness, such as human beings, devas of the six sensual realms and some lower earth-bound sprits.

Ānanda, would it be proper for a person who knows that first area of *viññāṇa*, who also knows how it comes into being, also how it vanishes or disappears, also its attractiveness, also its danger⁵, and also how to get free of it,- for such a person, would it be proper to find pleasure in it?

1. *Viññāṇañcāyatana*: The realm of Infinite Consciousness.
2. *Ākiñcaññāyatana*: The realm of Nothingness. Nothingness in this context means the vanishing of the Consciousness of the previous (*Viññāṇañcāyatana*) *jhāna*.
3. This realm, *asaññasatta*, a state without consciousness, according to the Commentary is one of the sixteen *rūpa* realms.
4. *Nevasaññānāsaññāyatana*: The realm of neither Consciousness nor non-Consciousness, that is without coarse or evident consciousness but not without excessively refined or tenuous consciousness, scarcely discernible.
5. danger: *ādīnava*: also translated as fault, disadvantage. The danger inherent in it is due to its impermanence, changeableness and concomitant *dukkha*.
6. What is said about the first area of *viññāṇa* applies to the remaining six areas.

“ Venerable Sir, it would not be proper.”⁶....(p).....

Ānanda, of those (two *āyatana* spheres), there is the sphere of beings devoid of *saññā*.

Ānanda, would it be proper for a person who knows that *āyataa* sphere, who also knows how it comes into being, also how it vanishes or disappears, also its attractiveness, also its danger, and also how to get free of it,- for such a person, would it be proper to find pleasure in it?

“ Venerable Sir, it would not be proper.”

Ānanda, of those (two *āyatana* spheres), there is the sphere of beings without (coarse or evident) *saññā*, but not without (refined, tenous, scarcely discernible) *saññā*, (i.e., the realm of neither *saññā* nor non-*saññā*).

Ānanda, would it be proper for a person who knows that *āyataa* sphere, who also knows how it comes into being, also how it vanishes or disappears, also its attractiveness, also its danger, and also how to get free of it,- for such a person, would it be proper to find pleasure in it?

“ Venerable Sir, it would not be proper.”

Ānanda, because of this, the bhikkhu (who is an arhant) knows the origin, the coming into being of these seven areas of *viññāṇa* and these two *āyatana* spheres, also their disappearance, also their attractiveness, also their danger, and also how to get free of them, and knowing them as they really are, he is without attachment to them, and thus is emancipated (from kilesas, moral defilements).

Ānanda, such a bhikkhu is called *paññāvimutta*, one who has attained emancipation, (i.e., who has become an arahat), through Magga Insight.

(6) Eight Stages of Release

129. Ānanda, there are eight stages of Release (*Vimokkha*)¹. These are:

1. **Release: *vimokkha***, freed of moral hindrances and defilements, but not completely rooting them out. Freedom or release through *jhāna*, mental absorption, not identical with the emancipation of an arahat as it is possible to fall from the *jhāna* state.
2. ***Jhāna***: *Jhāna* is a kind of mental culture (usually translated Mental Absorption) in which the mind is concentrated on objects such as *kasīṇa*, and in which the hindrances (i.e., *nīvaraṇas*) are kept away from the mind (i.e., the mind

Contemplating the *kasiṇa* object in one's own body, and having attained the *rūpajhāna*², the mental absorption in form and matter, one contemplates (also external) forms and objects (such as *kasiṇa* objects). This is the first Release.

Not paying attention to the *kasiṇa* objects in one's own body, such as colour, form and corporeal features, one contemplates external (*kasiṇa*) forms. This is the second Release.

One applies oneself to the brightness and clarity (*subha*) of the object of intense contemplation¹. This is the third Release.

By concentrating on the concept 'Space is Infinite' one achieves and remains in *Ākāśānañcāyatana jhāna*, where all forms of consciousness that turn on corporeality (*rūpasaññā*) have been completely transcended, all forms of consciousness arising out of contact between the senses and their objects (*paṭighasaññā*) have vanished, and other forms of consciousness, many and varied (*nānattasaññā*), are not paid attention to. This is the fourth Release.

By concentrating on the concept 'Consciousness is Infinite' one achieves and remains in *Viññānañcāyatana jhāna*, having totally gone beyond the *jhāna* of the Infinity of Space. This is the fifth Release.

By concentrating on the concept 'Nothing is there' one achieves and remains in the *Ākiñsanñāyatana jhāna*, having totally gone beyond the *jhāna* of the Infinity of Consciousness. This is the sixth Release.

One achieves and remains in the *Nevasaññānāsaññāyatana jhāna*, the *jhāna* of neither *saññā* nor non-*saññā*, having totally gone beyond the *jhāna* of Nothingness. This is the seventh Release.

One achieves and remains in the sustained attainment of Cessation, *Nirodha-samāpatti*, in which all forms of Consciousness

is 'distanced' from hindrances). The *kasiṇa*-induced *jhāna* is mundance or worldly *jhāna*.

There are four *Rūpāvacara jhānas* and four *Arūpāvacara jhānas*. The former can be practised to attain the sixteen Fine-material Realms of the *Brahmās*.

1. The object of intense contemplation (in the first two states) is a *kasiṇa*, whether it is a physical object (internal to the body, i.e., subjectively, or external, i.e., objectively), or an after-image resulting from prolonged fixation of consciousness on the actual *kasiṇa* object

cease, having totally gone beyond the *jhāna* of neither *saññā* nor non-*saññā*. This is the eighth Release.

Ānanda, these are the eight stages of Release.

130. Ānanda, the bhikkhu enters upon and attains these eight stages of Release in straightforward order, and also in reverse order, and also in straightforward and reverse order (i.e., forward and backward). He repeatedly enters upon and remains in any *jhāna* at will, anywhere at will, for any pre-determined length of time. He also rises out of the *jhāna* at will. Because of the complete destruction of the *āsavas*, moral intoxicants or taints, he realizes and attains by himself in the present life the taint-free emancipation of the mind (*Arahattaphala Samādhī*) as well as the Insight emancipation (*Arahattaphala Paññā*), through Magga Insight.

Ānanda, such a bhikkhu is called *ubhatobhāgavimutta*¹, one who is emancipated (from all *kilesas*, moral defilements) and attains Arahathship, being free in both ways.²

Ānanda, there is no other emancipation (from moral defilements) in both ways that is loftier and more excellent than this emancipation (from moral defilements) in both ways.

The Bhagavā gave this discourse. Ānanda, being delighted with the discourse, received it rejoicingly.

End of the Mahānidāna Sutta, the Second Sutta.

1. *Ubhatobhāga vimutta*: one who is emancipated in both ways. There are five kinds of emancipation in both ways. Of these, emancipation in both ways after the attainment of *Nirodha Samāpatti* is the loftiest and the most excellent.
2. *in both ways: ubhatobhāga*: (lit., both parts) i.e., free both by the discipline of the eight stages of Release and by Insight Wisdom. The Commentary says: "both ways" means emancipation from material composite (*rūpakāya*) is attained through the repeated *arūpa jhānas*; and from mental aggregates (*nāmakāya*) through Magga Insight.

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**Namo Tassa Bhagavato Arahato
Sammāsambuddhassa**

**Homage to The Blessed One, The Arahāt,
The Fully-Enlightened Buddha.**

MAHĀPARINIBBĀNA SUTTA

(Discourse on the Great Event of the Passing
Away of the Buddha)

132. Thus have I heard:

At one time the Bhagavā was residing at Rājagaha, on the Gijjhakūṭa ¹ hill. During that time the king of Magdha, Ajātasattu, son of Queen Vedehī, wanted to attack the Vajjī princes, and declared thus: “I shall annihilate these Vajjī princes, powerful and mighty ² as they are. I shall destroy them, bring them to utter rack and ruin.”

132. Then King Ajātasattu of Magadha, son of Queen Vedehī, called to him the Chief Minister of Magadha, the brahmin Vassakāra, and said to him:

“Come, brahmin, go to the Bhagavā, and pay homage at his feet, carrying my words. Enquire whether the Bhagavā is free from illness and affliction, whether he is enjoying bodily vigour, strength, ease and comfort. Say to the Bhagavā ‘Venerable Sir, King Ajātasattu of Magadha, son of Queen Vedehī, pays homage at your feet. He enquires by me whether the Bhagavā is free from illness and affliction, whether he is enjoying bodily vigour, strength, ease and comfort’. And say thus to him, ‘He wishes to attack the Vajjī princes and has declared that he will annihilate the Vajjī princes, powerful and mighty as they are, and that he will destroy them and bring them to utter rack and ruin.’ And carefully nothing what the Bhagavā says, repeat to me his remarks. The Tathāgatas never speak what is untrue.”

133. The brahmin Vassakāra, Chief Minister of Magadha, said “Very well, Your Majesty,” in assent to King Ajātasattu of Magadha, son of Queen Vedehī. And he had excellent and elegant carriages harnessed, and mounting and excellent carriage, left Rājagaha for the Gijjhakūṭa hill, accompanied by other excellent carriages. after proceeding as far as the carriage might properly go, he dismounted from the carriage, and approached the Bhagavā on foot. After offering courteous greetings to the Bhagavā and having

1. *Gijjhakūṭa*: mouth of vultures.

2. **powerful and mighty**, through harmonious union and military preparedness.

said memorable words of felicitation, the Chief Minister, the brahmin Vassakāra, seated himself on one side, and thus addressed the Bhagavā:

“Venerable Gotama, King Ajātasattu of Magadha, son of Queen Vedehī, pays homage at your feet. He enquires after (the state of) your health, your vigour, strength, ease and comfort. He wishes to attack the Vajjī princes, and has declared that he will annihilate them, powerful and mighty as they are, and that he will destroy them and bring them to utter rack and ruin.’

Seven Factors of Non-Dcline¹ of King and Princes

134. At that time the Venerable Ānanda was at the back of the Bhagavā, fanning him.

The Bhagavā said to the Venerable Ānanda:

Ānanda, do the Vajjī princes meet in assembly frequently? Do they have meetings many times? What have you heard?

“Venerable Sir, I have heard that the Vajjī princes meet in assembly frequently, and that they have meetings many times.

Ānanda, so long as the Vajjī princes assemble frequently and have many meetings, the furtherance of their welfare and prosperity is to be expected, not their decline. (1)

Ānanda, do the Vajjī princes assemble in harmony and unity and do they leave the assemblies in harmony and unity? And do they carry out the affairs of the Vajjī country in harmony and unity? What have you heard?

“Venerable Sir, I have heard that the Vajjī princes assemble in harmony and unity, that they leave the assemblies in harmony and unity, and that they carry out the affairs of the Vajjī country in harmony and unity.”

Ānanda, so long as the Vajjī princes assemble and disperse in harmony and unity, and carry out in harmony and unity the affairs of the Vajjī country, the furtherance of their welfare and prosperity is to be expected, not their decline. (2)

Ānanda, do the Vajjī princes refrain from ordaining what has not been ordained before, and do they refrain from abolishing what

1. **Non-Dcline or Non-Diminution:** *aparihāna* from *parihāna*, lessening, decline, deterioration. The opposite is *vuddhi*, increase, growth, prosperity, furtherance.

has been ordained before, and do they act in conformity with the ancient, established Vajjī practices, customs and institutions? What have you heard?

“Venerable Sir, I have heard that the Vajjī princes refrain from ordaining what has not been ordained before, that they refrain from abolishing what has been ordained before, and that they act in conformity with the ancient, established Vajjī practices, customs and institutions.”

Ānanda, so long as the Vajjī princes refrain from ordaining what has not been ordained before, refrain from abolishing what has been ordained before, and act in conformity with the ancient, established Vajjī practices, customs and institutions, the furtherance of their welfare and prosperity is to be expected, not their decline. (3)

Ānanda, do the Vajjī princes treat their elders with respect, esteem, veneration and reverence, and do they consider that those elders ought to be listened to? What have you heard?

“Venerable Sir, I have heard that the Vajjī princes treat their elders with respect, esteem, veneration and reverence, and consider that those elders ought to be listened to.”

Ānanda, so long as the Vajjī princes treat their elders with respect, esteem, veneration and reverence, and consider that those elders ought to be listened to, the furtherance of their welfare and prosperity is to be expected, not their decline. (4)

Ānanda, do the Vajjī princes refrain from forcibly abducting women and maidens and detaining them? What have you heard?

“Venerable Sir, I have heard that the Vajjī princes refrain from forcibly abducting women and maidens and detaining them.”

Ānanda, so long as the Vajjī princes refrain from forcibly abducting women and maidens and detaining them, the furtherance of their welfare and prosperity is to be expected, not their decline. (5)

Ānanda, do the Vajjī princes show respect, esteem, veneration and reverence towards their shrines, within and without the city, and do they cause appropriate offerings and oblations to be made to those shrines as formerly, without neglect or omission? What have you heard?

“Venerable Sir, I have heard that the Vajjī princes show respect, esteem, veneration and reverence towards their shrines, within and without the city, and that they cause appropriate offerings and

oblations to be made to those shrines as formerly, without neglect or omission.”

Ānanda, so long as the Vajjī princes show respect, esteem, veneration and reverence towards their shrines, within and without the city, and cause appropriate offerings and oblations to be made to those shrines as formerly, without neglect or omission, the furtherance of their welfare and prosperity is to be expected, not their decline. (6)

Ānanda, do the Vajjī princes take appropriate measures to afford proper care, protection and security to the arahats¹ so that those arahats who have not yet come to the Vajjī country may come, and so that those who have already come may live in the Vajjī country in ease and comfort? What have you heard?

“Venerable Sir, I have heard that the Vajjī princes take appropriate measures to afford proper care, protection and security to the arahats so that those arahats who have not yet come to the Vajjī country may come, and so that those who have already come may live in the Vajjī in country ease and comfort.”

Ānanda, so long as the Vajjī princes take appropriate measures to afford proper care, protection and security to the arahats so that those arahats who have not yet come to the Vajjī country may come, and so that those who have already come may live in the Vajjī in country ease and comfort, the furtherance of their welfare and prosperity is to be expected, not their decline. (7)

135. Then, the Bhagavā said to the brahmin Vassakāra, Chief Minister of Magadha:

Brahmin, at one time I was staying at the shrine called Sārandada in Vesālī. At that time I taught the Vajjī princes these seven *aparihāniya* factors of Non-Decline.

Brahmin, so long as these seven factors of Non-Decline endure among the Vajjī princes, and so long as the Vajjī princes observe and apply these seven factors thoroughly, the furtherance of their prosperity is to be expected, not their decline.

Then the brahmin Vassakāra, Chief Minister of Magadha, replied thus to the Bhagavā:

“Venerable Gotama, if the Vajjī princes are endowed with even a single one of these factors of Non-Decline, the furtherance

1. The arahats: the Commentary implies that here the term *Arahato* (Arahats) includes all ascetics who have left the home life.

of their welfare and prosperity, is to be expected, not their decline; how much more so if they should be endowed with all the seven factors!

“Venerable Gotama, there is no possibility of King Ajātasattu of Magadha, son of Queen Vedehī, overcoming the Vajjī princes in battle, unless means of cunning persuasion or of causing discord (by breaking up their unity) are employed.

“Now, Venerable Gotama, we shall depart. We have many affairs (to attend to), much to do.”

Brahmin, go when you wish (lit., you know the time to go), the Bhagavā said.

Then the Chief Minister of Magadha, the brahmin Vassakāra, delighted and pleased with the Bhagavā’s discourse, rose from his seat and departed.

Seven Factors of Non-Decline of Bhikkhus

136. The Bhagavā, soon after the brahmin Vassakāra, Chief Minister of Magadha, had left, said to the Venerable Ānanda, “Go, Ānanda, and let all the bhikkhus who live around Rājagaha gather in the assembly hall.”

Ānanda, saying “Very well, Venerable Sir,” by way assent, cause all the bhikkhus living around Rājagaha to gather in the assembly hall, and approaching the Bhagavā and making obeisance to him stood on one side. Then Ānanda said to the Bhagavā:

“Venerable Sir, the community of bhikkhus is assembled. It is for the Bhagavā to go as and when he wishes.”

Then the Bhagavā arose from where he was sitting, and going to the assembly hall and taking the seat prepared for him, addressed the bhikkhus thus:

Bhikkhus, I shall expound to you the seven factors of Non-Decline. Listen attentively and bear it well in mind. I shall speak.

The bhikkhus assenting respectfully, the Bhagavā gave this discourse:

Bhikkhus, so long as the bhikkhus meet in assembly frequently, and have meetings many times, the furtherance of their (spiritual) progress is to be expected, not decline. (1)

Bhikkhus, so long as the bhikkhus assemble and disperse from assembly in harmony and unity, and attend to the affairs of the Saṅgha (the community of bhikkhus) in harmony and unity, the furtherance of their (spiritual) progress is to be expected, not its

decline. (2)

Bhikkhus, so long as the bhikkhus do not prescribe that (viz, rules) which has not been prescribed, and do not abolish what has been prescribed, and observe well the prescribed rules (of the Discipline of Bhikkhus), conducting themselves accordingly, the furtherance of their (spiritual) progress is to be expected, not its decline. (3)

Bhikkhus, so long as the bhikkhus respect, esteem, venerate and rever the bhikkhu elders who are of long standing (in their bhikkhuhood) who had long since become bhikkhus, who are the fathers and leaders of the Saṅgha, and consider that those bhikkhu elders ought to be listened to, the furtherance of the bhikkhus' (spiritual) progress is to be expected, not its decline. (4)

Bhikkhus, so long as the bhikkhus do not fall under the power, the influence of that taṇhā, craving, which arises (within them) and which leads to rebirth, the furtherance of their (spiritual) progress is to be expected, not its decline. (5)

Bhikkhus, so long as the bhikkhus desire a sequestered life in remote forest dwellings, the furtherance of their (spiritual) progress is to be expected, not its decline. (6)

Bhikkhus, so long as the bhikkhus maintain mindfulness in themselves, in order that those fellowpractitioners of the life of purity who cherish virtue and who have not yet come might come, and those (of the same nature) who have come might live in comfort and ease, the furtherance of their (spiritual) progress is to be expected, not its decline. (7)

Bhikkhus, so long as the bhikkhus these seven factors Non-Dcline endure among the bhikkhus, and so long as the bhikkhus observe and apply these seven factors thoroughly, the furtherance of their (spiritual) progress is to be expected, not its decline.

A Second Set of Seven Factors on Non-Dcline

137. Bhikkhus, I shall further expound to you another set of seven factors of Non-Dcline. Listen attentively to this exposition and bear it well in mind.

The bhikkhus assenting respectfully, the Bhagavā gave this discourse:

Bhikkhus, so long as the bhikkhus do not delight in, are not given to pleasure in, and make no endeavour to derive enjoyment from (mundane) activities or transactions, the furtherance of their

(spiritual) progress is to be expected, not its decline. (1)

Bhikkhus, so long as the bhikkhus do not delight in, are not given to pleasure in, and make no endeavour to enjoy idle talk, the furtherance of their (spiritual) progress is to be expected, not its decline. (2)

Bhikkhus, so long as the bhikkhus do not delight in, are not given to pleasure in, and make no endeavour to enjoy (slothfulness and) sleeping, the furtherance of their (spiritual) progress is to be expected, not its decline. (3)

Bhikkhus, so long as the bhikkhus do not delight in, are not given to pleasure in, and make no endeavour to enjoy the company of associates, the furtherance of their (spiritual) progress is to be expected, not its decline. (4)

Bhikkhus, so long as the bhikkhus are without evil desires (such as the desire to boast of non-existent attainments or achievements), and so long as they do not fall under the influence of evil desires, the furtherance of their (spiritual) progress is to be expected, not its decline. (5)

Bhikkhus, so long as the bhikkhus do not associate with evil friends or evil companions, and are not inclined towards evil companionship, the furtherance of their (spiritual) progress is to be expected, not its decline. (6)

Bhikkhus, so long as the bhikkhus do not stop halfway (before attainment of Arahantship), through achieving some small spiritual attainment, the furtherance of their (spiritual) progress is to be expected, not its decline. (7)

Bhikkhus, so long as these seven factors of Non-Divorce endure among the bhikkhus, and so long as the bhikkhus observe and apply these seven factors thoroughly, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline.

A Third Set of Seven Factors on Non-Divorce

138. Bhikkhus, I shall further expound to you another set¹ of seven factors of Non-Divorce. Listen attentively to this exposition and bear it well in mind.

The bhikkhus assenting respectfully, the Bhagavā gave this discourse:

1. another set: the third set consists of seven good qualities (*satta saddhammā*).

Bhikkhus, so long as the bhikkhus are endowed with confidence based on conviction, *saddhā*¹, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (1)

Bhikkhus, so long as the bhikkhus have a sense of moral shame, *hiri*², the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (2)

Bhikkhus, so long as the bhikkhus have fear of wrong-doing, *ottappa*³, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (3)

Bhikkhus, so long as the bhikkhus have wide learning and knowledge, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (4)

Bhikkhus, so long as the bhikkhus are firmly energetic and industrious, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (5)

Bhikkhus, so long as the bhikkhus have sustained mindfulness, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (6)

Bhikkhus, so long as the bhikkhus are possessed of insight and wisdom⁴, the furtherance of the (spiritual) progress is to be expected, not its decline. (7)

Bhikkhus, so long as these seven factors of Non-Dcline endure among the bhikkhus, and so long as the bhikkhus observe and apply these seven factors thoroughly, the furtherance of their (spiritual) progress is to be expected, not its decline.

A Fourth Set of Seven Factors of Non-Dcline

139. Bhikkhus, I shall further expound to you another set⁵ of seven factors of Non-Dcline. Listen attentively to this exposition

1. *saddhā*: usually rendered 'faith' which might, however, be confused with blind faith.
2. *hiri*: loathing of, or aversion to, immoral deeds, hence an inner sense of decency.
3. *ottappa*: fear of committing immoral deeds, hence reflected in decent conduct.
4. *insight and wisdom*: *paññāvanto*: The Commentary has "vipassanā paññā" i.e., Wisdom gained from Insight Meditation, not ordinary wisdom.
5. The fourth set is of the Seven Factors of Enlightenment, *satta bojjhaṅga*; *bhodi*; Enlightenment Insight into the Four Noble Truths, *āraṅga*, factor of limb.

and bear it well in mind.

The bhikkhus assenting respectfully, the Bhagavā gave this discourse:

Bhikkhus, so long as the bhikkhus cultivate Mindfulness, *sati*, a factor which leads to Enlightenment, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (1)

Bhikkhus, so long as the bhikkhus cultivate investigative knowledge of phenomena, *dharmavicaya*¹, leading to Enlightenment, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (2)

Bhikkhus, so long as the bhikkhus cultivate effort, *vīriya*², leading to Enlightenment, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (3)

Bhikkhus, so long as the bhikkhus cultivate delightful satisfaction, *pīti*, leading to Enlightenment, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (4)

Bhikkhus, so long as the bhikkhus cultivate serenity, *passaddhi*, leading to Enlightenment, the furtherance of their (spiritual) progress is to be expected, not its decline. (5)

Bhikkhus, so long as the bhikkhus cultivate Concentration, *samādhi*, leading to Enlightenment, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (6)

Bhikkhus, so long as the bhikkhus cultivate equanimity, *upekkhā*³, leading to Enlightenment, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (7)

Bhikkhus, so long as the bhikkhus these seven factors Non-Divide endure among the bhikkhus, and so long as the bhikkhus observe and apply these seven factors thoroughly, the furtherance of their (spiritual) progress is to be expected, not its decline.

A Fifth Set of Seven Factors of Non-Divide

140. Bhikkhus, I shall further expound to you another set⁴ of seven factors of Non-Divide. Listen attentively to this exposition

1. *dharmavicaya*: *dhamma*, (*phenomena*) here means mind and matter (*nāmarūpa*).

2. *vīriya*: same as *sammā vāyama*, Right Effort.

3. *upekkhā*: Equanimity is mental equipoise, not mere indifference. It is the result of a calm concentrative mind, a quiet mind.

4. The fifth set is a set of seven perceptions.

and bear it well in mind.

The bhikkhus assenting respectfully, the Bhagavā gave this discourse:

Bhikkhus, so long as the bhikkhus cultivate the perception of Impermanence, *anicca*, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (1)

Bhikkhus, so long as the bhikkhus cultivate the perception of Non-Soul, Non-Ego, Non-Self, *anatta*, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (2)

Bhikkhus, so long as the bhikkhus cultivate the perception of the corruptness, the impurity (of the body), *asubha*, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (3)

Bhikkhus, so long as the bhikkhus cultivate the perception of the danger of all formation of existence, *ādīnava*, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (4)

Bhikkhus, so long as the bhikkhus cultivate the perception of abandonment, *pahāna*¹, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (5)

Bhikkhus, so long as the bhikkhus cultivate the perception of detachment from desire, *virāga*, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (6)

Bhikkhus, so long as the bhikkhus cultivate the perception of cessation, *nirodha*,² the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (7)

Bhikkhus, so long as the bhikkhus these seven factors Non-Divide endure among the bhikkhus, and so long as the bhikkhus observe and apply these seven factors thoroughly, the furtherance of their (spiritual) progress is to be expected, not its decline.

Six Factors of Non-Divide of Bhikkhus

141. Bhikkhus, I shall expound to you six factors³ of Non-Divide. Listen attentively to this exposition and bear it well in mind.

The bhikkhus assenting respectfully, the Bhagavā gave this

1. *pahāna*: abandonment or discarding (of kilesas, moral defilements).

2. *nirodha*: cessation (of kilesas, moral defilements).

3. six factors: *sāranīyā dhammā*, (six) conditions for happy fraternal living.

discourse:

Bhikkhus, so long as the bhikkhus minister to fellowdisciples¹ with loving-kindness in deed and action, both openly and in private, the furtherance of their (spiritual) progress is to be expected, not its decline. (1)

Bhikkhus, so long as the bhikkhus minister to fellowdisciples with loving-kindness in speech, both openly and in private, the furtherance of their (spiritual) progress is to be expected, not its decline. (2)

Bhikkhus, so long as the bhikkhus minister to fellowdisciples with loving-kindness in thought, both openly and in private, the furtherance of their (spiritual) progress is to be expected, not its decline. (3)

Bhikkhus, so long as the bhikkhus share with virtuous fellow-disciples such offerings and gifts as they receive in accordance with the rules and prescriptions of the Order of Bhikkhus, including, to say the least, even the contents of their alms-bowl, without making use of them apart from the others, the furtherance of their (spiritual) progress is to be expected, not its decline. (4)

Bhikkhus, so long as the bhikkhus, both openly and in private, together with fellow-disciples in equal observance, abide by those precepts of *sīla*², morality, which lead to liberation (from slavery to *taṇhā*, craving), which are praised by the wise, which are not subject to *taṇhā* and *diṭṭhi*, craving and wrong views, which are conducive to concentration of mind, and which are unbroken, intact, unblemished and unspotted. (thus complete, perfect and pure), the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (5)

Bhikkhus, so long as the bhikkhus, both openly and in private, together with fellow-disciples in equal insight, abide in that faultless and pure insight³ which leads to Nibbāna, and which truly leads to him who acts upon it to the utter destruction of dukkha, the furtherance of the (spiritual) progress of the bhikkhus is to be ex-

1. fellow-disciples: *sabrahmacārī*: fellow practitioners of the life of purity, rendered here as fellow-disciples.

2. *sīla*: in the Pāli text, in plural form. Forms of right conduct.

3. insight: *diṭṭhi ariya*: rendered by the Burmese version, as *ariya paññā*, faultless or pure knowledge, wisdom, insight.

diṭṭhi= *sammādiṭṭhi*, right view;

paññā= *maggapaññā*, Magga-Insight;

pected, not its decline. (6)

Bhikkhus, so long as the bhikkhus these six factors of Non-Dcline endure among the bhikkhus, and so long as the bhikkhus observe and apply these six factors thoroughly, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline.

142. While the Bhagavā was sojourning there at the Gijjhakūṭa hill in Rājagaha, he repeatedly expounded this discourse:

“Such is *sīla*, morality; such is *samādhi*, concentration of mind; such is *paññā*, wisdom. *Samādhi*, when based upon¹ *sīla*, is rich in result and of great effect. *Paññā*, when based upon *samādhi*, is rich in result and of great effect. The mind, when developed through¹ *paññā*, is thoroughly liberated from the *āsavas*, taints, moral intoxicants, namely, *kāmāsava*, the taint of sensuous desire, *bhavāsava*, the taint of hankering after repeated existence, and *avijjāsava*, the taint of ignorance of the true nature of existence as set out in the Four Noble Truths.”

143. Then the Bhagavā, after staying at Rājagaha as long as he wished, said to the Venerable Ānanda, “Come, Ānanda, let us go to the Ambalaṭṭhikā garden.”

The Venerable Ānanda assented, saying “Very well, Venerable Sir”.

Then the Bhagavā accompanied by many bhikkhus, went to the Ambalaṭṭhikā garden and stayed at the king’s rest house. While there also the Bhagavā repeatedly expounded this very discourse:

“Such is *sīla*, morality: such is *samādhi*, concentration of mind: such is *paññā*, wisdom. *Samādhi*, when based upon *sīla*, is rich in result and of great effect. *Paññā*, when based upon *samādhi*, is rich in result and of great effect. The mind, when developed through *paññā*, is thoroughly liberated from the *āsavas*, taints, namely, *kāmāsav*, *bhavāsava*, and *avijjāsava*.”

144. Then the Bhagavā, after staying at the Ambalaṭṭhikā garden as long as he wished, said to the Venerable Ānanda, “Come, Ānanda, let us go to the town of Nālanda”.

The Venerable Ānanda assented, saying “Very well, Venerable Sir”.

Then the Bhagavā, accompanied by many bhikkhus, went to the town of Nālandā and stayed at the mango orchard of (the rich

1. based upon: developed through: *paribhāvito*, lit., set around with.

man) Pāvārika.

The Venerable Sāriputta's Brave Utterance ¹

145. At that time, the Venerable Sāriputta approached the Bhagavā, and having made obeisance, seated himself on one side. He said to the Bhagavā thus:

“Venerable Sir, I have this faith in the Bhagavā that there has never been, nor there is, nor there will be, any samaṇa (recluse) or brāhmaṇa (one leading a religious life) who can excel the Bhagavā in Enlightenment.”

Indeed, Sāriputta, you proclaim in lofty, majestic, precise words, sounding bravely like a lion's roar, that you have this faith in the Bhagavā that there never has been, nor there is, nor there will be any samaṇa or brāhmaṇa who can excel the Bhagavā in Enlightenment.

How is it, Sāriputta; do you know definitely in your mind the minds of those Homage-Worthy, Perfectly Self-Enlightened Bhagavās of the past, to be able to say²“Such was their *sīla*, practice of morality, such was their mental discipline³ such was their *paññā*, wisdom, such was their way of living,⁴ and such was their emancipation”?

“I have no such knowledge, Venerable Sir.”

How is it, Sāriputta; do you know definitely in your mind the minds of those Homage-Worthy, Perfectly Self-Enlightened Bhagavās of the future, to be able to say “Such will be their *Sīla*, practice of morality, such will be their mental discipline, such will be their *paññā*, wisdom, such will be their way of living, and such will be their emancipation”?

“I have no such knowledge, Venerable Sir.”

How is it, Sāriputta; do you by means of your mind know definitely the mind of myself, the present Buddha, Homage-Wor-

1. Brve Utterance: *Sīhanāda*: The lion's roar.

2. to be able to say: a free rendering of *itipi*: “thus (it was).”

3. mental discipline: the Pāḷi text has *dhammā*, which is explained by the Commentry as here refering to concentration and to the mental qualities, such as energy, mindfulness, pertaining to concentration (*samādhipakkhiyā dhammā*).

4. way of living: the Commentry says this means ‘the abiding in the sustained attainment of Cessation (*nirodhasamāpattivihāra*)’.

thy, Perfectly Self-Enlightened to be able to say “Such is the Bhagavā’s sīla, such is his mental discipline, such is his *paññā*, such is his way of living, and such is his emancipation”?

“I have no such knowledge, Venerable Sir.”

Sāriputta, if you do not have the *cetopariya ñāṇa*¹, the faculty by which you can know definitely the minds of Homage-Worthy, Perfectly Self-Enlightened Bhagavās of the past, the future and the present, how can you proclaim in lofty, majestic, precise words, sounding like a lion’s roar, to the effect that you have this faith in the Bhagavā that there has never been, nor there is, nor there will be any samaṇa or brāhmaṇa who can excel the Bhagavā in Enlightenment?

146. “Venerable Sir, I do not have *cetopariya ñāṇa*, the faculty by which I can know definitely the minds of Homage-Worthy, Perfectly Self-Enlightened Bhagavās of the past, the future and the present. But I do have the *dhammanvaya ñāṇa*, knowledge by inference from personal experience.

“Venerable Sir, if I may give an example, let us say that far away from the royal city there is a border town with firm foundations, solid walls, and a single arched gateway and that there is a gate-keeper, wise, prudent and intelligent, who would keep out strangers and would admit only known persons.

“When that gate-keeper on his rounds along the roadway circling the town sees no breaks, no holes in the walls, not even a hole by which a cat can get through, he will come to the conclusion that all big living things who or which enter or leave the town do so only by that single gateway.

“In the same way, Venerable Sir, I am in possession of the *dhammanvaya ñāṇa*, knowledge by inference from personal experience.

“Venerable Sir, (thus I know that) all the Homage-Worthy, Perfectly Self-Enlightened Bhagavās who had arisen in the past had abandoned the five Hindrances, *nīvaraṇa*², which defile the mind

1. *cetopariya ñāṇa*: knowledge of the working of another person’s mind.

2. The five Hindrances, *nīvaraṇa*, which obstruct or hinder the way to liberation are (1) *kāmacchanda*, sensual desires; (2) *byāpāda*, ill will, hatred or anger; (3) *thina middha*, torpor and languor, sloth, drowsiness, stolidity, (also translated as obduracy of mind and mental factors); (4) *uddhacca, kukkuc*, restlessness and worry; and (5) *vicikicchā*, doubt, wavering.

and weaken the intellect; had well established their minds in the practice of the four Methods of Steadfast Mindfulness, *satipaṭṭhāna*¹, had correctly cultivated the seven Factors of Enlightenment, *bojjhaṅga*²; and had fully attained unsurpassed, supreme Enlightenment.

“Venerable Sir, (thus I know that) all the Homage-Worthy, Perfectly Self-Enlightened Bhagavās who will arise in the future will abandon the five Hindrances, *nīvaraṇa*, which defile the mind and weaken the intellect; will well establish their minds in the four Methods of Steadfast Mindfulness, *satipaṭṭhāna*, will correctly cultivate the seven Factors of Enlightenment, *bojjhaṅga*; and will fully attain unsurpassed, supreme Enlightenment.

“Venerable Sir, (thus I know that) the Homage-Worthy, the Perfectly Self-Enlightened Bhagavā also, who has now arisen in this world, has abandoned the five Hindrances, which defile the mind and weaken the intellect; has well established the Bhagavā’s minds in the four Methods of Steadfast Mindfulness; has correctly cultivated the seven Factors of Enlightenment: and has fully attained unsurpassed, supreme Enlightenment.

147. While the Bhagavā was staying at the mango orchard of (the rich man) Pāvārika in the town of Nālandā, there, too, he gave this very discourse repeatedly, thus:

“Such is *sīla*, morality; such is *samādhi*, concentration of mind; such is *paññā*, wisdom. *Samādhi*, when based upon *sīla*, is rich in result and of great effect. *Paññā*, when based upon *samādhi*, is rich in result and of great effect. The mind, when developed through *paññā*, is thoroughly liberated from the *āsavas*, taints, namely, *kāmāsava*, *bhavāsava*, and *avijjāsava*.”

The Disadvantages to an Immoral Man

148. Then the Bhagavā after staying at the town of Nālandā

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1. **Methods of Steadfast Mindfulness, *satipaṭṭhāna***, (the setting up of mindfulness). This means the cultivation of mindfulness or awareness of (1) the body, *kāya*; (2) sensations and feelings, *vedanā*; (3) mind or consciousness, *citta*; and (4) *dharmā*; this last involves various moral and intellectual subjects, such as the five Hindrances, the five Aggregates of Clinging, the twelve sense-bases, the seven Factors of Enlightenment and the Four Noble Truths.
 2. **Seven Factors of Enlightenment, *satta bojjhaṅga***: (1) mindfulness; (2) investigative knowledge of phenomena; (3) effort; (4) delightful satisfaction; (5) serenity; (6) concentration, and (7) equanimity.

as long as he wished, said to the Venerable Ānanda, “Come, Ānanda, let us go to Pāṭali village.”

The Venerable Ānanda assented, saying “Very well, Venerable Sir.”

Then the Bhagavā, accompanied by many bhikkhus, went to Pāṭali village.

When the lay devotees of Pāṭali village heard that the Bhagavā had arrived at their village, they approached the Bhagavā, made obeisance to him, and seated themselves on one side. They said to him, “May it please the Bhagavā to consent to sojourn in our guest-house.” And by his silence the Bhagavā consented.

The lay devotees of Pāṭali village, on receiving the Bhagavā’s consent, rose from their seats, made obeisance to him and respectfully departed (by keeping their right side to him) and went to their guest-house. They prepared the guest-house by covering the floor all over with floor-coverings, arranging seats, placing big water-filled pots, and setting up oil-lamps in their holders. Then they approached the Bhagavā, made obeisance to him, and standing on one side, said to him:

“Venerable Sir, at the guest-hous, the floor has been fully covered with floor-coverings, the seats have been arranged, the big water-filled pots have been placed, and the oil-lamps have been set up in their holders. It is for the Bhagavā to proceed there when he wishes. (lit., The Exalted One knows the time to proceed there.)

Then Bhagavā, at evening time, re-arranged his robes, took his alms-bowl and great robe, and proceeded to the guest-house accompanied by the bhikkhus. He entered the guest-house after washing his feet, and sat against the middle post, facing east.

The bhikkhus also washed their feet and entered the guest-house, and sat against the west wall, facing east, with the Bhagavā in front of them. The lay devotees of Pāṭali village also washed their feet and entered the guest-house, and sat against the east wall facing west, with the Bhagavā in front of them.

149. Then Bhagavā addressed the devotees of Pāṭali village thus:

Householders, the immoral man lacking moral virtue faces five disadvantages¹. What are these five (disadvantages)?

1. Disadvantages: *ādīnavā*; singular form *ādīnava*, sometimes translated as danger, fault.

Householders, in this world, the immoral man lacking moral virtue encounters through heedlessness great loss of wealth. This is the first disadvantage befalling the immoral man who lacks moral virtue.

Householders, in addition, the ill repute of an immoral man lacking moral virtue spreads far and wide. This is the second disadvantage befalling the immoral man who lacks moral virtue.

Householders, in addition, when the immoral man lacking moral virtue goes into any kind of society, whether it be the society of the ruling class, or of brahmins, or of well-to-do people, or of recluses, he does so with timidity and troubled demeanour. This is the third disadvantage befalling the immoral man who lacks moral virtue.

Householders, in addition, the immoral man lacking moral virtue dies in bewilderment¹. This is the fourth disadvantage befalling the immoral man who lacks moral virtue.

Householders, in addition, the immoral man, after death and dissolution of the body, reaches (i.e., is reborn in) one of four undesirable, infrahuman realms, a miserable destination, a ruinous existence, (such as) the realm of continuous intense suffering, through lacking moral virtue. This is the fifth disadvantage befalling the immoral man who lacks moral virtue.

Householders, these are the five disadvantages befalling the immoral man, through lacking moral virtue.

Advantages Accruing to a Man of Virtue

150. Householders, five advantages accrue to the man of moral virtue, through his ethical conduct. What are these five (advantages)?

Householders, in this world, the man of moral virtue, through his ethical conduct, by being heedful, gains a great mass of wealth. This is the first advantage accruing to the man of virtue, through his ethical conduct.

Householders, in addition, the good reputation of a man of virtue, through his ethical conduct, spreads far and wide. This is the second advantage accruing to the man of virtue, through his ethical conduct.

1. bewilderment: *sammūḥha*. The Commentary explains this as delirium.

Householders, in addition, the man of virtue, through his ethical conduct, can go into any kind of society, whether it be the society of the ruling class, or of brahmins, or of well-to-do people, or of recluses, with confidence and untroubled demeanour. This is the third advantage accruing to the man of virtue, through his ethical conduct.

Householders, in addition, the man of virtue, through his ethical conduct dies without any bewilderment. This is the fourth advantage accruing to the man of virtue, through his ethical conduct.

Householders, in addition, the man of virtue, through his ethical conduct, after death and dissolution of the body, reaches (i.e., is reborn in) the realms of the devas, (celestial beings), a happy destination. This is the fifth advantage accruing to the man of virtue, through his ethical conduct.

151. And the Bhagavā spent the greater part of the night instructing the devotees of Pāṭali village in the Teaching, causing them to realize (the benefits of) the Dhamma, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching. Then he sent them away, saying “The night is far advanced, householders; it is for you to leave when you wish.”

The devotees of Pāṭali village assented, saying “Very well, Venerable Sir”, and arising from their seats, made obeisance to the Bhagavā, not long after the departure of the devotees of Pāṭali village, retired in seclusion.

Founding of the (fortified) City of Pāṭaliputta

152. At that time, (the brahmins) Sunidha and Vassakāra, chief ministers of Magadha Kingdom, were building a (fortified) city at the (site of) Pāṭali village to keep out the Vijjī princes.

During that period, many devas, in groups of a thousand each, were taking possession of plots of land at the Pāṭali village.

In the locations where the devas of great power had taken possession of plots of land, there princes and king’s ministers of great power were inclined to build (lit., their minds were bent towards building) houses. And where the devas of medium power had taken possession of plots of land, there princes and king’s ministers of medium power were inclined to build houses. And where the devas of lesser power had taken possession of plots of land, there princes and king’s ministers of lesser power were inclined to build

houses.

The Bhagavā saw by means of *dibba-cakkhu*, (the extremely clear and divine power of vision, comparable to the vision-faculty of the devas and surpassing the seeing ability of men), those devas who were gathered in groups of a thousand each and who were taking possession of plots of land in the Pāṭali village. Then the Bhagavā arose at dawn and asked the Venerable Ānanda, "Ānanda, who are building a (fortified) city at the (site of) Pāṭali village?"

"Venerable Sir, (the brahmins) Sunidha and Vassakāra, chief ministers of Magadha Kingdom, are building a (fortified) city at the (site of) Pāṭali village, to hold back the Vajjī princes."

Ānanda, it is as if they are building the fortified city in consultation with the devas of the Tāvatisa realm.

Ānanda, I have seen by means of *dibba-cakkhu* many devas who are gathered in groups of a thousand each and who are taking possession of plots of land in the Pāṭali village.

Ānanda, in the locations where devas of great power have taken possession of plots of land, princes and King's ministers of great power are inclined to build (their) houses. And where devas of medium power have taken possession of plots of land, princes and King's ministers of medium power are inclined to build (their) houses. And where devas of lesser power have taken possession of plots of land, Princes and King's ministers of lesser power are inclined to build (their) houses.

Ānanda, among the towns and cities which are centres of congregation and commerce of people of the Aryan race, this new town will become the greatest city, called Pāṭaliputta, a place where goods are unpacked and sold and distributed.

Ānanda, three misfortunes will befall the city of Pāṭaliputta, through fire, through flood, through internal dissension.

153. Then, the chief ministers of Magadha, (the brahmins) Sunidha and Vassakāra, went to the Bhagavā. After offering courteous greetings to the Bhagavā and having said memorable words of felicitation, the chief ministers stood on one side, and said, "Venerable Sir, may it please the Venerable Gotama to accept our offering of food for today, together with company of bhikkhus." The Bhagavā, by silence, signified his acceptance.

Then, the Magadha chief ministers, Sunidha and Vassakāra, knowing that the Bhagavā had accepted their request, went to their

house and having prepared at their house choice food and eatables, both hard and soft kinds, they informed the Bhagavā that it was time, by the message, "Venerable Gotama, it is time (to proceed), the food-offering is ready."

Then in the morning time the Bhagavā re-arranged his robes, and taking alms-bowl and great robe, went to the house of the Magadha chief ministers, Sunidha and Vassakāra, in the company of Bhikkhus, and took the seat prepared for him.

And the Magadha chief ministers, Sunidha and Vassakāra, personally attended on the Bhagavā and the bhiddhus, offering the choice food and eatables with their own hands till the Bhagavā and the bhikkhus caused them to stop, signifying they had had enough.

When the Bhagavā had finished his meal and had removed his hand from his alms-bowl, the Magadha chief ministers, Sunidha and Vassakāra, took low seats and sat down on one side.

To the Magadha chief ministers, Sunidha and Vassakāra, who were thus seated, the Bhagavā signified his pleasure and appreciation by these verses (rendered below in prose):

Brahmens, whin the wise man offers food to those endowed with moral conduct, self-control, and purity of life at the place where he has made his home, he should share the merit of the alms-giving with the devas of that place. (When merit is thus shared with them), the devas being honoured, honour him (the sharer of merit) in return; being revered, revere him in return. Therefore, just as a mother safeguards her own son, the devas safeguard the sharer of merit. And the person who is under the protection of the devas meets with only good fortune at all times."

After signifying his pleasure and appreciation by these verses to the Magadha chief ministers, Sunidha and Vassakāra, the Bhagavā arose from his seat and left.

154. Then, the Magadha chief ministers, Sunidha and Vassakāra, thinking "We shall call the gateway by which the Venerable Gotama leaves today the Gotama Gateway, and the landing place by which the Venerable Gotama crosses the river Ganges the Gotama Landing Place," followed the Bhagavā all along the route.

The gateway by which the Bhagavā then left came to be known as the Gotama Gateway. When the Bhagavā approached the river Ganges, the river was full to the brim so that a crow on the bank

might easily drink from it.

Some people, who wanted to cross from one shore to the other, looked for boats. Others looked for log rafts. Still others built bamboo rafts.

Then, as instantaneously as a strong man stretches his bent arm or bends his outstretched arm, even so the Bhagavā vanished from this side of the Ganges and reappeared on the other shore together with the company of bhikkhus.

The Bhagavā saw the people who wanted to cross from one shore to the other looking for boats, for log rafts, or marking bamboo rafts. Then, the Bhagavā, seeing them thus, uttered these exultant words:

“The (ariya) persons have crossed the deep and wide river of taṇhā, craving, by building the bridge of *ariyamagga-nāṇa*, Noble Magga Insight, leaving behind the marshy grounds of moral defilements. As for the (non-ariya) persons, they have to build rafts (to cross the river). However, the wise ariya persons, who have crossed (the river of craving), have no more need to make rafts.

End of the First Portion for Recitation

The Four Noble Truths

155. Then the Bhagavā said to the Venerable Ānanda, “Come, Ānanda, let us go to Koṭi village.”

The Venerable Ānanda respectfully assenting, the Bhagavā, accompanied by a large number of bhikkhus, went to Koṭi village and dwelt there. During that time, the Bhagavā addressed the bhikkhus thus:

Bhikkhus, it is through not having proper understanding and penetrative comprehension of the Four Noble Truths¹ that I as well as yourselves have had to go incessantly through this long stretch (of *samsāra*, round of existences), that we have had to go through one life after another continuously.

What are the Four Noble Truths that are not known properly, penetratingly? Bhikkhus, it is through not having proper understanding and penetrating comprehension of the Noble Truth of *Dukkha*,

1. The Four Noble Truths: Dukkha Ariya Sacca, Samudaya Ariya Sacca, Nirodha Ariya Sacca, and Magga Ariya Sacca.

(*Dukkha Ariya Sacca*), that I as well as yourselves have had to go incessantly through this long stretch (of *saṃsāra*, round of existences), that we have had to go through one life after another continuously.

Bhikkhus, it is through not having proper understanding and penetrating comprehension of the Noble Truth origin of *Dukkha*, (*Dukkha Samudaya Ariya Sacca*), that I as well as yourselves have had to go incessantly through this long stretch of *saṃsāra*, that we have had to go through one life after another continuously.

Bhikkhus, it is through not having proper understanding and penetrating comprehension of the Noble Truth of the Cessation of *Dukkha*, (*Dukkha Nirodha Ariya Sacca*), that I as well as yourselves have had to go incessantly through this long stretch of *saṃsāra*, that we have had to go through one life after another continuously.

Bhikkhus, it is through not having proper understanding and penetrating comprehension of the Noble Truth of the Way to the Cessation of *Dukkha*, (*Dukkha Nirodh-Gāmini patipadā Ariya Sacca*), that I as well as yourselves have had to go incessantly through this long stretch of *saṃsāra*, that we have had to go through one life after another continuously.

Bhikkhus, I have properly understood and penetratingly comprehended the Noble Truth of *Dukkha*. I have properly understood and penetratingly comprehended the Noble Truth of the Origin of *Dukkha*. I have properly understood and penetratingly comprehended the Noble Truth of the Cessation of *Dukkha*. I have properly understood and penetratingly comprehended the Noble Truth of the way to the Cessation of *Dukkha*. The craving for existence, *bhavataṇhā*, has been cut off without any vestige remaining. The *bhavataṇhā*, which is like a rope that drages one to renewed existence, is exhausted. Now, there will be no more rebirth.

After the Bhagavā had spoken the above words, he further said these verses:

“Existence after existence has had to be gone through in this long stretch of *saṃsāra* because of lack of understanding of the Four Noble Truths as they really are. I have now perceived the Noble Truths. The *bhavataṇhā*, craving for existence, which is like a rope dragging one to renewed existence, has been rooted out. The root of *dukkha* has been cut off without any vestige remaining. Now, there will be no more

rebirth.”

While the Bhagavā was thus sojourning at that Koṭi village, he repeatedly expounded to the bhikkhus this very discourse:

“Such is *sīla*, morality; such is *samādhi*, concentration of mind; such is *paññā*, wisdom. *Samādhi*, when based upon *sīla*, is rich in result and of great effect. *Paññā* when based upon *samādhi*, is rich in result and of great effect. The mind, when developed through *paññā*, is thoroughly liberated from the *āsavas*, taints, namely, *kāmāsava*, *bhavāsava*, and *avijjāsava*.”

Those who will reach the Higher Levels of Magga Insight without the Possibility of Returning

156. Then the Bhagavā, after staying at Koṭi village as long as he wished, said to the Venerable Ānanda, “Come, Ānanda, let us go to Nātika village.”

The Venerable Ānanda respectfully assented. The Bhagavā, accompanied by a large number of bhikkhus, went to Nātika village and stayed at a brick building.

At that time the Venerable Ānanda approached the Bhagavā and after making obeisance to him, sat on one side and asked the Bhagavā these questions:

“Venerable Sir, at Nātika village a bhikkhu by the name of *Sālha* has passed away. What is his destination, *gati*?¹ What is his next existence?

Venerable Sir, at (this same) Nātika village, a bhikkhunī² named *Nandā* has passed away. What is her destination, *gati*? What is her next existence?

Venerable Sir, at (this same) Nātika village, a devotee named *Sudatta* has passed away. What is his destination? What is his next existence?

Venerable Sir, at (this same) Nātika village, a female devotee named *Sujātā* has passed away. What is her destination? What is her next existence?

Venerable Sir, at (this same) Nātika village, a devotee named *Kukkuṭa* has passed away. What is his destination? What is his next existence?

1. *gati*: In this context, course after death. *Gati* means literally ‘going’, that is, going from life to life, by way of rebirth.

2. *bhikkhunī*: a female bhikkhu.

Venerable Sir, at (this same) Nātika village, a devotee named Kālimba has passed away. What is his destination? What is his next existence?

Venerable Sir, at (this same) Nātika village, a devotee named Nikata has passed away. What is his destination? What is his next existence?

Venerable Sir, at (this same) Nātika village, a devotee named Kaṭissaha has passed away. What is his destination? What is his next existence?

Venerable Sir, at (this same) Nātika village, a devotee named Tuṭṭha has passed away. What is his destination? What is his next existence?

Venerable Sir, at (this same) Nātika village, a devotee named Santuṭṭha has passed away. What is his destination? What is his next existence?

Venerable Sir, at (this same) Nātika village, a devotee named Bhadda has passed away. What is his destination? What is his next existence?

Venerable Sir, at (this same) Nātika village, a devotee named Subhadda has passed away. What is his destination? What is his next existence?

157. Ānanda, the bhikkhu Sālha, due to the extinction of the āsavas¹, moral intoxicants, taints, was an arahat, who in this very life had attained to the taintfree emancipation of the mind (*Arahatta phala Samādhi*), and to the Insight emancipation (*Arahattaphala Paññā*), having realized this emancipation for himself through Magga Insight.

Ānanda, the bhikkhunī Nandā, through the complete destruction of the five Fetters, *saṃyojana*², which lead to rebirth in the lower sensuous realms, is an Anāgāmī. She has arisen spontaneously³ in the Brahmā realm, and being an Anāgāmī, a Never-Returner, with no possibility of returning from that realm to existence in any form or in any other realm, will finally pass away in the realization of Nibbāna in that very realm.

1. *āsavas*: See para 249 of Sāmaññaphala Sutta.

2. *Samyojana*: Fetter. See Appendix B1

3. *spontaneously*: *opapātika*: arisen or reborn without being conceived in or issuing from a womb, appearing suddenly in complete mature form.

Ānanda, the devotee named sutta, through the complete destruction of the three Fetters, *samyojana*, and the lessening of *rāga* (passion), *dosa* (hatred), and *moha* (bewilderment), is a Sakadāgāmī, a Once-Returner, who will make an end of *dukkha*, after returning to this realm of human beings only once.

Ānanda, the woman devotee named Sujātā, through the complete destruction of the three Fetters, is a Sotāpanna, a Stream-Winner, who is not liable to fall into realms of misery and suffering (*apāya*), assured of a good destination and of attaining (the three higher levels of Insight, culminating in) Enlightenment.

Ānanda, the devotee named Kukkuṭa, through the complete destruction of the five Fetters which lead to (rebirth in) the lower sensuous realms, is an Anāgāmī. He has arisen spontaneously in the Brahmā realm, and being Anāgāmī, a Never-Returner, with no possibility of returning from that realm to existence in any form or in any other realm, will finally pass away in the realization of Nibbāna in that very realm.

Ānanda, the devotee named Kālimba, the devotee named Nikata, the devotee named Kaṭissaha, the devotee named Tuṭṭha, the devotee named Santuṭṭha, the devotee named Bhadda, the devotee named Subhadda, each, through the complete destruction of the five Fetters which lead to (rebirth in) the lower sensuous realms, is an Anāgāmī. Each (of them) has arisen spontaneously in the Brahmā realm and being an Anāgāmī, a Never-Returner, with no possibility of returning from that realm to existence in any form or in any other realm, will finally pass away in the realization of Nibbāna in the very realm.

Ānanda, over fifty devotees from Nātika village who have died are Anāgāmīs through the complete destruction of the five Fetters which lead to (rebirth in) the lower sensuous realms. They have arisen spontaneously in the Brahmā realm and being Anāgāmīs, Never-Returners, with no possibility of returning from that realm to existence in any form or in any other realm, will finally pass away in the realization of Nibbāna in that very realm.

Ānanda, over ninety devotees from Nātika village who have died are Sakadāgāmīs, Once-Returners, through the complete destruction of the three lower Fetters, and the lessening of passion, hatred and bewilderment (*moha*). They will make an end of *dukkha* after returning to this realm of human beings only once.

Ānanda, over five hundred devotees from Nātika village who have died are Sotāpannas, Stream-Winners, through the complete destruction of the three lower Fetters. They are not liable to fall into realms of misery and suffering, and are assured of a good destination and of attaining (the three higher levels of Insight, culminating in) Enlightenment.

Exposition of the 'Mirror of Wisdom'

158. Ānanda, there is nothing strange in this. Ānanda, if the Tathāgata were to be approached every time a person dies, and asked about this matter (i.e., the destination or next existence of that person), it would only be tiresome for him.

Therefore, Ānanda, I shall expound this discourse on the Mirror of Wisdom, (i.e., Mirror of Magga Insight).

An ariya disciple who is fully endowed with this Mirror of Wisdom, can, if he wishes to, say of himself, "For me there is no possibility of being reborn in the realm of continuous suffering (*niraya*), or in the realm of animals, or in the realm of famished spirits (*peta*), or of falling to ruin in (any of) the sub-human, miserable realms (*apāya*). I have become a Sotāpanna, not liable to fall into realms of misery and suffering; assured am I of a good destination and of attaining (the three higher levels of Insight, culminating in) Enlightenment.

159. Now, Ānanda, what is this Mirror of Wisdom, possessing which the ariya disciple can, if he wishes to, say of himself, "For me there is no possibility of being reborn in the realm of continuous suffering (*niraya*), or in the realm of animals, or in the realm of famished spirits (*peta*), or of falling to ruin in (any of) the sub-human, miserable realms (*apāya*). I have become a Sotāpanna, not liable to fall into realms of misery and suffering; assured am I of a good destination and of attaining (the three higher levels of Insight, culminating in) Enlightenment.

In this matter, Ānanda, the ariya disciple has unshakable perfect faith¹ in the Bhagavā, (and reflects on the attributes of the Bhagavā thus:)

1. **faith:** aveccappasādena, with 'perfect, absolute' (*avecca*) (ava+i+tva); 'serene' satisfaction in, confidence in, inclination of the heart towards' (*pasāda*). Although this term is rendered here as 'faith', for the sake of readability of

“The Bhagavā is worthy of special veneration (*Araham*); he truly comprehends all the dhammas by his own intellect and insight (*Sammāsambuddha*)²; he possess supreme knowledge and perfect practice of morality (*Vijjācaraṇasampanna*); he speaks only what is beneficial and true (*Sugata*); he knows all the three lokas (*Lokavidū*); he is incomparable in taming those who deserve to be tamed (*Anuttaro purisa dhammasārathi*); he is the Teacher of devas and men (*Satthā devamanussānam*); he is the Enlightened One, knowing and teaching the Four Noble Truths (*Buddha*); and he is the Most Exalted (*Bhagavā*).”

The Ariya disciple has unshakable perfect faith in the *Dhamma*, (and reflects on the attributes of the *Dhamma* thus:)

“The Teaching of the Bhagavā, The *Dhamma*, is well-expounded, *Svākkhata*, (because it is the exposition of the Four Noble Truths which lead to the realization of Nibbāna). Its truths are personally apperceivable, *Sandiṭṭhika*, (because they can actually be experienced and comprehended by anyone through adequate practice of Insight development). It is not delayed in its results, *Akālika*, (because it immediately yields the benefit of realization of Nibbāna, i.e., achieving phala immediately after magga, to anyone who adequately practises Insight development). It can stand investigation, *Ehipassika*, (lit., come and see), (because its truths can be tested by anyone). It is worthy of being perpetually born in mind *Opāneyyika*. And its truths can be realized and experienced by the ariyas individually, by their own effort and practice, *Paccattam Veditabba Viññūhi*. The Ariya disciple has unshakable perfect faith in the Saṅgha, (and reflects on the attributes of the saṅgha thus:)

“The disciple of the Bhagavā, the Saṅgha, are endowed with right practice, *Suppaṭipanna*, (because the Saṅgha practise the right practice, i.e., the development of the Noble Path of Eight Constituents). They are endowed with straight forward uprightnes, *Ujuppaṭipanna*, (because the Saṅgha diligently and unswervingly follow the Straight Middle Way, i.e., the Noble Path of Eight Con-

the text, it is not blind faith, unquestioning acceptance on trust, but rather ‘confidence based on conviction, on reason’.

2. *Sammāsambuddha*: He who has attained *Sabbaññutañāṇa*. Perfect Wisdom through self-enlightenment. An abridged rendering is “The Perfectly Self-Enlightenment”.

stituents). They are endowed with right conduct, *Ñāyappaṭipanna*, (because the practice of the Saṅgha is solely directed to the realization of Nibbāna). They are endowed with correctness in practice, *Sāmīcippaṭipanna*, (because the Saṅgha devotedly cultivate the development of the Noble Path of Eight Constituents). The disciples of the Bhagavā, the Saṅgha, consisting of eight categories or four pairs¹ of disciples of the Bhagavā, are worthy of receiving offerings brought even from afar, *Āhuneyya*. They are worthy of receiving offerings specially set aside for guests, *Pāhuneyya*. They are worthy of receiving offerings donated for well-being in the next existence, *Dakkhiṇeyya*; and are worthy of receiving obeisance, *Añjalikaraṇīya*. They are the incomparably fertile field for all to sow the seed of merit, *Anuttaram puññakkhettaṃ lokassa*.”

The ariya disciple is endowed with *sīla*, morality, which leads to liberation from slavery to *taṇhā*, craving; which is praised by the wise; which is untarnished (by *taṇhā* and *diṭṭhi*, craving and wrong view); which is conducive to concentration of mind; which is unbroken, intact, unblemished and unspotted and which is cherished by the ariyas.

Ānanda, a noble (ariya) disciple who is fully endowed with (lit., who completely possess) this Mirror of Wisdom, can, if he wishes to, say of himself, “For me there is no possibility of being reborn in the realm of continuous suffering (*niraya*), or in the realm of animals, or in the realm of famished spirits (*peta*), or of falling to ruin (in any) of the sub-human, miserable realms (*apāya*). I have become a Sotāpanna, not liable to fall into realms of misery and suffering; assured am I of a good destination and of attaining (the three higher levels of Insight, culminating in) Enlightenment.” This is the exposition of the Mirror of Wisdom.

While the Bhagavā was sojourning at the brick building at that Nātika village, too, he repeatedly expounded this very discourse:

“Such is *sīla*, morality; such is *samādhi*, concentration of mind; such is *paññā*, wisdom. *Samādhi*, when based upon *sīla*, is rich in result and of great effect. *Paññā* when based upon *samādhi*, is rich

1. four pairs: there are eight categories of disciples, namely, four attainers of Magga-ñāṇa, and four attainers of Phala-ñāṇa. Magga-ñāṇa is the flash of Insight into Nibbāna, and Phala-ñāṇa is the Fruition or repeated Insight into Nibbāna; and so attainers of Magga-ñāṇa and Phala-ñāṇa come in pairs. Hence four pairs.

in result and of great effect. The mind, when developed through *paññā*, is thoroughly liberated from the *āsavas*, moral intoxicants, taints, namely, *kāmāsava*, the taint of sensuous desire, *bhavāsava*, the taint of hankering after repeated existence, and *avijjāsava*, the taint of ignorance of the true nature of existence as set out in the Four Noble Truths.”

160. Then the Bhagavā, after staying at Nātika village as long as he wished, said to the Venerable Ānanda, “Come Ānanda, let us go to Vesālī.”

The Venerable Ānanda assented, saying “Very well, Venerable Sir.”

Then the Bhagavā, accompanied by many bhikkhus, went to Vesālī, and stayed at Ambapālī’s grove. At that time the Bhagavā addressed the bhikkhus thus:

Bhikkhus, a bhikkhu should live with mindfulness and clear comprehension. This is our exhortation to you. How is the bhikkhu to be mindful? Bhikkhus, the bhikkhu (i.e., the disciple) following the practice of my Teaching keeps his mind steadfastly on the body (*kāya*), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless and unpleasant nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas). He keeps his mind steadfastly on sensation (*vedanā*),..... (and perceives its impermanent, insecure and soulless and nature),.....He concentrates steadfastly on the mind (*citta*),..... He keeps his mind steadfastly on the dhammā¹ with diligence, comprehension and mindfulness, (and perceives their impermanent, insecure and soulless and unpleasant nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas). Bhikkhus, this is how the bhikkhus is to be mindful.

Bhikkhus, how does a bhikkhu exercise clear comprehension? Bhikkhus, the bhikkhu following the practice of my Teaching exercises clear comprehension in moving forward or back; in looking straight ahead or sideways; in bending or stretching; in carrying or wearing the double-layered robe, alms-bowl and the other two

1. *dhammā*: The five dhammas consisting of (1) five *nīvaraṇas*; (2) five khandhas; (3) twelve *āyatanas*; (4) seven *bojjhaṅgas*; and (5) four *ariya saccas*. See *Mahāsatipatthāna Sutta*.

robes; in eating, drinking, chewing, savouring (food and beverages); in defecating and urinating; in walking, standing, sitting, falling asleep, waking, speaking, or in keeping silent. Bhikkhus this is how the bhikkhu exercises clear comprehension. Bhikkhus, the bhikkhu should remain in mindfulness and clear comprehension. This is our exhortation to you.

Ambapālī, the Courtesan

161. Ambapālī, the courtesan, heard that the Bhagavā had arrived at Vesālī and that the Bhagavā was staying at her mango grove. Then Ambapālī, the courtesan, caused excellent and elegant carriage to be harnessed, and mounting an excellent carriage, left Vesālī for her mango grove, accompanied by other excellent carriages. After going in the carriage as far as carriages should properly go, she dismounted from her carriage and approached the Bhagavā on foot. She made obeisance to the Bhagavā and sat on one side.

And the Bhagavā, by his discourse to Ambapālī sitting on one side, caused her to realize (the benefits of) the Dhamma, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching.

After the Bhagavā had caused her to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching, Ambapālī, the courtesan, said to the Bhagavā, “Venerable Sir, may it please the Bhagavā to accept my offering of food for tomorrow, together with the company of bhikkhus.” The Bhagavā, by silence, signified his acceptance.

Then, Ambapālī, the courtesan, knowing that the Bhagavā had accepted her request, rose from her seat, made obeisance to the Bhagavā, and left respectfully.

The Licchavī princes who were at Vesālī heard that the Bhagavā had reached Vesālī and was staying at the orchard of Ambapālī. Then the Licchavī princes caused excellent and elegant carriages to be harnessed, mounted them, and accompanied by other elegant carriages, left Vesālī.

Of these (Licchavī princes) some princes were dressed in dark-blue clothes, with dark-blue ornaments, presenting a dark-blue appearance.

Some princes were dressed in yellow clothes, with yellow

ornaments, presenting a yellow appearance.

Some princes were dressed in red clothes, with red ornaments, presenting a red appearance.

Some princes were dressed in white clothes, with white ornaments, presenting a white appearance.

Then, Ambapālī, the courtesan, let her carriage strike against the carriages of the young Licchavā princes, axle against axle, wheel against wheel, yoke against yoke.

Then the Licchavā princes said to Ambapālī, the courtesan, “Now then, Ambapālī! Why do you let your carriage strike against the carriages of the young Licchavā princes, axle against axle, wheel against wheel, yoke against yoke?”

“It is indeed this way, O my Princes. It is because I have invited the Bhagavā to a meal tomorrow, together with the company of bhikkhus.”

“Now then, Ambapālī! Give us (in exchange) for a hundred thousand (the opportunity to offer) this meal (to the Bhagavā).”

“O my Princes, even if you were to give me Vesālī together with its (subject) territories, I could not give up (the opportunity to other) this meal.”

Then the Licchavā princes, fluttering their fingers (in admiration), exclaimed “Oh Sirs, we have been defeated by a woman! We have been outdone by a woman!”

Then the Licchavā princes went to the orchard of Ambapālī. The Bhagavā saw the Licchavā princes coming, from a distance, and said to the bhikkhus:

“O Bhikkhus, let those bhikkhus who have never seen the Tāvātimsā devas¹, have a good look at the gathering of the Licchavīs; let them take a long look at the assembly of the Licchavīs; let the bhikkhus gaze on them as if they were the Tāvātimsā devas.”

Then the Licchavā princes went in their carriages as far as carriages should properly proceed, and then alighting from their carriages, went on foot to where the Bhagavā was. They made obeisance to the Bhagavā and seated themselves at a suitable place.

The Bhagavā, by his discourse to the Licchavā princes, caused

1. The Tāvātimsā realm is the second, in ascending order, of the six realms of the devas, the lower celestial beings, (the Brahmās being the higher celestial beings.)

them to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching.

After the Bhagavā had caused them to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching, the Licchavā princes said to the Bhagavā, “Venerable Sir, may it please the Bhagavā to accept our offering of food for tomorrow, together with the company of bhikkhus.” Then the Bhagavā said to them, “O Licchavā princes, I have already accepted the offering of food for tomorrow by Ambapālī, the courtesan.”

Then the Licchavā princes fluttered their fingers, exclaiming “Oh Sirs, we have been defeated by a woman! We have been outdone by a woman!”

After that, the Licchavā princes, being delighted with and showing appreciation of the Bhagavā’s discourse, rose from their seats, made obeisance to the Bhagavā, and departed respectfully.

162. Then Ambapālī, the courtesan, after that night had passed, caused choice food and eatables of both hard and soft kinds to be prepared in her orchard, and then informed the Bhagavā that it was time for the meal by sending the message, “Venerable Sir, it is time; the food-offering is ready.” Then the Bhagavā rearranged his robes suitably, and taking alms-bowl and great robe went in the forenoon to the house of Ambapālī, the courtesan, accompanied by the company of bhikkhus, and (on arriving there) took the seat prepared for him.

Ambapālī, the courtesan, personally attended on the bhikkhus headed by the Bhagavā, offering choice hard and soft food with her own hands till the Bhagavā and the bhikkhus caused her to stop, signifying they had had enough.

When the Bhagavā had finished his meal and had removed his hand from his alms-bowl Ambapālī, the courtesan, took a low seat and sat down on one side. Then she said to the Bhagavā, “Venerable Sir, I give this orchard in donation to the community of bhikkhus headed by the Buddha.” The Bhagavā accepted the donation of the orchard.

Then, after causing Ambapālī, the courtesan, by his discourse to realize (the benefits of) the Teaching, to become established in

(the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching, the Bhagavā arose from his seat and departed.

While the Bhagavā was sojourning at orchard of Ambapālī, the courtesan, in Vesālī, there too he repeatedly expounded this very discourse:

“Such is *sīla*, morality; such is *samādhi*, concentration of mind; such is *paññā*, wisdom. *Samādhi*, when based upon *sīla*, is rich in result and of great effect. *Paññā* when based upon *samādhi*, is rich in result and of great effect. The mind, when developed through *paññā*, is thoroughly liberated from the *āsavas*, moral intoxicants, taints, namely, *kāmāsava*, the taint of sensuous desire, *bhavāsava*, the taint of hankering after (repeated) existence, and *avijjāsava*, the taint of ignorance (of the true nature of existence as set out in the Four Noble Truths).”

Spending the Vassa at Veḷuva Village

163. The Bhagavā, after staying at the orchard of Ambapālī, the courtesan, as long as he wished, said to the Venerable Ānanda, “Come, Ānanda, let us go to the village called Veḷuva.”

The Venerable Ānanda respectfully assented, saying “Very well, Venerable Sir.”

Then the Bhagavā went to Veḷuva village with a great many bhikkhus, and while there, said to the bhikkhus:

“Come, bhikkhus, enter upon the residence period of the rains (*vassa*) in places where you have friends, acquaintances intimates in the neighbourhood of Vesālī.

“As for me, I shall enter upon the residence period of the rains in this Veḷuva village itself.”

The bhikkhus assented respectfully, saying “Very well, Venerable Sir,” and entered upon the residence period of the rains in places where they had friends, acquaintances intimates in the neighbourhood of Vesālī. The Bhagavā himself entered upon the residence period or in rains in Veḷuva village itself¹.

164. Some time after the Bhagavā had entered upon the residence period of the rains, there arose in him a severe illness and he suffered excessive pain, near unto death. This the Bhagavā endured,

1. According to the Commentary, the Buddha made this arrangement because he realized that he would pass away into parinibbāna in ten months' time.

with mindfulness and clear comprehension, and without being perturbed.

Then the Bhagavā had his thought: “It would not be proper for me to pass away in the realization of Nibbāna without letting the attendant bhikkhus know, without taking leave of the community of bhikkhus. (Therefore) I should ward off this illness by effort (of Insight meditation, vipassanā bhāvanā,) and abide in the life-maintaining *phala samāpatti* (sustained absorption in Fruition attainment¹).” Then the Bhagavā warded off his illness by effort (of vipassanā bhāvanā) and abided in the life-maintaining *phala samāpatti*. The Bhagavā’s illness subsided.

Then the Bhagavā, having recovered from his illness, came out from his monastery soon after his recovery, and sat in the shade of the monastery on the seat prepared for him.

Then the Venerable Ānanda approached the Bhagavā, made obeisance, and having seated himself on one side, said thus to the Bhagavā:

“Venerable Sir, I see the Bhagavā now at ease. I find the Bhagavā now in good health. Though I now see the Bhagavā thus, when the Bhagavā was ill my body felt heavy and stiff; my sight in all directions became dim; I became bewildered, unable to grasp doctrines (such as on the methods of steadfast mindfulness). However, I took some small comfort from the thought that the Bhagavā would not pass away into parinibbāna so long as he had not left any instructions concerning the community of bhikkhus.”

165. Ānanda, what does the community of bhikkhus still expect from me? Ānanda, I have set forth the Teaching without any distinction of inner or outer doctrine. The *Tathāgatas*, Ānanda, in (the matter of) their Teaching do not hold anything secret in the closed fist of a teacher, (i.e., do not keep back anything).

Ānanda, if a person should desire that he alone should lead the community of bhikkhus, or that the community of bhikkhus should depend on him alone, then it is that person who should lay down instructions concerning the community of bhikkhus.

But Ānanda, the *Tathāgata* has no such thought or desire that

1. Just before entering into the *phala samāpatti*, the Buddha made the resolution that he would live for the next ten months free of severe illness which would result in death. (The Commentary). He thereby postponed for ten months the time of his final passing away (parinibbāna)

he alone should lead the community of bhikkhus, or that the community of bhikkhus should depend on him alone. Having no such thought or desire why should the *Tathāgata* leave any instructions concerning the community of bhikkhus?

Ānanda, I am now frail, old, aged, far gone in years, and in the last stage of life. I have reached the eightieth year. Just as, Ānanda, a worn-out old cart is held together merely by bindings and repairs, so the body of the *Tathāgata* is held together merely by (the force of) the *phala-samāpatti*.

Ānanda, it is (only) when the *Tathāgata* attains and is abiding in the animitta¹ Concentration of Mind (in the *Arahatta phala samāpatti*), through not paying attention to any phenomenal image² and through the cessation of some sensations (i.e., mundane sensations), that the *Tathāgata*'s body is at real ease and comfort (lit., at greater ease).

Therefore, Ānanda, let yourselves be³ your own firm support⁴, and let yourselves, and not anyone or anything else, be your refuge; let the *Dhamma*, the Teaching, be your firm support, and let the *Dhamma*, and not anything else, be your refuge.

Ānanda, how is the bhikkhu to make himself his own firm support, and make himself, and not anyone or anything else, be his refuge; (how is he) to make the *Dhamma*, his firm support, and to make the *Dhamma*, and not anything else, his refuge?

Ānanda, the bhikkhu (i.e., the disciple) following the practice of my Teaching keeps his mind steadfastly on the body (*kāya*), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless and unpleasant nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas). He keeps his mind steadfastly on sensation (*vedanā*),.....(and perceives its impermanent, insecure, and soulless nature),.....He concentrates steadfastly on the mind

1. *animitta*: disregarding signs or attributes of phenomena.

2. *phenomenal image*: all signs, i.e., objects or ideas pertaining to the five khandhas.

3. *let yourselves be*: *vihāratha*: lit., dwell (making yourselves your own firm base).

4. *firm support*: *attadīpā*: be yourselves your island (support). An island in an ocean offers firm ground for standing on. (The Commentary)

(*citta*),.....He keeps his mind steadfastly on the *dhammā*¹ with diligence, comprehension and mindfulness, (and perceives their impermanent, insecure and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

Ānanda, thus the bhikkhu makes himself his own firm support, and makes himself, and not anyone or anything else, his refuge; thus the bhikkhu makes the *Dhamma*, the Teaching his firm support, and makes the *Dhamma*, and not anything else, his refuge.

Ānanda, those bhikkhus who, either now or after my passing away, make themselves their own firm support, and make themselves, and not anyone or anything else, their refuge; who make the *Dhamma*, their firm support, and make the *Dhamma*, and not anything else, their refuge,- all such bhikkhus, among all the bhikkhus who are desirous of (keeping to) right practice, shall reach the highest, noblest state.²

End of the Second Portion for Recitation

Spoken Signs and Intimations

166. Then the Bhagavā, rearranging his robes in the morning time, took alms-bowl and great robe and went into Vesālī on his alms-round.

After his alms-round and after his meal, leaving the place of eating, the Bhagavā said to the Venerable Ānanda, "Ānanda, bring a leather rug (lit., thing to sit on); let us go to the Cāpāla shrine to spend the day (there)."

The Venerable Ānanda respectfully assented, and taking a leather rug, followed closely behind the Bhagavā.

Then the Bhagavā approached the Cāpāla shrine and seated himself on the seat placed for him. The Venerable Ānanda, making obeisance to the Bhagavā, seated himself at a suitable place.

167. To the Venerable Ānanda, who was seated on one side, the Bhagavā said thus:

Ānanda, pleasant is the country of Vesālī. Pleasant are the

1. See footnotes to Para 160

2. the highest, noblest state: *tamatagge*: According to the Commentary, *tamagge*= *tama agge*,= *aggatamā*, the highest, the most eminent State reached by practising the Satipaṭṭhāna, the Four Methods of Steadfast Mindfulness.

shrines of Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, Cāpāla.

Ānanda, whosoever has cultivated, practised, used as a means (lit., a vehicle), based himself on, maintained, mastered (lit., studied well), and perfectly developed the four Bases of Psychic Power¹, could if he so desired, live the maximum life-span,² or even beyond the maximum life-span.

Ānanda, the Tathāgata has cultivated, practised, used as a means (lit., a vehicle), based himself on, maintained, mastered (lit., studied well), and perfectly developed the four Bases of Psychic Power. Therefore, Ānanda, the Tathāgata could, if he so desired, live the maximum life-span or even beyond the maximum life-span.

Although the Bhagavā thus gave plain intimations and hints, the Venerable Ānanda was unable to understand their significance, and failed to appeal to the Bhagavā in this way:

"Venerable Sir, may the Bhagavā live the maximum life-span! May the Sugata live the maximum life-span, for the welfare and happiness of mankind, out of compassion for the world, for the benefit, well-being and happiness of devas and men!" It was as if his mind was possessed by Māra.

For a second time, the Bhagavā said thus:

For a third time, the Bhagavā said thus: Ānanda, pleasant is the country of Vesālī. Pleasant are the shrines of Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, Cāpāla.

Ānanda, whosoever has cultivated, practised, used as a means (lit., a vehicle), based himself on, maintained, mastered (lit., studied well), and perfectly developed the four Bases of Psychic Power, could if he so desired, live the maximum life-span or even beyond the maximum life-span.

Ānanda, the Tathāgata has cultivated, practised, used as a means (lit., a vehicle), based himself on, maintained, mastered (lit., studied well), and perfectly developed the four Bases of Psychic Power. Therefore, Ānanda, the Tathāgata could, if he so desired,

1. **The four Bases of Psychic Power:** cattāro(four) iddhi (Psychic Power or Potency) pādā (bases). These four are concentraion, coupled with detemination, on purpose, on will, on thoughts, and on investigative knowledge.
2. **The maximun life-span:** (āyukappa) : the Commentry's rendering of kappa, which in some other context means 'world-cycle' or 'aeon'.

live the maximum life-span or even beyond the maximum life-span.

Although the Bhagavā thus gave plain intimations and hints, the Venerable Ānanda was unable to understand their significance, and failed to appeal to the Bhagavā in this way:

"Venerable Sir, may the Bhagavā live the maximum life-span! May the Sugata live the maximum life-span, for the welfare and happiness of mankind, out of compassion for the world, for the benefit, well-being and happiness of devas and men!" It was as if his mind was possessed by Māra.

Then the Bhagavā said to the Venerable Ānanda, "Go now. Ānanda. Now you know the time to go."

The Venerable Ānanda respectfully assented, saying "Very well, Venerable Sir," arose from his seat, made obeisance to the Bhagavā, and left respectfully. He went and sat at the foot of a certain tree not very far away.

Māra's Request

168. Soon after the Venerable Ānanda has left the Bhagavā, The evil Māra approached the Bhagavā, and standing at a certain place, thus said to the Bhagavā:

"Venerable Sir, let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna.

"Venerable Sir, (at one time) the Bhagavā had indeed said (to me) these words: 'O Evil One, I shall not pass away so long as my disciples, the bhikkhus, are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confident, not yet endowed with wide knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching (by means of Vipassanā, In sight Meditation leading to the attainment of Magga), not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth¹, not yet able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet

1. to live in...truth: *anudhammacārino*; *anudhamma*= in conformity with the highest stage of vipassanā meditation leading to magga; *cārino*= in the habit of practising.

able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful, sublime Teaching.'

"Venerable Sir, the Bhagavā's disciples, the bhikkhus, are now accomplished in learning, are well-schooled (in control of deed, word and thought), are confident, are endowed with wide knowledge and learning, are able to memorize the Teaching, are able to practise fully according to the Teaching, are endowed with correctness in practice, are able to live in perfect conformity with righteousness and truth, are able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, are able to refute by means of correct reasons other doctrines, views or beliefs that may arise, and are able to expound the wonderful, sublime Teaching.

"Venerable Sir, (therefore) let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna.

"Venerable Sir, (at one time) the Bhagavā had indeed said (to me) these words: 'O Evil One, I shall not pass away so long as my female disciples, the bhikkhunīs, are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confident, not yet endowed with wide knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching, not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth, not yet able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful, sublime Teaching.

"Venerable Sir, the Bhagavā's female disciples, the bhikkhunīs, are now accomplished in learning, are well-schooled (in control of deed, word and thought), are confident, are endowed with wide knowledge and learning, are able to memorize the Teaching, are able to practise fully according to the Teaching, are endowed with correctness in practice, are able to live in perfect conformity with

righteousness and truth, are able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, are able to refute by means of correct reasons other doctrines, views or beliefs that may arise, and are able to expound the wonderful, sublime Teaching.

“Venerable Sir, (therefore) let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna.

“Venerable Sir, (at on time) the Bhagavā had indeed said (to me) these words: ‘O Evil One, I shall not pass away so long as my lay-disciples, are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confident, not yet endowed with wide knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching, not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth, not yet able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful, sublime Teaching.’

“Venerable Sir, the Bhagavā's lay-disciples, are now accomplished in learning, are well-schooled (in control of deed, word and thought), are confident, are endowed with wide knowledge and learning, are able to memorize the Teaching, are able to practise fully according to the Teaching, are endowed with correctness in practice, are able to live in perfect conformity with righteousness and truth, are able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, are able to refute by means of correct reasons other doctrines, views or beliefs that may arise, and are able to expound the wonderful, sublime Teaching.

“Venerable Sir, (therefore) let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna.

“Venerable Sir, (at one time) the Bhagavā had indeed said (to

me) these words: ‘O Evil One, I shall not pass away so long as my female lay-disciples, are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confident, not yet endowed with knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching, not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth, not yet able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher’s doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful, sublime Teaching.’

“Venerable Sir, the Bhagavā’s female lay-disciples, are now accomplished in learning, are well-schooled (in control of deed, word and thought), are confident, are endowed with wide knowledge and learning, are able to memorize the Teaching, are able to practise fully according to the Teaching, are endowed with correctness in practice, are able to live in perfect conformity with righteousness and truth, are able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher’s doctrine or teaching, are able to refute by means of correct reasons other doctrines, views or beliefs that may arise, and are able to expound the wonderful, sublime Teaching.

“Venerable Sir, (therefore) let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna.

“Venerable Sir, (at one time) the Bhagavā had indeed said (to me) these words: ‘O Evil One, I shall not pass away so long as this (Teaching of mine which should be termed the) Practice of Purity is not yet complete in effectiveness, not yet prosperous, renowned, prevalent among people, and widespread, to the extent that it can be thoroughly manifested, explained or made known by (wise) devas and men.’

“Venerable Sir, the Bhagavā’s Teaching, fit to be termed the Practice of Purity, is now complete in effectiveness, is now prosperous, renowned, prevalent among people, and widespread, to the

extent that it can be thoroughly manifested, explained or made known by (wise) devas and men.

“Venerable Sir, (therefore) let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna.”

When this was said, the Bhagavā said to Māra, the Evil One, “Your, Evil One, do not be anxious. Before long the parinibbāna of the Tathāgata will take place. Three months from today, the Tathāgata will realize parinibbāna.”

Renunciation of the Life-Sustaining Mental Process

169. Then the Bhagavā, while at the Cāpāla shrine, decided mindfully and deliberately to give up¹ the life-sustaining mental process by not re-entering into phalasangāhī (after three months). When the Bhagavā renounced the life-sustaining mental process, there occurred a great earthquake, terrible, hair-raising and goose-flesh-causing in its dreadfulness. Also, rolls of thunder burst forth continuously.

Then the Bhagavā, perceiving this occurrence, uttered at that instant these exultant verses:

“The Buddha², considering and weighing repeated existence against the incomparable and immeasurable Nibbāna, has renounced the existence-producing kammic volitions³. With delight in Insight Meditation and with absolute calm of mind, he has destroyed the net work of *kilesas*, moral defilements, covering him like a coat of chain-mail.”

Causes of Earthquakes

170. Then, this thought occurred to the Venerable Ānanda:

“O Sirs, wonderful it is! O Sirs, unprecedentedly marvellous it is! This dreadful and hair-raising earthquake is indeed a great earthquake. It is stupendous. Also, rolls of thunder burst forth con-

1. **decided...to give up:** In the Pāli Text ‘gave up’: *ossaji*, p.t. of *ossajati*: to let loose, give up, release; hence, by implication renounce.

2. **The Buddha:** the term used here is *Muni*, one who has attained perfection in self-restraint and insight.

3. **existence-producing kammic volitions:** *bhava-saṅkhāra*: the volitional activities leading to new existence.

tinuously. What is the cause of great earthquakes? What is the condition leading to great earthquakes?”

The Venerable Ānanda then approached the Bhagavā, and after paying obeisance to him, and seating himself on one side, said to the Bhagavā thus:

“Venerable Sir, wonderful it is! Venerable Sir, unprecedentedly marvellous it is! This dreadful and hairraising earthquake is indeed a great earthquake. It is stupendous. Also, rolls of thunder burst forth continuously. What is the cause of great earthquakes? What is the condition leading to great earthquakes?”

171. Ānanda, there are eight causes of, or conditions leading to, great earthquakes. What are the eight(causes)?

Ānanda, this great earth is supported by water, the water by air, the air by space. At times great winds blow strongly. When great winds blow strongly, the water is shaken. When the water is shaken, the earth is shaken. This is the first cause of, the first condition leading to, the occurrence of great earthquakes.(1)

Again, Ānanda, a samaṇa (recluse, ascetic) or a brāhmaṇa¹ (a man of religious pursuit), who has great (mental) power, and who is proficient in the supernormal powers of mind², or a deva of great power and psychic potency, by developing intense concentration on the limited image of the earth-element³ and on the unlimited image of the water-element, causes this earth to quake, to sway violently, to rock up and down, and to convulse. This is the second cause of, the second condition leading to, the occurrence of great earthquakes.(2)

Again, Ānanda, when a Future Buddha, mindfully and deliberately, passes away in the Tusitā deva realm and is conceived in his mother's womb, this earth quakes, sways violently, rocks up and

1. brāhmaṇa: a man leading a pure, ascetic life, free from demeritorious acts.

Here, a brahmin (of the brahmin religion or caste) is not meant.

2. proficient.....mind: *cetovasippata*: lit., with mastery over one's mind. The Commentary explains this as “having cultivated and exercised the *abhiññā* (super-normal mental power)”.

3. intense concentration on the earth-element: *pathavīsaññā* is paraphrased as “developing earth-consciousness, that is, the *kasiṇa jhāna* (mental cultivation or mental absorption) with the earth-element as the object(*kasiṇa*) of the meditation.”

down, and is convulsed. This is the third cause of, the third condition leading to, the occurrence of great earthquakes.(3)

Again, Ānanda, when a Future Buddha, mindfully and deliberately, issues from the mother's womb, this earth quakes, sways violently, rocks up and down, and, is convulsed. This is the fourth cause of, the fourth condition leading to, the occurrence of great earthquakes.(4)

Again, Ānanda, when a Tathāgata attains the most supreme Perfect Enlightenment, this earth quakes, sways violently, rocks up and down, and is convulsed. This is the fifth cause of, the fifth condition leading to, the occurrence of great earthquakes.(5)

Again, Ānanda, when a Tathāgata sets the noblest Wheel of the Dhamma in motion (by expounding the first discourse, on the Four Noble Truths), this earth quakes, sways violently, rocks up and down, and, is convulsed. This is the sixth cause of, the sixth condition leading to, the occurrence of great earthquakes.(6)

Again, Ānanda, when a Tathāgata, mindfully and deliberately, decides to give up the life-sustaining mental process, *āyusañkhāra*, this earth quakes, sways violently, rocks up and down, and is convulsed. This is the seventh cause of, the seventh condition leading to, the occurrence of great earth-quakes.(7)

Again, Ānanda, when a Buddha passes away and enters upon parinibbāna, by experiencing the ultimate peace, *nibbānadhātu*, with complete extinction of the five khandhas, *anupādisesa*, this earth quakes, sways violently, rocks up and down, and is convulsed. This is the eighth cause of, the eighth condition leading to, the occurrence of great earthquakes.(8)

Ānanda, these are the eight causes of, the eight conditions leading to, the occurrence of great earthquakes.

Eight Categories of Assemblies

172. Ānanda, these are eight categories of assemblies. These are: assembly of nobles, assembly of brahmins, assembly of householders, assembly of recluses, assembly of the devas of the Cātumahā rājika¹ deva realm, assembly of the devas of the Tāvātimsa² deva

1. Cātumahārājika: the lowest of the six deva realms, ruled by four Great Deva Kings.

2. Tāvātimsa: the second deva realm, next to the above.

realm, assembly of the devas led by Māra¹, and assembly of the Brahmās.

Ānanda, I remember having attended hundreds of assemblies of nobles. In these assemblies I sat together with them, conversed with them, and had discussions with them. My appearance was like their appearance, and my voice was like their voice². By religious discourse I caused them to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching and to be filled with gladness and enthusiasm for (the practice of) the Teaching. While I was thus discoursing, they did not know me, wondering “Who is this discoursing? Is he deva or man?” After I had caused them to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching and to be filled with gladness and enthusiasm for (the practice of) the Teaching, I vanished from there. Also when I vanished thus, they did not know me, wondering “Who was he that vanished thus? Was he deva or man?”

Ānanda, I remember having attended hundreds of assemblies of brahmins. In those.....(repeated as above). Ānanda, I remember having attended hundreds of assemblies of householders (repeated as above). Ānanda, I remember having attended hundreds of assemblies of recluses.....; of the Cātumahārājika devas..... of the Tāvatisa devas.....; of the devas led by Māra.....; of the Brahmās.....

In these assemblies also, I sat together with them, conversed with them and had discussions with them. My appearance was like their appearance, and my voice was like their voice. By religious discourse I caused them to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching and to be filled with gladness and enthusiasm for (the practice of) the Teaching. While I was thus discoursing, they did not know me, wondering “Who is this discoursing? Is he deva or man?” After I had caused them to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching. I vanished from there. Also when I vanished thus, they did not know me, wondering “Who was he that vanished thus? Was he deva or man?”

1. There is only one Māra, a leader of the sixth and highest deva realm. He is symbolic of sensual pleasures.

2. Because of the supernormal powers of the Buddha, his form and his voice appeared to the nobles, etc., as those of one of them.

Ānanda, these are the eight categories of assemblies.

Eight ways of Mastery

173. Ānanda, there are eight ways of overcoming the opposite phenomena and sense-objects¹, *abhibhāyatana jhāna*. What are these eight? These are (as follows):

A person² concentrates on colour on (parts of) his own body (such as colour of hair, eye, skin), and on finite external forms (such as *kaṣiṇa*³ forms), unblemished or blemished (lit., with good or bad colour). He is thus aware that he knows and sees these (*kaṣiṇa*) forms⁴ with mastery⁵ over them. This is the first *abhibhāyatana jhāna*.(1)

A person concentrates on colour on (parts of) his own body, (such as colour of hair, eye, skin), and on infinite external forms (such as *kaṣiṇa* forms), unblemished or blemished. He is thus aware that he knows and sees these (*kaṣiṇa*) forms with mastery over them. This is the second *abhibhāyatana jhāna*.(2)

A person, without concentrating on colour on (parts of) his own body, concentrates on finite external forms (such as *kaṣiṇa* forms), unblemished or blemished. He is thus aware that he knows and sees these (*kaṣiṇa*) forms with mastery over them. This is the third *abhibhāyatana jhāna*.(3)

A person, without concentrating on colour on (parts of) his own body, concentrates on infinite external forms (such as *kaṣiṇa* forms), unblemished or blemished. He is thus aware that he knows and sees these (*kaṣiṇa*) forms with mastery over them. This is the fourth *abhibhāyatana jhāna*.(4)

1. **sense-objects:** i.e., objects of *kaṣiṇa* meditation, including object of consciousness; **opposite phenomena:** i.e., hindrances, *nīvaraṇas*.
2. **A person:** one who has an extremely sharp intellect, among those who can quickly attain the desired *jhāna*.
3. ***kaṣiṇa*:** objects of intense meditation. What is perceived in the mind's eye are the after-images arising through concentration.
4. The awareness of these forms expressed by the words 'knows and sees', takes place before or after a *jhāna*.
5. **with mastery:** *abhibuyya*, (lit., overcoming); i.e., with great facility, enabling the *yogī* who practises this meditation to enter into a *jhāna* immediately after achieving the unblemished mental image of a particular *kaṣiṇa* object (*paṭibhāga nimitta*).

A person, without concentrating on colour on (parts of) his own body, concentrates on external (*kaṣiṇa*) forms that are dark-blue, with dark-blue colour, dark-blue hue, and dark-blue lustre, like the *ummāpuppha*¹ flower which is dark-blue, and has a dark-blue colour, dark-blue hue, dark-blue lustre, or like fine cloth made in Bārāṇasī, with a smooth finish on both sides, which is dark-blue, and has a dark-blue colour, dark-blue hue, dark-blue lustre. In this way, a person, without concentrating on colour on (parts of) his own body, concentrates on external (*kaṣiṇa*) forms that are a dark-blue, with dark-blue colour, dark-blue hue, and dark-blue lustre. He is thus aware that he knows and sees these (*kaṣiṇa*) forms with mastery over them. This is the fifth *abhibhāyatana jhāna*.(5)

A person, without concentrating on colour on (parts of) his own body, concentrates on external (*kaṣiṇa*) forms that are yellow, with a yellow colour, yellow hue, and yellow lustre, like the *kaṇikārapuppha*² flower which is yellow and has a yellow colour, yellow hue, yellow lustre, or like fine cloth made in Bārāṇasī, with a smooth finish on both sides, which is yellow, and has a yellow colour, yellow hue, yellow lustre. In this way, a person, without concentrating on colour on (parts of) his own body, concentrates on external (*kaṣiṇa*) forms that are yellow, with a yellow colour, yellow hue, and yellow lustre. He is thus aware that he knows and sees these (*kaṣiṇa*) forms with mastery over them. This is the sixth *abhibhāya tana jhāna*.(6)

A person, without concentrating on colour on (parts of) his own body, concentrates on external (*kaṣiṇa*) forms that are red, with a red colour, red hue, and red lustre, like the *bandhujīva kapuppha*³ flower which is red, and has a red colour, red hue, red lustre, or like fine cloth made in Bārāṇasī, with a smooth finish on both sides, which is red, and has a red colour, red hue, red lustre. In this way, a person, without concentrating on colour on (parts of) his own body, concentrates on external (*kaṣiṇa*) forms that are red, with a red colour, red hue, and red lustre. He is thus aware that he knows and sees these (*kaṣiṇa*) forms with mastery over them. This

1. *Ummāpupphā*: flax blossom. Another interpretation is the flower of the butterfly pea.

2. *kaṇikārapuppha*: the wild champark flower.

3. *bandhujīvakapuppha*: flower of the tree *Pentapetes phoenicea*.

is the seventh *abhibhāyatana jhāna*.(7)

A person, without concentrating on colour on (parts of) his own body, concentrates on external (*kaṣiṇa*) forms that are white, with a white colour, white hue, and white lustre, like the Morning Star which is white, and has a white colour, white hue, white lustre, or like fine cloth made in Bārāṇasī, with a smooth finish on both sides, which is white, and has a white colour, white hue, white lustre. In this way, a person, without concentrating on colour on (parts of) his own body, concentrates on external (*kaṣiṇa*) forms that are white, with a white colour, white hue, and white lustre. He is thus aware that he knows and sees these (*kaṣiṇa*) forms with mastery over them. This is the eighth *abhibhāyatana jhāna*.(8)

Ānanda, these are the eight ways of overcoming the opposite phenomena and sense-objects, *abhibhāyatana jhāna*.¹

Eight Stages of Release

174. Ānanda, there are eight stages of Release (Vimokkha)². These are:

1. This *abhibhāyatana jhāna* is not a separate jhāna. It is one of the rūpa jhānas. The distinctive feature of the *abhibhāyatana jhāna* is that it takes as its *kaṣiṇa* objects only the four colours of dark-blue, yellow, red and white, from amongst the forty kinds of objects of meditation. In abhidhamma, the four primary elements, namely, *pathavī*, *āpo*, *tejo*, *vāyo*, are also considered to be objects of meditation for this *abhibhāyatana jhāna*. This *abhibhāyatana jhāna* can be achieved only by those who can quickly attain the desired jhāna, and even from amongst them only by those with the sharpest intellect.

Abhibhāyatana jhāna is a special term employed when the attainment of jhāna immediately follows the achievement of the unblemished mental image of a particular *kaṣiṇa* object (*paṭibhāga animitta*).

Of these eight ways of *abhibhāyatana jhāna*, the first four exercise mastery over the finite or infinite objects of *kaṣiṇa* meditation, both internal and external. The last four exercise mastery over the unblemished mental image derived from a particular *kaṣiṇa* object. Their object of concentration is an external *kaṣiṇa* form, and the unblemished mental image is derived also from an external *kaṣiṇa* object. (See also Appendix B2)

2. Release: *vimokkha*, release through being freed of moral hindrances and defilements but not completely rooting them out; freedom or release through jhāna, mental absorption, not identical with the emancipation of an arahat as it is possible to fall from the jhāna stage. (See also Appendix B3)

Contemplating the *kaṣiṇa* objects in one's own body, and having attained the *rūpa jhāna*¹, the mental absorption in form and matter, one contemplates (also external) forms and objects (such as *kaṣiṇa* objects). This is the first Release.(1)

Not paying attention to the *kaṣiṇa* objects in one's own body, such as colour, form and corporeal features, one contemplates external (*kaṣiṇa*) forms. This is the second Release.(2)

One applies oneself to the brightness and clarity (*subha*) of the object of intense contemplation². This is the third Release.(3)

By concentrating on the concept, 'Space is Infinite' one achieves and remains in *Akāsañāṇāyatana jhāna* where all forms of consciousness that turn on corporeality (*rūpasaññā*) have been completely transcended, all forms of consciousness arising out of contact between the senses and their objects (*paṭighasaññā*) have vanished, and other forms of consciousness, many and varied (*nānattasaññā*), are not paid attention to. This is the fourth Release.(4)

By concentration on the concept, 'Consciousness is Infinite' one achieves and remains in the *Viññānañāṇāyatana jhāna*, having totally gone beyond the *jhāna* of the Infinity of Space. This is the fifth Release.(5)

By concentrating on the concept, 'Nothing is there' one achieves and remains in the *Akiñcaññāyatana jhāna*, having totally gone beyond the *jhāna* of the Infinity of Consciousness. This is the sixth Release.(6)

One achieves and remains in the *Nevasaññānāsaññā yatana jhāna*, the *jhāna* of neither *saññā* nor non-*saññā* having totally gone

1. *jhāna*: *jhāna* is a kind of mental culture (usually translated Mental Absorption) in which the mind is concentrated on objects such as *kaṣiṇas*, and in which the hindrances (i.e., *nīvaraṇas*) are kept away from the mind (i.e., the mind is 'distanced' from hindrances). The *kaṣiṇa*-induced *jhāna* is mundane or worldly *jhāna*.

There are four *Rūpavacara jhānas* and four *Arūpavacara jhānas*. The former can be practised to attain the sixteen Fine-material Realms of the *Brahmās*.

2. The object of intense contemplation (in the first two stages) is a *kaṣiṇa*, whether it is a physical object (internal to the body, i.e., subjectively, or external, i.e., objectively), or an after-image resulting from prolonged fixation of consciousness on the actual *kaṣiṇa* object.

beyond the jhāna of Nothingness. This is the seventh Release.(7)

One achieves and remains in sustained attainment of Cessation, *Nirodha-samāpatti*, in which all forms of Consciousness cease, having totally gone beyond the jhāna of neither *saññā* nor non-*saññā*. This is the eighth Release.(8)

Ānanda, these are the eight stages of Release.

175. Ānanda, at one time, soon after I attained Enlightenment, (in the eighth week after Enlightenment)¹, I was staying at the foot of the goatherd's banyan tree near the bank of the Nerañjarā river, in Uruvela wood. While I was there the Evil Māra approached me, and standing at a certain place, said to me thus:

“Venerable Sir, let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass way and realize parinibbāna.”

Ānanda, I replied thus to the Evil Māra:

“O Evil One, I shall not pass away so long as my disciples, the bhikkhus, are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confident, not yet endowed with wide knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching, not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth², not yet able to expound, to set forth, to make Known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful, sublime Teaching.’

“O Evil One, I shall not pass away so long as my female lay-disciples, the bhikkhunīs, are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confident, not yet endowed with wide knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching, not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth, not

1. as explained in the Commentary.

2. See footnote to Para 168.

yet able to expound, to set forth, to make Known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful, sublime Teaching.

“O Evil One, I shall not pass away so long as my lay-disciples, are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confident, not yet endowed with wide knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching, not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth, not yet able to expound, to set forth, to make Known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful, sublime Teaching.

“O Evil One, I shall not pass away so long as my female lay-disciples, are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confident, not yet endowed with wide knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching, not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth, not yet able to expound, to set forth, to make Known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful, sublime Teaching.

“O Evil One, I shall not pass away so long as this (Teaching of mine which should be termed the) Practice of Purity is not yet complete in effectiveness, not yet prosperous, renowned, prevalent among people, and widespread, to the extent that it can be thoroughly manifested, explained or made known by (wise) devas and

men.”

176. Ānanda, the Evil Māra just now this day came to me at the Cāpāla shrine, and standing at a certain place, again said to me:

“Venerable Sir, let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is now time for the Bhagavā to pass away and realize parinibbāna.

“Venerable Sir, (at one time) the Bhagavā had said (to me) these words: ‘O Evil One, I shall not pass away so long as my disciples, the bhikkhus,(repeated, as in Para 168).....; my female disciples, the bhikkhunīs,.....(repeated).....; my lay-disciples.....(repeated).....; my female lay-disciples..... (repeated)..... the wonderful, sublime Teaching. O Evil One, I shall not pass away so long as this (Teaching of mine which should be termed the) Practice of Purity is not yet complete in effectiveness, not yet prosperous, renowned, prevalent among people, and widespread, to the extent that it can be thoroughly manifested, explained or made known by (wise) devas and men.’

“Venerable Sir, the Bhagavā’s Teaching, fit to be termed the Practice of Purity, is now complete in effectiveness, is now prosperous, renowned, prevalent among people, and widespread, to the extent that it can be thoroughly manifested, explained or made known by (wise) devas and men. Venerable Sir, (therefore) let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna.”

177. Ānanda, when this was said to me by the Evil Māra, I replied thus:

“You, Evil One, do not be anxious. Before long the parinibbāna of the Tathāgata will take place. Three months from today, the Tathāgata will realize parinibbāna.”

Ānanda, now the Tathāgatā, while at the Cāpāla shrine today, has decided, mindfully and deliberately, to give up the life-sustaining mental process (three months from now).

The Venerable Ānanda’s Appeal

178. When the Bhagavā said this, the Venerable Ānanda appealed to the Bhagavā thus:

“Venerable Sir, for the welfare and happiness of mankind, out of compassion for the world and for the benefit, well-being and happiness of devas and men, may the Bhagavā live the maximum

life-span! May the Sugata live the maximum life-span!”

And the Bhagavā answered: “Enough, Ānanda. Do not implore the Tathāgata (only) now. The time is past, Ānanda, for such entreaty.”

For a second time and a third time, the Venerable Ānanda repeated his entreaty, thus: “Venerable Sir, for the welfare and happiness of mankind, out of compassion for the world, and for the benefit, well-being and happiness of devas and men, may the Bhagavā live the maximum life-span! May the Sugata live the maximum life-span!”

Ānanda, do you have faith in the enlightenment-wisdom¹ of the Tathāgata?

“I do, Venerable Sir.”

Then, in spite of your belief, Ānanda, why do you harass the Tathāgata (by insisting) up to three times?

“Venerable Sir, I have heard these words of the Bhagavā from the Bhagavā himself; I have listened to (lit., received) these words from the Bhagavā himself:

‘Ānanda, whosoever has cultivated, practised, used as a means (lit., a vehicle), based himself on, maintained, mastered (lit., a studied well), and perfectly developed the four Bases of Psychic Power, could if he so desired live the maximum life-span or even beyond the maximum life-span. Ānanda, the Tathāgata has cultivated, practised, used as means, based himself on, maintained, mastered, and perfectly developed the four Bases of Psychic Power. Therefore, the Tathāgata could if he so desired live the maximum life-span or even beyond the maximum life-span.’ (Thus I have heard.)”

Do you believe this, Ānanda?

“I believe it, Venerable Sir.”

Ānanda, though the Tathāgata thus gave plain hints and intimations, you were unable to grasp their significance. You did not beseech the Tathāgata (in such words as) ‘Venerable Sir, for the welfare and happiness of mankind, out of compassion for the world and for the benefit, well-being and happiness of devas and men, may the Bhagavā live the maximum life-span, may the Sugata live

1. enlightenment-wisdom: bodhi, the Magga Insight possessed by a Buddha, as explained here by the Commentary. The Sub-Commentary explains this as Sabbaññuta Nāṇa, Perfect Wisdom.

the maximum life-span.'

Therefore, Ānanda, this failure to entreat me (to continue to live) is your own fault, your own remissness.

Ānanda, if you had entreated me (thus) at that time, the Tathāgata might have refused the entreaty twice but might have acceded to the entreaty on the third time. Therefore, Ānanda, this (failure to entreat me) is your own fault, your own remissness.

179. Ānanda, at one time I was dwelling on the Gijjhakūṭa hill in Rājagaha. While there, too, Ānanda, I had spoken these words to you: 'Pleasant, Ānanda, is Rājagaha; pleasant, Ānanda, is the Gijjhakūṭa hill. Ānanda, whosoever has cultivated, practised used as a means, based himself on, maintained, mastered and perfectly developed the four Bases of Psychic Power, could if he so desired live the maximum life-span or even beyond the maximum life-span. Ānanda, the Tathāgata has cultivated, practised, used as a means, based himself on, maintained, mastered and perfectly developed the four Bases of Psychic Power. Therefore, the Tathāgata could if he so desired live the maximum life-span or even beyond the maximum life-span.'

Ānanda, though the Tathāgata thus gave plain hints and intimations, you were unable to grasp their significance. You did not beseech the Tathāgata (in such words as) 'Venerable Sir, for the welfare and happiness of mankind, out of compassion for the world, and for the benefit, well-being and happiness of devas and men, may the Bhagavā live the maximum life-span, may the Sugata live the maximum life-span.'

Ānanda, if you had entreated me (thus) at that time, the Tathāgata might have refused the entreaty twice but might have acceded to the entreaty on the third time. Therefore, Ānanda, this (failure to entreat me) is your own fault, your own remissness.

180. Ānanda, at one time, I dwelt at (the foot of) the Gotama peepul tree in Rājagaha.....In that same Rājagaha, I dwelt at the Corapapāta cliff; at the Sattapaṇṇi cave in the side of the side of the Vebhāra mountain; at Kāḷasilā at the side of the Isigili mountain; at ebony grove in the Sappasonḍika mountain range; at the Tapodā Grove monastery; at the place where black squirrels are fed in Veluvana Grove; at the mango grove of Jīvaka; and at the Migadāya Wood of the Maddakucchilocality.....

Ānanda, While I was dwelling at these places, too, I had spo-

ken these words to you:

Ānanda, Rājagaha is pleasant. The Gijjhakūṭa hill is pleasant.¹ The Gotama peepul tree is pleasant. The Corapapāta cliff is pleasant. The Sattapaṇṇi Cave in the side of the Vebhāra mountain is pleasant. The Kāḷasilā at the side of the Isigili mountain is pleasant. The ebony grove in the Sappasonḍika mountain range is pleasant. The Tapodā Grove monastery is pleasant. The black squirres' feeding ground in the Veḷuvana Grove is pleasant. The mango grove of Jivaka is pleasant. The Migadāya Wood of the Maddakucchi locality is pleasant. Ānanda whosoever has cultivated, practised, used as a means, based himself on, maintained, mastered and perfectly developed the four Bases of Psychic PowerĀnanda, therefore, the Tathāgata could if he so desired live the maximum life-span or even beyond the maximum life-span.'

Ānanda, though the Tathāgata thus gave plain hints and intimations, you were unable to grasp their significance. You did not beseech the Tathāgata (in such words as) 'Venerable Sir, for the welfare and happiness of mankind, out of compassion for the world, for the benefit, well-being and happiness of devas and men, may the Bhagavā live the maximum life-span, may the Sugata live the maximum life-span.'

Ānanda, if you had entreated me (thus) at that time, the Tathāgata might have refused the entreaty twice but might have acceded to the entreaty on the third time. Therefore, Ānanda, this (failur to entreat me) is your own fault, your own remissness.

181. Ānanda, at one time, I dwelt at the Udena shrine in this very city of Vesāli. While I was there, too, I had said to you, 'Pleasant is Vesāli, Pleasant is the Udena shrine. Ānanda, whosoever has cultivated, practised, used as a means, based himself on, maintained, mastered and perfectly developed the four Bases of Psychic Power, could if he so desired live the maximum life-span, or even beyond the maximum life-span.' Ānanda, the Tathāgata has cultivated, practised, used as a means, based himself on, maintained, mastered and perfectly based himself on, maintained, mastered and perfectly developed the four Bases of Psychic Power. Therefore, the Tathāgata could if he so desired live the maximum life-span or even beyond

1. This (mention of Gijjakūṭa hill) seems to be redundant, as it has been mentioned in para 179).

the maximum life-span.'

Ānanda though the Tathāgata thus gave plain hints and intimations, you were unable to grasp their significance. You did not beseech the Tathāgata (in such words as) 'Venerable Sir, for the welfare and happiness of mankind, out of compassion for the world, for the benefit, well-being and happiness of devas and men, may the Bhagavā live the maximum life-span, may the Sugata live the maximum life-span.'

Ānanda, if you had entreated me (thus) at that time, the Tathāgata might have refused the entreaty twice but might have accede to the entreaty on the third time. Therefore, Ānanda, this (failure to entreat me) is your own fault, your own remissness.

182. Ānanda, at one time, I dwelt at the Gotamaka shrine in this same Vesālī City.....In this same Vesālī City I dwelt at the Sattamba shrine; at the Bahuputta shrine; at the Sārandada shrine.

Ānanda, at the Cāpāla shrine today, I had said to you, 'Ānanda, pleasant is this Vesālī. Pleasant are the shrines of Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, Cāpāla. Ānanda, whosoever has cultivated, practised, used as a means, based himself on, maintained, mastered and perfectly developed the four Bases of Psychic Power, could if he so desired live the maximum life-span or even beyond the maximum life-span. Ānanda the Tathāgata has cultivated, practised used as a means, based himself on, maintained, mastered and perfectly developed the four Bases of Psychic Power. Therefore, the Tathāgata could if he so desired live the maximum life-span or even beyond the maximum life-span.

Ānanda, though the Tathāgata thus gave plain hints and intimations, you were unable to grasp their significance. You did not beseech the Tathāgata (in such words as) 'Venerable Sir, for the welfare and happiness of mankind, out of compassion for the world, for the benefit, well-being and happiness of devas and men, may the Bhagavā live the maximum life-span; may the Sugata live the maximum life-span.'

Ānanda, if you had entreated me (thus) at that time, the Tathāgata might have refused the entreaty twice but might have acceded to the entreaty on the third time. Therefore, Ānanda, this (failure to entreat me) is your own fault, your own remissness.

183. Ānanda, have I not from former times proclaimed that there must be separation (while living), severance (through death)

and sundering (through being in different states of existence) from all that are dear and beloved. Ānanda, in this matter, how can the wish be realized that anything which has the nature of arising, of appearing, of being compounded, and of decay and dissolution, should not disintegrate and disappear? There can be no such possibility.

Ānanda, the Tathāgata has abandoned, thrown up, let go, relinquished, thrown away and renounced the life-sustaining mental process, *āyusañkhāra*. And the Tathāgata has affirmed definitely that 'the *parinibbāna* of the Tathāgata will take place before long; three months from this day the Tathāgata will realized *parinibbāna*.' There is no possibility of the Tathāgata going back on that affirmation, just to live longer. •

Ānanda, come, let us go to the pinnacled hall at the Mahāvana forest.

The Venerable Ānanda assented respectfully, saying "Very well, Venerable Sir." Then the Bhagavā, with the Venerable Ānanda, reached the pinnacled hall of the Manāvana forest, and said to the Venerable Ānanda:

Ānanda, go and summon all the bhikkhus living in Vesālī to come and assemble in the assembly hall.

The Venerable Ānanda said "Very well, Venerable Sir, " and caused all the bhikkhus living in Vesālī to gather in the assembly hall. Then he went to the Bhagavā and making obeisance to him stood in a certain place. Standing in a certain place, Ānanda said to the Bhagavā, "Venerable Sir, the bhikkhus are assembled. Now the Bhagavā may go to them when he wishes."

Thirty-Seven Elements of the Perpetuation of the Teaching

184, Then the Bhagavā went to the assembly hall and seating himself on the seat prepared for him, said to the bhikkhus:

Bhikkhus, you should thoroughly learn, pursue, cultivate and continually practise the doctrines which I have perceived through Magga Insight and which I have expounded to you. If you thus learn, pursue, cultivate and continually practise these doctrines, (this Teaching which is) the Noble Practice of Purity¹, will endure long and will remain established for a long time, for the welfare and happiness of mankind, for the sake of the world, for the benefit,

1. The Noble Practice of Purity: (*brahmacariya*), i.e., the Teaching, *Sāsana*.

well-being and happiness of devas and men.

Bhikkhus, what are those doctrines which I have perceived through Magga Insight and which I have expounded to you, and which you should thoroughly learn, pursue, cultivate and continually practise? If you thus learn, pursue, cultivate and continually practise these doctrines, (this Teaching which is) the Noble Practice of Purity will endure long and will remain established for a long time for the welfare and happiness of man-kind, for the sake of the world, for the benefit, well-being and happiness of devas and men.

These (doctrines) are the four Methods of Steadfast Mindfulness (*Satipaṭṭhāna*)¹ the four Supreme Efforts (*Sammappadhāna*)², the four Bases of Psychic Potency (*Iddhipāda*)³, the five Contrilling Faculties (*Indriya*)⁴, the five Powers (*Balas*)⁵, the Seven Factors of Enlightenment (*Bojjhaṅga*)⁶ and the Noble Path of Eight Constituents (*Ariya Aṭṭhaṅgika Magga*)⁷.

Bhikkhus, you should thoroughly learn, pursue, cultivate and continually practise these doctrines which I have perceived through

1. *Satipaṭṭhāna*: See footnote 2 of Para 146 and Mahāsatipaṭṭhāna Sutta.

2. *Smmappadhāna*: Sammā=good, thorough, proper, right, perfect; and padhāna= exertion, energetic effort, striving, concentration of mind. The four Supreme Efforts are:

- (i) The endeavour to prevent the arising of evil which has not yet arisen;
- (ii) The endeavour to put away evil that has arisen;
- (iii) The endeavour to bring about the arising of good which has not yet arisen; and
- (iv) The endeavour to further develop the good that has arisen.

3. *Iddhipāda*: See footnote (1) to Para 167.

4. *Indriya*: the five Controlling Faculties there meant are:

- (i) Saddhindriya, the faculty of Confidence based on Conviction;
- (ii) Viriyindriya, the faculty of Effort;
- (iii) Satindriya, the faculty of Mindfulness;
- (iv) Samādhindriya, the faculty of Concentration; and
- (v) Paññindriya, the faculty of Wisdom.

5. *Bala*: the five Powers or Forces are Powers of Confidence based on Conviction, Effort, Mindfulness, Concentration and Wisdom.

6. *Bojjhaṅga*: See para 139 and footnote to Para 146.

7. *Aṭṭhaṅgika Magga*: See later portion of Mahāsatipaṭṭhāna Sutta.

Magga Insight and which I have expounded to you. If you thus learn, pursue, cultivate and continually practise these doctrines, (this Teaching which is) the Noble Practice of Purity will endure long and will remain established for a long time for the welfare and happiness of mankind, for the sake of the world, for the benefit, well-being and happiness of devas and men.

185. Then the Bhagavā further addressed the bhikkhus thus: O Bhikkhus, I now say this to you: All conditioned and compounded things, saṅkhāra, have the nature of decay and disintegration. With mindfulness¹ endeavour diligently (to complete the task)² The parinibbāna of the Tathāgata will take place before long. Three months from this day the Tathāgata will realize parinibbāna (i.e., will finally pass away).

Having said this, the Bhagavā, the Sugata, the Teacher made this further utterance (in verse):

“I am now quite ripe in age, Only a little of my life remains.
I shall have to depart, forsaking you. I have made myself my
own refuge.

“Bhikkhus, vigilantly and with mindfulness, be of pure virtue.³ Being composed and collected of mind thinking right, watch over (i.e., control) your own mind .

“Bhikkhus, in this Teaching, this Doctrine and Discipline, he who is heedfully vigilant will be able to escape from the round of repeated rebirths and make an end of dukkha.”

End of third Portion for Recitation.

Looking Back like a Noble Tusker

186. Then the Bhagavā, rearranging his robes in the morning time, took alms-bowl and great robe and went into Vesālī for alms-food.

After the alms-round and after the meal, when he left (the place of the meal), the Bhagavā (turned around bodily and) looked

1. Mindfulness in cultivating tranquillity and insight development meditation, *samatha vipassanā bhāvanā*.

2. To complete the task: i.e., to be liberated from the round of rebirths, *saṃsāra*, by achieving Arahatta Magga and Phala.

3. Pure virtue: *susīla*: endowed with pure conduct, character.

back towards Vesālī, like an elephant looking back.¹ He said to Venerable Ānanda, "Ānanda, this will be the last time the Tathāgata looks on Vesālī. Come, Ānanda, let us go to Bhaṇḍa village."

The Venerable Ānanda, saying "Very well, Venerable Sir," respectfully assented. Then the Bhagavā, with a large company of bhikkhus, (went to and) reached Bhaṇḍa village, and took up his residence there.

While there, the Bhagavā said to the bhikkhus:

O Bhikkhus, it is through not having proper understanding and penetrating comprehension of four Principles that I as well as yourselves have had to go incessantly through this long stretch (of saṃsāra, round of existences), that we have had to go through one life after another continuously.

What are these four? (They are as follows:)

O Bhikkhus, it is through not having proper understanding and penetrating comprehension of Noble Morality, *Ariyā sīla*, that I as well as yourselves have had to go incessantly through this long stretch (of saṃsāra, round of existences), that we have had to go through one life after another continuously.

O Bhikkhus, it is through not having proper understanding and penetrating comprehension of Noble Concentration, *Ariyā samādhi*, that I as well as yourselves have had to go incessantly through this long stretch (of saṃsāra, round of existences), that we have had to go through one life after another continuously.

O Bhikkhus, it is through not having proper understanding and penetrating comprehension of Noble Wisdom, *Ariyā paññā*, that I as well as yourselves have had to go incessantly through this long stretch (of saṃsāra, round of existences), that we have had to go through one life after another continuously.

O Bhikkhus, it is through not having proper understanding and penetrating comprehension of Noble Emancipation, *Ariyā vimutti*, that I as well as yourselves have had to go incessantly through this long stretch (of saṃsāra, round of existences), that we have had to go through one life after another continuously.

O Bhikkhus, I have properly understood and penetratingly comprehended (i.e, throughly realized) that Noble Morality: I have

1. The Commentary says that the Buddhas, when looking back, turn the whole body round, as an elephant does.

properly understood and penetratingly comprehended that Noble Concentration; I have properly understood and penetratingly comprehended that Noble Wisdom; I have properly understood and penetratingly comprehended that Noble Emancipation. The craving for existence, *bhavataṇhā*, has been cut off without any vestige remaining. The *bhavataṇhā*, which is like a rope that drags one to renewed existence, is exhausted (i.e., destroyed). Now there will be no more rebirth.

Havig said this, the Bhagavā, the Sugata the Teacher again made this further (lit., other) utterance (in verse):

“Gotama Buddha, of glorious fame, has perfectly understood these Principles of highest Morality Concentration, Wisdom and Emancipation, *Sīla*, *Samādhi*, *paññā* and *Vimutti*. Having perfectly understood them through Magga Insight, he has expounded them to the bhikkhus. The Possessor of the Eye of Wisdom¹, the Teacher (of devas and men), having put out the fires of *kilesā*, moral defilements, and being serenely at peace, has made an end of *dukkha*.”

While the Bhagavā was thus sojourning at that Bhaṇḍa village, there, too, he repeatedly expounded to the bhikkhus this very discourse:

“Such is *sīla*, morality; such is *samādhi*, concentration of mind; such is *paññā*, wisdom. *Samādhi*, when based upon *sīla*, is rich in result and of great effect. *Paññā*, when based upon *samādhi*, is rich in result and of great effect. The mind, when developed through *paññā*, is thoroughly liberated from the *āsavas*, taints, namely, *kāmāsava*, *bhavāsava*, and *avijjāsava*.”

Discourse on Four Great Authorities

187. Then, after staying at Bhaṇḍa village as long as he wished, the Bhagavā said to the Venerable Ānanda, “Come, Ānanda, let us go to Hatthi village, and to Amba village, and to Jambu village, and thence to the town of Bhoga.”

The Venerable Ānanda, respectfully assented, saying “Very well, Venerable Sir.” And the Bhagavā, together with a large com-

1. Eye of Wisdom: *Cakkhu*: The Commentary explains that this is fivefold.

The Sub-Commentary lists them as:

(i) *Buddha-cakkhu*, the Buddha-Eye, complete intuition of another’s inclina-

pany of bhikkhus, reached the town of Bhoga.

The Bhagavā stayed at the Ānanda shrine at that Bhoga town. While there the Bhagavā said to the bhikkhus, "O Bhikkhus, I shall give a discourse on the four Great Authorities.¹ Listen to the discourse and bear it well in mind. I shall speak."

The bhikkhus respectfully assenting, the Bhagavā gave this discourse:

188. O Bhikkhus, in this (matter), if a bhikkhu should say thus:

"Sirs, I have heard and received this (exposition) from the mouth of the Bhagavā: Such and such is the Doctrine; such and such is the *Vinaya*, Instructions on methods of removing defilements²; such and such is the Teacher's (i.e., the Buddha's) Teaching."

O Bhikkhus, the words of that bhikkhus should not be (immediately) received with approval, nor should they be (immediately) rejected with scorn. Without approval or rejection, those words and phrases (attributed to the Buddha) should be carefully noted and should be collated with (lit., put into) the *Sutta*³ and examined in the light of the *Vinaya*.

tions, intentions, hopes, hankerings, will, disposition, proclivities, moral state;

(ii) *Samanta-cakkhu*, the Eye of all-round knowledge, the Eye of a Being perfected in wisdom;

(iii) *Dhamma-cakkhu* (or *ñāṇa--cakkhu*), the Eye of Truth, apperception of the attainment of the first three Magga which leads to the fourth and final Magga, Arahantship;

(iv) *Dibba-cakkhu*, the Eye of supernormal power, the deva-eye of supersensuous perception, the "clear" sight of a seer, all pervading and seeing all that proceeds in hidden worlds; and

(v) *Pasāda-cakkhu*, (or *maṃsa-cakkhu*), the physical eye.

1. **Great Authorities:** *Mahāpadesa*: The whole term may be para-phrased as directives for deciding on statements attributed to the Buddha, or to the other three Authorities.
2. **The Vinaya:** This explanation is according to the Commentary, commenting on this para 188.
3. **The Sutta:** According to the Commentary, this term in this para 188 means the entire Teaching of the Buddha, encompassing the three piṭakas.

If, on thus being collated with the *Sutta* or on being examined in the light of the the *Vinaya*, the words and phrases do not fit in with the *Sutta*, or are not in accord with the *Vinaya*, then it must be concluded that 'This assuredly is not an utterance of the Bhagavā; it is only an utterance wrongly learnt by the bhikkhu.' and thus (coming to this conclusion), bhikkhus, the assertion should be rejected.

If, (however), on being collated with the *Sutta* or on being examined in the light of the *Vinaya*, the (attributed) words and phrases fit in with the *Sutta*, or are in accord with the *Vinaya*, then it must be concluded that 'This assuredly is an utterance of the Bhagavā; it is an utterance learnt aright by the bhikkhu.' Bhikkhus, remember well this first (directive on assertions citing) Great Authority.(1)

Again, O Bhikkhus, in this (matter), if a bhikkhu should say thus:

"There is a community of bhikkhus with elders and a chief bhikkhu at a monastery with such and such a name. I have heard and learnt this (exposition) from that very community of bhikkhus: Such and such is the Doctrine; such and such is the *Vinaya*; such and such is the Teacher's Teaching."

O Bhikkhus, the words of that bhikkhu should not be (immediately) received with approval, nor should they be (immediately) rejected with scorn. Without approval or rejection, the words and phrases (attributed to that community of bhikkhus) should be carefully noted and should be collated with the *Sutta* and examined in the light of the *Vinaya*.

If, on thus being collated with the *Sutta* or on being examined in the light of the *Vinaya*, the words and phrases do not fit in with the *Sutta*, or are not in accord with the *Vinaya*, then it must be concluded that 'This assuredly is not an utterance of the Bhagavā; it is only an utterance wrongly learnt by that community of bhikkhus.' And, thus (coming to this conclusion), bhikkhus the assertion should be rejected.

If, (however), on being collated with the *Sutta* or on being examined in the light of the *Vinaya*, the (attributed) words and phrases fit in with the *Sutta*, or are in accord with the *Vinaya*, then it must be concluded that 'This assuredly is an utterance of the Bhagavā; it is an utterance learnt aright by that community of

bhikkhus.' Bhikkhus, remember well this second (directive on assertions citing) Great Authority.(2)

Again, O Bhikkhus, in this (matter), if a bhikkhu should say thus :

"There are many bhikkhu elders at a monastery with such and such a name, who are of wide learning and knowledge, who can recite by heart (the Pāli Texts), having memorized the Doctrine, the Vinaya, and the Fundamental Precepts for bhikkhus.¹ I have heard and received this (exposition) from those bhikkhu elders themselves : Such and such is the Doctrine; such and such is the *Vinaya*; such and such is the Teacher's Teaching."

O Bhikkhus, the words of that bhikkhu should not be (immediately) received with approval, nor should they be (immediately) rejected with scorn. Without approval or rejection, the words and phrases (attributed to the bhikkhu elders.....then it must be concluded that 'This assuredly is not an utterance of the Bhagavā; it is only an utterance wrongly learnt by those bhikkhu elders.' And, thus (coming to this conclusion), bhikkhus, the assertion should be rejected.

If, (however), on being collated with the *Sutta*.....are in accord with the *Vinaya*, then it must be concluded that 'This assuredly is an utterance of the Bhagavā; it is an utterance learnt aright by those bhikkhu elders. 'Bhikkhus, remember well this third (directive on assertions citing) Great Authority.(3)

Again, O Bhikkhus, in this (matter), if a bhikkhu should say thus:

"There is a certain bhikkhu elder at monastery with such an such a name who is of wide learning and knowledge, who can recite by heart (the Pāli Texts) having memorized the Doctrine, the *Vinaya*, and the Fundamental Precepts for bhikkhus. I have heard and received this (exposition) from that bhikkhu elders: Such and such is the Doctrine; such and such is the *Vinaya*; such and such is the Teacher's Teaching."

O Bhikkhus, the words of that bhikkhu should not be (immediately) received with approval, nor should they be (immediately) rejected with scorn. Without approval or rejection, those words and phrases (attributed to the Buddha) should be carefully noted and

1. Fundamental Precepts: Mātikā, (lit., contents) here means Fundamental Precepts for bhikkhus and bhikkhunīs.

should be collated with the *Sutta* and examined in the light of the *Vinaya*.

If, on thus being collated with the *Sutta* or on being examined in the light of the *Vinaya*, the words and phrases do not fit in with the *Sutta*, or are not in accord with the *Vinaya* then it must be concluded that ‘This assuredly is not an utterance of the Bhagavā; it is only an utterance wrongly learnt by the bhikkhu elder.’ And, thus (coming to this conclusion), bhikkhus, the assertion should be rejected.

If, (however), on being collated with the *Sutta* or on being examined in the light of the *Vinaya*, the (attributed) words and Phrases fit in with the *Sutta*, or are in accord with the *Vinaya*, then it must be concluded that ‘This assuredly is an utterance of the Bhagavā; it is an utterance learnt aright by the bhikkhu elder. Bhikkhus, remember well this fourth (directive on assertions citing) Great Authority. (4)

O bhikkhus, remember these four (citations of) Great Authorities, *Mahāpadesa*.

While the Bhagavā was sojourning at the Ānanda shrine in the town of Bhoga, there, too, he repeatedly expounded to the bhikkhus this very discourse:

“Such is *Sīla*, morality; such is *samādhi*, concentration of mind; such is *Paññā*, wisdom. *Samādhi*, when based upon *sīla*, is rich in result and of great effect. *Paññā*, when based upon *samādhi*, is rich in result and of great effect. The mind, when developed through *paññā*, is thoroughly liberated from the *āsavas*, taints, namely, *kāmāsava*, the taint of sensuous desire, *bhavāsava*, the taint of hankering after repeated existence, and *avijjāsava*, the taint of ignorance of the true nature of existence as set out in the Four Noble Truths.”

Account Concerning Cunda, the Goldsmith’s Son

189. Then, after staying at the town of Bhoga as long as he wished, the Bhagavā said to the Venerable Ānanda, “Come Ānanda, let us go to Pāvā.”

The Venerable Ānanda respectfully assented, saying, “Very well, Venerable Sir.” And the Bhagavā, together with a large company of bhikkhus, went to Pāvā, and stayed at the mango grove of Cunda, the goldsmith’s son.

When Cunda, the goldsmith’s son heard that the Bhagavā had

arrived at Pāvā and was staying at his mango grove, he went to the Bhagavā, and making obeisance, sat at a certain place. To Cunda, thus seated, the Bhagavā gave a discourse, and by his discourse caused him to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching.

After the Bhagavā had caused him to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching, Cunda, the goldsmith's son said to the Bhagavā, "Venerable Sir, may it please the Bhagavā to accept my offering of food for tomorrow, together with the company of bhikkhus."

The Bhagavā, by silence, signified his acceptance, And Cunda, the goldsmith's son, knowing that the Bhagavā had accepted his request, rose from his seat, made obeisance to the Bhagavā, and left respectfully.

Then Cunda, the goldsmith's son, after that night had passed, caused choice food of both hard and soft kinds, as well as quantities of tender pork¹, to be prepared at his house, and then informed the Bhagavā that it was time for the meal by the message "Venerable Sir, it is time (to proceed), the food-offering is ready."

Then in the morning the Bhagavā got ready by rearranging his robes and taking alms-bowl and great robe went to the house of Cunda, the goldsmith's son, accompanied by the company of bhikkhus, and (on arriving there) took the seat prepared for him.

Having thus seated himself, the Bhagavā said to Cunda, the goldsmith's son, "Cunda, (you may) serve me the *sūkara-maddava* prepared by you, and (you may) serve the other food prepared by you to the company of bhikkhus."

Cunda, the goldsmith's son assented respectfully, and accord-

1. Tender pork: *Sūkara-maddava*: *sūkara*=pig, *maddava*=soft, tender, delicate. The Commentary gives two variant interpretations: (i) soft rice boiled with five differently tasting kinds of cow's milk; of (ii) food prepared with *rasāyana*. (*Rasāyana* may mean an elixir or delicate essence extracted from the roots, leaves, flowers, etc., of a plant.) The Venerable Dhammapāla, in the *Udāna* Commentary, also has "young bamboo shoots liked by pigs". Other interpretations, based on analogical formations, are "truffles, mushrooms, yams" i.e., the kind of food enjoyed by wild pigs or boars.

ingly served the prepared *sūkara-maddava* to the Bhagavā and the other prepared food to the company of bhikkhus.

Then the Bhagavā said to Cunda, the goldsmith's son, "Cunda, bury the remaining *sūkara-maddava* in a pit. Cunda, apart from the Tathāgata himself, I see no one either in the celestial world of devas, Māra or Brahmās, or in the human world of samaṇas (recluses), brahmaṇas (those leading a religious life), rulers and men, who, eating this *sūkara-maddava*, can digest it well,"

Cunda the goldsmith's son assented respectfully, saying "Very well, Venerable Sir," and buried the remaining *sūkara-maddava* in a pit. Then he approached the Bhagavā, made obeisance to him, and seated himself at a certain place. And the Bhagavā, by religious discourse to Cunda seated on one side, caused him to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching. Then the Bhagavā rose from his seat and departed.

190. Later, after the Bhagavā had eaten the food offered by Cunda, the goldsmith's son, a severe illness came upon the Bhagavā, a severe attack of dysentery with discharge of blood, and he suffered excessive pain, near unto death. This the Bhagavā endured with mind-fulness and deliberation, and without being perturbed.

Then the Bhagavā said to the Venerable Ānanda, "Come Ānanda, let us go to Kusinārā." The Venerable Ānanda assented respectfully, saying "Very well, Venerable Sir."

Separate Verses¹

I have heard that after partaking of the food offered by Cunda the goldsmith's son, the Enlightened One suffered severe illness and pain, near unto death.

After having eaten the tender pork, there arose in the Teacher excessive pain and illness. Suffering (the attack of) dysentery, the Bhagavā said, 'I shall go to the town of Kusinārā.'

Having Drinking Water Brought

191. Then the Bhagavā left the road and went to the food of a tree. And he said to the Venerable Ānanda, "Ānanda, fold my

1. **Separate Verses:** i.e., Verses separate from, distinct from the Text. The Commentary says these verses were inserted by the Theras, bhikkhus elders, at the Council.

double-layered robe fourfold and place it on the ground. I am exhausted; I shall sit down.”

The Venerable Ānanda said, “Very well, Venerable Sir,” and folding the (Bhagavā’s) double-layered robe in four, placed it on the ground. The Bhagavā sat down on the folded robe laid on the ground and said, “Ānanda, go and bring drinking water. I am thirsty. I want to have a drink of water.”

On this being said (by the Bhagavā), the Venerable Ānanda said to the Bhagavā, “Venerable sir, five hundred carts have just now crossed the stream. The shallow water, being stirred up by the cartwheels, flows turbid and muddy. Venerable Sir, the Kakudhā river is not far off. There, the water is clear, sweet, cool, and free from muddiness. There are good banks (i.e., making the river accessible), and it is a pleasant place. At the Kakudhā river the Bhagavā may drink water, and also may refresh himself.

The Bhagavā said a second time, “Ānanda, go and bring drinking water. I am thirsty. I want to have a drink of water.”

For a second time, too, Ānanda said to the Bhagavā, “Venerable Sir, five hundred carts have just now crossed the stream. The shallow water, being stirred up by the cartwheels, flows turbid and muddy. Venerable Sir, the Kakudhā river is not far off. There, the water is clear, sweet, cool, and free from muddiness. There are good banks (i.e., making the river accessible), and it is a pleasant place. At the Kakudhā river the Bhagavā may drink water, and also may refresh himself.”

The Bhagavā said a third time, “Ānanda, (I exhort you to) go and bring drinking water. I am thirsty. I want to have a drink of water.”

Ānanda, saying, “Very well, Venerable Sir,” assented respectfully, and taking the alms-bowl, went to the stream. Then, the shallow water which was flowing turbid and muddy, having been stirred up by the cartwheels, became clear, pure and absolutely free from muddiness.

And this thought occurred to the Venerable Ānanda:

“Wonderful indeed, Sirs, and marvellous indeed, Sirs, is the great power and supernormal (psychic) potency of the Tathāgata! This shallow stream, which was flowing turbid and muddy, having been stirred up by the wheels of the crossing carts, is on my appearance flowing clear, pure and absolutely free from muddiness.”

Carrying the drinking water in the alms-bowl, the Venerable Ānanda went back to the Bhagavā, and said:

“Indeed wonderful, Venerable Sir, indeed marvellous, Venerable Sir, is the great power and supernormal (psychic) potency of the Tathāgata! That shallow water of the stream, which was flowing turbid and muddy, having been stirred up just now by the wheels of the crossing carts, became on my approach clear, pure and absolutely free from muddiness. Now let the Bhagavā drink the water. Let the Sugata drink the water.”

Then the Bhagavā drank the water.

Account concerning Pukkusa the Malla Prince

192. At that time, Pukkusa, a Malla prince¹, who was a disciple of Āḷāra Kālāma (i.e., Āḷāra of the Kālāma clan,) was on a long journey from Kusinārā to Pāvā. Seeing the Bhagavā sitting at the foot of a tree, Pukkusa of the Mallas approached the Bhagavā, made obeisance to him, and having sat down on one side, said to the Bhagavā thus:

“wonderful it is, Venerable Sir, marvellous it is, Venerable Sir, (how) the pabbajitas² remain abiding in the attainment of calm.³

“Venerable Sir, it happened formerly that Āḷāra Kālāma, while on a long journey, left the road and sat down at the foot of a tree by the roadside, to spend the day. Venerable Sir, at that time, five hundred carts passed by very close to Āḷāra Kālāma.

“Venerable Sir, a certain man who had been following behind those five hundred carts, went up to where Āḷāra Kālāma was and

1. Malla prince: *Mallaputta*: lit., son of the Mallas. The Mallas were a clan of the ruling Khattiya Class, and thus, princes. It is possible to render *mallaputta* as a Malla youth, or a scion of the Malla princely clan or a young man of Malla lineage.

2. *Pabbajita* means one who has gone out from home, one who has given up worldly life and undertaken the life of a bhikkhu, recluse or ascetic. The term thus can indicate a disciple of the Buddha, but here Āḷāra a leading ascetic, was, not such a disciple. Ascetics also engaged in deep mental cultivation.

3. attainment of calm: *Santa* (instr., *santena*) tranquillity, calmness of mind. *Vihāra* (instr., *vihārena*), in this context, state, condition. It is rendered in the Burmese version as *Samāpatti*, sustained attainment of deep mental absorption.

asked him ‘Sir, did you see five hundred carts pass by?’

‘Friend, I did not see them.’

Sir, how is it, then? Did you hear the noise (of those carts)?’

‘Friend, I did not hear the noise, either.’

‘Sir, how is it, then? Were you asleep?’

‘Friend, I was not asleep, either.’

‘Sir, how is it then? Were you conscious?’

‘Yes, friend, (I was conscious).’

Sir, you say you did not see and did not hear the five hundred carts which passed close by you, even though you were conscious and awake. Yet, isn’t your double-layered robe covered all over with dust (from the passing of the carts)?’

‘It is so, friend.’

“Venerable Sir, then that man thought thus: ‘Wonderful it is, Sirs, marvellous it is, Sirs, the state of calm in which the pabbajitas remain abiding! This ascetic Āḷāra, although conscious and awake, did not see, did not hear, the five hundred carts which passed close by (him)!’ And expressing his feeling of deep reverence for Āḷāra Kālāma, he departed.”

193. (The Bhagavā said:) Pukkusa, what do you think of this? Which is the more difficult to achieve (lit., do), the more difficult to happen, (of the case of two persons,) (the condition of) one who, though conscious and awake, does not see and does not hear the five hundred carts which passed close by (him), or (the condition of) the other who, though conscious and awake, does not see and does not hear heavy rain, rumbling thunder, flashing lightning and crashing thunderbolts (close by him)?

“Venerable Sir, it cannot be said that remaining without seeing and hearing the carts passing close by- whether it be five hundred, six hundred, seven hundred, eight hundred, nine hundred, a thousand or even a hundred thousand carts-is difficult¹. indeed, it is much more difficult to remain without seeing and hearing heavy rain, rumbling thunder, flashing lightning and crashing thunderbolts (close by). It is more difficult to do, more difficult to happen.”

1. This sentence is as paraphrased in Burmese version. The Pāḷi Text reads: “What can (lit., will) five hundred, six hundred etc., carts do?” That is, the effect of even large numbers of carts will not be comparable to the effect of rain, lightning, thunder, etc.

Pukkusa, at one time I was staying in a straw hut at Ātumā (town) At that time, there was heavy rain, with rumbling thunder and flash of lightning, and a thunderbolt struck not far from my hut, killing two cultivators, who were brothers, and four oxen. Then, Pukkusa, a multitude of people came out from Ātumā (town) and went up to the place where the two cultivator brothers and four oxen had been killed.

Pukkusa, by that time, I had come out of the straw hut and was walking up and down in the open, near the door of the straw hut. Then, Pukkusa, a man from that crowd of people approached me, and making obeisance to me, stood at a certain place. Pukkusa, I asked that man, ‘Friend, why are these many people gathered?’

‘Venerable Sir, just now two cultivators, who were brothers, and four oxen have been struck and killed by lightning while it was raining heavily, thunder was rolling and lightning was flashing. That is why this multitudes of people has gathered. But, Venerable Sir, where were you?’

‘Friend, I have been here all the while.’

‘Venerable Sir, how is it, then? Did you see (the happening)?’

‘Friend, I did not see it.’

‘Venerable Sir, how is it, then? Did you hear the sound?’

‘Friend, I did not hear the sound, either.’

‘Venerable Sir, how is it, then? Were you asleep?’

‘Friend, I was not asleep, either.’

‘Venerable Sir, how is it, then? Were you conscious?’

‘Yes, friend, (I was conscious).’

“Venerable Sir, is it that, though conscious and awake, you neither saw nor heard heavy rain, rumbling thunder, flashing lightning and crashing thunderbolts?

‘That is so, friend.’

Pukkusa, then this thought came to that man: ‘Wonderful it is, Sirs, marvellous it is, Sirs, the state of calm in which the pabbajitas remain abiding! This pabbajita (i.e., the Buddha), although conscious and awake, did not see and did not hear heavy rain, rumbling thunder, flashing lightning and crashing thunderbolts’. And expressing his feeling of deep reverence for me, and making obeisance to me, departed respectfully.

When this had been said, Pukkusa the Malla prince said to the Bhagavā:

“Venerable Sir, the deep reverence I felt for Ālāra Kālāma, I now throw away (as if) scattering it in a great wind, or (as if) letting it be carried away by a strong current.

“Venerable Sir, extremely wonderful (is the Truth)! Surpassingly beautiful (is the Truth)! Venerable Sir, just as if that which has been turned over is turned upright, or that which has been hidden is revealed, or one who has lost his way is informed of the right way, or an oil-lamp is (brought and) held in the darkness so that those with eyes might see objects, even so the Bhagavā has shown me the Truth in many ways.

“Venerable Sir, I take refuge in the Bhagavā, I take refuge in the Dhamma, (that Teaching of the Buddha), I take refuge in the Saṅgha, the community of bhikkhus. May the Bhagavā accept me as a lay-disciple, one who has taken refuge, from this day to the end of life.”

194. Then, Pukkusa the Malla prince called a man and said to him, “You¹, do go and bring the pair of fine golden-hued pieces of cloth of mine kept for special occasions.”

The man replied “Very well, Sir,” and went and brought a pair of lengths of fine golden-hued cloth. Then Pukkusa the Malla prince offered the ceremonial pieces of cloth to the Bhagavā, saying “Venerable Sir, may the Bhagavā accept, out of compassion (for me), this pair of fine ceremonial lengths of cloth.”

The Bhagavā said, “In that case, present² one to me and one to Ānanda.” Pukkusa the Malla prince said, “Very well, Venerable Sir,” and presented one to the Bhagavā, and the other (piece of cloth) to the Venerable Ānanda. And then Bhagavā, by religious discourse, caused Pukkusa the Malla prince to realize (the advantages of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching.

Thus, by the Bhagavā’s discourse, having been caused to re-

1. You: *bhane*, a family term used in addressing subordinates of inferiors, rendered here by “You,” as “Friend,” or “My good man” would not be appropriate in tone.
2. present: this follows the rendering ‘offer or donate’ according to the Commentary. The term *acchādehi* literally means “Cover, put (something) on (somebody or something).”

alize the advantages of the Teaching, to become established in the observance of the Teaching, and to be filled with gladness and enthusiasm for the practice of the Teaching, Pukkusa the Malla prince arose from his seat, made obeisance to the Bhagavā and departed respectfully.

195. Then, not long after Pukkusa the Malla prince had left, the Venerable Ānanda placed and arranged the pair of fine, golden-hued robes on the body of the Bhagavā. When placed on the (brilliantly shining) body of the Bhagavā, those (golden-hued robes) appeared as though faded.

Then, the Venerable Ānanda said to the Bhagavā, “Most wonderful it is, Venerable Sir, marvellous it is, Venerable Sir, how extremely clear and radiant the Tathāgata’s complexion appears! When the pair of golden-hued robes were placed on the Bhagavā’s body they became as though faded.”

Ānanda, it is so. Ānanda, it is so. There are two occasions on which the complexion of the Tathāgata appears extremely clear and radiant.

What are these two occasions?

The night, Ānanda, when the Tathāgata attains unsurpassed, supreme Enlightenment, and the night when the Tathāgata passes away, realizing parinibbāna by experiencing the ultimate peace of *anupā -disesa nibbāna*, the complete cessation of all the five khandhas.

Ānanda, these are the two occasions on which the complexion of the Tathāgata appears exceedingly clear and radiant.

And now today, Ānanda, in the last watch of this night, in the Sal grove of the Malla princes, at the road-bend leading to Kusinārā town, the Tathāgata’s realization of parinibbāna will take place between two Sal trees. Come, Ānanda, let us go to the kakudhā river. The Venerable Ānanda, saying “Very well, Venerable Sir” assented respectfully.

Separate Verse¹

Pukkusa brought and offered (to the Buddha) a pair of fine golden-hued robes. Enrobed in them, the Teacher shone in golden radiance.

1. **Separate Verse:** inserted by the Elder who collected the Dhamma (texts) at the First Council. (The Commentary)

196. Then the Bhagavā went to the kakudhā river with a great company of bhikkhus, and went down to the river. He bathed, and drank water. Then came onto the bank again, and went to the mango grove. He said to the Venerable Cundaka, “Cundaka, fold my double-layered robe in four, and place it on the ground. I am weary, Cundaka. I shall lie down.”

The Venerable Cundaka assented respectfully, and placed the folded double-layered robe on the ground. Then the Bhagavā lay down on his right side, nobly (like a lion), placing the left foot over and a little beyond the right foot, with mindfulness and deliberation, and keeping a predetermined time of arising in his mind. The Venerable Cundaka sat there in front of the Bhagavā.

Separate Verses²

Being very weary³, the Buddha (the Enlightened), the Incomparable in the world, the Great Teacher, the Tathāgata, went to the Kakudhā river where the water was clear, sweet and clean.

Having come out the river, after bathing and drinking water, the Bhagavā, the Great Teacher, the Highest, who launched and expounded the Truths (of the Teaching), went to the mango grove, surrounded by and in the midst of the entire group of bhikkhus.

There the Buddha said to the bhikkhu called Cundaka, ‘Fold my double-layered robe fourfold and lay it down; I shall lie down.’ Thus asked by the Buddha, Cundaka folded the double-layered robe in four and quickly placed it on the ground. The great Teacher, feeling tired, lay down. Cundaka also sat in front of the Buddha.

197. Then the Bhagavā said to the Venerable Ānanda:

Ānanda, someone might cause remorse or regret to Cunda, the goldsmith’s son by saying “Friend Cunda, the Tathāgata passed away after eating your food last. Therefore, it is loss and misfortune to you.” If that happens, Ānanda, the remorse or regret Cunda might feel should thus be countered: “Friend Cunda, the Tathāgata

2. Separate Verse: inserted by the Elders at the First Council.

3. Being very weary: The Pāli Text here has *akilantarūpo*, which would mean ‘as if not weary.’ The reading, as in the Udāna Pāli Text, *sukilantarūpo*, ‘being very weary’ would be more consistent.

passed away after eating your food last. Therefore, it is good fortune and good gain to you. Friend Cunda, I heard and received these words from the Bhagavā himself. There are two offerings of food which are of equal fruition and of equal result and which are of much greater fruition and much greater benefit than any other offering of food. What are these two offerings of food?

“The offering of food, after eating which the Tathāgata attains unsurpassed, Perfect Self-Enlightenment. (This is one.)

“The offering of food, after eating which the Tathāgata passes into the ultimate peace of *anupādisesa nibbāna* which is the complete cessation of all the five khandhas. (This is the other)

“These are the two offerings of food which are of equal fruition and equal result and which are of much greater fruition and much greater benefit than any other offering of food. (Therefore) Respected¹ Cunda, the goldsmith’s son has accumulated that kamma (force of action) which will bring about long life, which will bring about beautiful appearance, which will bring about well-being and happiness, which will bring about large retinues, which will bring about rebirth in the realms of devas, and which will bring about pre-eminence.”

Thus, Ānanda, the remorse or regret of Cunda, the goldsmith’s son should be dispelled.

Then the Bhagavā understanding this matter, at that moment uttered this exultant verse:

To him who gives, merit accumulates.

In him who is self-controlled, hostility cannot grow.

He who is endowed with wisdom, casts off evil.

He who thus casts off evil, by the rooting out of passion, anger and mental bewilderment, attains peace (through the extinction of the fires of kilesā, moral defilements).

End of the Fourth Portion for Recitation

The Twin Sal Trees

198. Then the Bhagavā said to the Venerable Ānanda, “Come, Ānanda, let us go. We will go to the Sal Grove of the Malla princes at the road-bend leading to Kusinārā town, on the further bank of

1. **Respected:** this is a paraphrase, to fit in with the context, of *āyasmā* (lit., long-living) in the Pāli Text, which is usually translated as Venerable, and which is usually used for and to bhikkhus of standing.

the Hiraññavatī river.” The Venerable Ānanda, saying “Very well, Venerable Sir,” assented respectfully.

When the Bhagavā, together with a large company of bhikkhus, got to the Sal Grove of the Malla princes at the road-bend leading to Kusinārā town, on the further bank of the Hiraññavatī river, he said to the Venerable Ānanda, “Ānanda, lay out the couch, with the head to the north, between the pair of Sal trees. I am weary, Ānanda. I shall lie down.”

The Venerable Ānanda, saying “Very well, Venerable Sir,” assented respectfully, and laid out the couch, with the head to the north, between the pair of Sal trees. Then the Bhagavā lay down on his right side, nobly (like a lion), placing the left foot on and a little beyond the right foot, with mindfulness and deliberation.

At that time, the twin Sal trees blossomed forth all over, though it was out of season. And, in reverence to the Tathāgata, those (trees) rained blossoms, scattering, strewing, and continuously spreading them all over the body of the Tathāgata. Celestial *mandārava* flowers fell from the air above, being scattered, strewn and spread all over the body of the Tathāgata, in reverence to him. And in reverence to the Tathāgata, celestial sandalwood powder fell from the air above, being scattered, strewn and spread all over the body of the Tathāgata.

And in reverence to the Tathāgata, celestial music sounded in the air above. And in reverence to the Tathāgata, celestial singing in the air above was heard.

199. Then, the Bhagavā said to the Venerable Ānanda: Ānanda, the twin Sal trees have blossomed forth all over, though out of season. And, in reverence to the Tathāgata, those (trees) rain blossoms, scattering, strewing and continuously spreading them all over the body of Tathāgata. And, in reverence to the Tathāgata, celestial *mandārava* flowers and celestial sandalwood powder fall from the air above, scattering, strewing and spreading all over the body of the Tathāgata.

And in reverence to the Tathāgata, celestial music sounds in the air above.

And in reverence to the Tathāgata, celestial singing in the air above is heard.

Ānanda, mere acts of reverence of this kind cannot be deemed to honour, esteem, venerate, revere, and worship the Tathāgata

rightly. (Only) the bhikkhu, or bhikkhunī, or the lay-disciple, or the femal lay-disciple, who practises fully according to the Teaching, who is endowed with correctness in the practice of the Teaching, and who lives (lit., walks) in perfect conformity with righteousness and truth¹, can be deemed to honour, esteem, venerate, revere and worship the Tathāgata in the highest degree.

Therefore, Ānanda, you should thus train and practise, resolving to practise fully according to the Teaching, to be endowed with correctness in the practice of the Teaching, and to live in perfect conformity with righteousness and truth.

Upavāṇa the Bhikkhu Elder

200. At that time, the Venerable Upavāṇa was standing before the Bhagavā, fanning him. And the Bhagavā caused him to move aside, saying “Move away, bhikkhu, do not stand in front of me.”

Then this thought occurred to the Venerable Ānanda:

“This Venerable Upavāṇa had been in attendance on the Bhagavā for a long time, staying near him and always close to him. And yet at this last period of time, the Bhagavā caused him to move aside, saying, ‘Move away, bhikkhu, do not stand in front of me.’ What is the reason for the Bhagavā saying this? What is the cause?”

Then the Venerable Ānanda asked the Bhagavā thus:

“Venerable Sir, this Venerable Upavāṇa had been in attendance on the Bhagavā for a long time, staying near and always close to the Bhagavā. And yet at this last period of time, the Bhagavā caused him to move aside, saying ‘Move away, bhikkhu, do not stand in front of me.’ What is the reason for the Bhagavā saying this? What is the cause?”

Then Bhagavā said:

Ānanda, most of the devas on the ten thousand world systems have assembled (here) to see the Tathāgata. Ānanda, for a distance of twelve yojanas in and around the Sal Grove of the Malla princes at the road-bend leading to Kusināra, there is not a spot that could be pierced with the extreme tip of a tail-hair that is not filled by powerful devas.

Ānanda, the devas are grumbling (thus):

1. righteousness and truth: See footnote to Para 168.

“We have come from afar to see the Tathāgata. the Homage-Worthy, Perfectly Self-Enlightened Tathāgatas arise in the world only rarely. And tonight, in the last watch of the night, the parinibbāna of the Tathāgata will take place. This powerful bhikkhu is standing in front of the Bhagavā, obstructing our view. We will not get a view of the Tathāgata at this last period of time.

201. “Venerable Bhagavā, in what condition and in what state of mind are the devas?”

Ānanda, devas who are (standing) in the sky, taking (i.e., transforming) the sky as firm ground, are weeping with dishevelled hair, are weeping with upraised hands, flinging themselves down, rolling forward and backward, rolling hither and thither, (and lamenting) “Too soon is the Bhagavā going to realize parinibbāna! Too soon is the Sugata going to realize parinibbāna! Too soon is the Eye (i.e., the Possessor of the Eye of Wisdom) going to disappear from the world!”

Ānanda, devas who are (standing) on the ground, taking (i.e., transforming) the earth as firm ground, are weeping with dishevelled hair, are weeping with upraised hands, flinging themselves down, rolling forward and backward, rolling hither and thither, (and lamenting) “Too soon is the Bhagavā going to realize parinibbāna! Too soon is the Sugata going to realize parinibbāna! Too soon is the Eye (i.e., the Possessor of the Eye of Wisdom) going to disappear from the world!”

But those devas who are free from sensual passion can bear it, mindfully and deliberately reflecting: “All conditioned and compounded things have the nature of impermanence. How then can it be possible to get that (permanence) in this (compounded) nature?”

Four Places Arousing Apprehension of the Nature of Impermanence

202. “Venerable Sir, in times past bhikkhus who had ended their residence period of the rains in different places used to come and see (and pay homage to) the Tathāgata. We used to get the privilege of seeing and honouring¹ these inspiring bhikkhus. But, Venerable Sir, after the Bhagavā has passed away, we shall not get the privilege of seeing and honouring the inspiring bhikkhus.”

Ānanda, there are four places which should be (visited and)

1. honouring: *payirūpāsānāya*: atten on, pay homage to, honour, worship.

seen by a person of devotion, and which would cause awareness and apprehension of the nature of impermanence (*saṃvejanīya*). What are these four?

“This (Lumbinī) place is where the Tathāgata was born.” Ānanda, this is a place which should be (visited and) seen by a person of devotion, and which would cause awareness and apprehension of the nature of impermanence.

“This (Mahābodhi) place is where the Tathāgata attained unsurpassed Supreme Enlightenment.” Ānanda, this also is a place which should be (visited and) seen by a person of devotion, and which would cause awareness and apprehension of the nature of impermanence.

“This (Migadāyavana) place is where the Tathāgata set the unsurpassed Wheel of Truth rolling (i.e., expounded the first sermon, the *Dhammacakka Pavattana* discourse).” Ānanda, this also is a place which should be (visited and) seen by a person of devotion, and which would cause awareness and apprehension of the nature of impermanence.

“This (Kusinārā) place is where the Tathāgata passed into the ultimate peace of *anupādisesa nibbāna* which is the complete cessation of all the five *khandhas*.” Ānanda, this also is a place which should be (visited and) seen by a person of devotion, and which would cause awareness and apprehension of the nature of impermanence.

Ānanda, these are the four places which should be (visited and) seen by a person of devotion, and which would cause awareness and apprehension of the nature of impermanence.

And, Ānanda, there will come (to these places), bhikkus, bhikkhunīs, lay-disciples and female lay-disciples, with devotion in their hearts, (reflecting) “Here (in Lumbinī) the Tathāgata was born” or “Here (at Mahābodhi) the Tathāgata attained unsurpassed, Supreme Enlightenment!” or “Here (at Migadāyavana) the Tathāgata set the unsurpassed Wheel of Truth rolling!” or “Here (at Kusinārā) the Tathāgata passed away, realizing *parinibbāna* by experiencing the ultimate peace of complete cessation of all the five *khandhas*!” Ānanda, all those who are on a pilgrimage to (these) shrine, if they should die with devotion in their hearts during the course of the pilgrimage, will after (their) death and dissolution of the body be reborn in a good destination, a fortunate celestial (*deva*) realm.

The Venerable Ānanda's Questions

203. "Venerable Sir, how should we conduct ourselves with regard to women?"

Not seeing them, Ānanda.

"If we should (unavoidably) seem them, Bhagavā, what should be our conduct?"

Not speaking to them, Ānanda.

"If, Venerable Sir, we should have to speak to them, what should be our conduct?"

You should establish mindfulness, Ānanda.

204. "Venerable Sir, how should we act, regarding the body (i.e., the remains) of the Tathāgata?"

Ānanda, do not worry yourself about doing honour to the body of the Tathāgata. I exhort you, Ānanda, (Only) apply yourselves, exert yourselves in the essential most excellent practice¹. Striving ardently, without negligence, in the essential, most excellent practice, resolutely direct your mind (towards the attainment of Nibbāna)².

Ānanda, there are wise nobles, wise brahmins, and wise householders, of the utmost devotion to the Tathāgata, who will do honour to the body of the Tathāgata.

205. "But, Venerable Sir, what should be done to the body of the Tathāgata (by the nobles, brahmins and householders)?"

In the same way, Ānanda, as is done to the body of a Universal Monarch "But, Venerable Sir, what is done to the body of a Universal Monarch?"

Ānanda, the body of a Universal Monarch is wrapped up in new cloth (made in Kāsi). After being wrapped up in new (Kāsi) cloth, (the body is) wrapped up in carded cotton wool. After being wrapped up in carded cotton wool, (it is) again wrapped up in new (Kāsi) cloth. In this way the body of the Universal Monarch is wrapped up in five hundred successive layers (of cloth and cotton wool).

1. the essential, most excellent practice: i.e., practice leading to arahatship: *sārattha*. This is rendered in the Burmese Nissaya as "for one's own good, for one's own benefit," from the variant reading *sadttha*.

2. This is as rendered in the Burmese version, following the Commentary, for *pahitatta*, 'sending the mind'.

Then it is enclosed in a golden¹ oil vat covered over by another golden vat. Then a pyre of all kinds of perfumed wood is build, and the body of the Universal Monarch is cremated. A stupa (i.e., a monumental mound with a dome) to (the honour of) the Universal Monarch is built at the junction of four highways.

Ānanda, this is what is done to the body of a Universal Monarch.

Ānanda, in the same way as is done to the body of a Universal Monarch, so should it be done to the body of the Tathāgata. A stupa to (the honour of) the Tathāgata should be built at the junction of four highways.

At that stupa people will make offerings of flowers or incense or scented powder, or will pay homage, or will feel reverence in their minds. To such people, benefit and happiness will accrue for a long time.

Persons Worthy of a Stupa

206. Ānanda, there are four persons who are worthy of a stupa being built to their honour. who are these four?

A Tathāgata, Homage-Worthy, Perfectly Self-Enlightened, is worthy of a stupa.

A Pacceka Buddha² is worthy of a stupa.

An Ariya disciple of a Tathāgata is worthy of a stupa.

A Universal Monarch is worthy of a stupa.

Through what special benefit, Ānanda, is a Tathāgata, Homage-Worthy, Perfectly Self-Enlightened, is worthy of a stupa?

Ānanda, many people will feel reverence in their minds, (reflecting) that “This (stupa) is a stupa of that Exalted, Homage-Worthy, Perfectly Self-Enlightened Buddha.” After the death and dissolution of these people who feel such reverence and devotion in their minds, they will be reborn in a good destination, a fortunate celestial (deva) realm.

1. Golden: the Burmese version in a footnote says the term *āyasāya* in the Pāli text should be translated as “iron”; but as the Commentary has *sovaṇṇāya*, the term “golden” is used here.

2. Pacceka Buddha: One who, like the Buddha, is Self-Enlightened in the Four Noble Truths and has uprooted all kilesas. However he cannot teach others. Pacceka Buddhas appear during the absence of the Buddha *sāsanā* or Teaching.

Ānanda, it is through this special benefit that a Tathāgata, Homage-Worthy, Perfectly Self-Enlightened, is worthy of a stupa.

Through what special benefit, Ānanda, is a Pacceka Buddha worthy of a stupa?

Ānanda, many people will feel reverence in their minds, (reflecting) that “This (stupa) is a stupa of that Exalted, Self-Enlightened Pacceka Buddha.” After the death and dissolution of these people who feel such reverence and devotion in their minds, they will be reborn in a good destination, a fortunate celestial (deva) realm.

Ānanda, it is through this special benefit that a Pacceka Buddha is worthy of a stupa.

Through what special benefit, Ānanda, is an Ariya Disciple of the Tathāgata worthy of a stupa?

Ānanda, many people will feel reverence in their minds, (reflecting) that “This (stupa) is a stupa of an Ariya Disciple of that Exalted, Homage-Worthy, Perfectly Self-Enlightened Buddha.” After the death and dissolution of these people who feel such reverence and devotion in their minds, they will be reborn in a good destination, a fortunate celestial (deva) realm.

Ānanda, it is through this special benefit that an Ariya Disciple of the Tathāgata is worthy of a stupa.

Through what special benefit, Ānanda, is an Universal Monarch worthy of a stupa?

Ānanda, many people will feel reverence in their minds, (reflecting) that “This (stupa) is a stupa of that righteous monarch who ruled according to the principles of righteousness.” After the death and dissolution of these people who feel such reverence in their minds, they will be reborn in a good destination, a fortunate celestial (deva) realm.

Ānanda, it is through this special benefit that a Universal Monarch is worthy of a stupa.

Ānanda, these are the four persons who are worthy of a stupa.

The Venerable Ānanda

207. Then the Venerable Ānanda went into the pavilion¹ and

1. Pavilion: *vihāra*, rendered by the Burmese version as “monastery”. The Commentary explains it as *mandala-māla*.

leaning against the door-post, stood lamenting “I am still a *sekha*², with tasks still to be done (to reach the higher stages of *Magga ñāṇa*). And my Teacher (i.e., the Buddha), who has ever been compassionate towards me, is going to pass away!”

Then the Bhagavā asked the bhikkhus, “O Bhikkhus, where is Ānanda?”

The bhikkhus replied, “Venerable Sir, the Venerable Ānanda has gone into the pavilion, and stands leaning against the door-post, lamenting (thus): I am still a *sekha*, with tasks still to be done. And my Teacher, who has ever been compassionate towards me, is going to pass away.”

Then the Bhagavā said to a bhikkhu, “Come bhikkhu, say you to Ānanda in my words: Friend Ānanda, the Teacher calls you.” That bhikkhu assented respectfully, saying “Very well, Venerable Sir,” and went to the Venerable Ānanda, and said, “Friend Ānanda, the Teacher calls you”. The Venerable Ānanda, replying “Very well, friend,” to that bhikkhu, went to the Bhagavā, and making obeisance to the Bhagavā, sat at a certain place.

The Bhagavā said to the Venerable Ānanda, seated on one side:

Enough, Ānanda. Do not be grievously anxious, do not lament. Have I not from former times shown that there must be separation (while living), severance (through death) and sundering (through being in different states of existence) from all that are dear and beloved? Ānanda, in this matter, that which has the nature of arising, of appearing, of being compounded, and of decay and dissolution, how can the wish that it, even if it is the body of the Tathāgata, should not disintegrate and disappear be realized? There can be no such possibility.

For a long time now, Ānanda, you have served the Tathāgata faithfully both in his presence and in his absence and with unbounded loving-kindness in deed, to the benefit and welfare (of the Tathāgata); faithfully and with unbounded loving-kindness in words, to the benefit and welfare (of the Tathāgata); faithfully and with unbounded loving-kindness in thought, to the benefit and welfare (of the

2. *sekha*: one who has still to learn, not yet having attained the final stage of Arahantship. The Venerable Ānanda was only a Sotāpanna, “Stream-Enterer,” at that time.

Tathāgata). You, Ānanda, have gained much merit. Exert yourself in fundamental mental concentration (i.e., vipassanā meditation). You will soon become an arahat, free from defilements.

208. Then the Bhagavā said to the bhikkhus:

O Bhikkhus, the attendant bhikkhus of the Exalted, Homage-Worthy, Perfectly Self-Enlightened Buddhas of times past were as (excellent and devoted as) my (attendant) Ānanda.

O Bhikkhus, the attendant bhikkhus of the Exalted, Homage-Worthy, Perfectly Self-Enlightened Buddhas of times to come will be as (excellent and devoted as) my (attendant) Ānanda.

O Bhikkhus, Ānanda is wise and intelligent. He knows: This is the (proper) time for the bhikkhus to approach and see the Tathāgata (or) this is the time for the bhikkhunī, (or) this is the time for the lay-disciples, (or) this is the time for the femal lay-disciples, (or) this is the time for the king, the king's ministers, the teachers of other religious or sects, or their followers (to approach had see the Tathāgata).

Four Marvellous Qualities of Ānanda

209. O Bhikkhus, Ānanda has four marvellous and unprecedentedly wonderful qualities. What are these four?

If, bhikkhus, a company of bhikkhus should come to see Ānanda, they become joyful on seeing him. If Ānanda should discourse to them on the Doctrine (the dhamma), they are made joyful by his discourse. When (after the discourse) Ānanda becomes silent, the company of bhikkhu still remains unsatiated.

If, bhikkhus, a company of bhikkhunīs should come to see Ānanda, they become joyful on seeing him. If Ānanda should discourse to them on the Doctrine (the dhamma), they are made joyful by his discourse. When (after the discourse) Ānanda becomes silent, the company of bhikkhunīs still remains unsatiated.

If, bhikkhus, a company of lay-disciples should come to see Ānanda, they become joyful on seeing him. If Ānanda should discourse to them on the Doctrine (the dhamma), they are made joyful by his discourse. When (after the discourse) Ānanda becomes silent, the company of lay-disciples still remains unsatiated.

If, bhikkhus, a company of female lay-disciples should come to see Ānanda, they become joyful on seeing him. If Ānanda should discourse to them on the Doctrine (the dhamma), they are made joyful by his discourse. When (after the discourse) Ānanda becomes

silent, the company of female lay-disciples still remains unsatiated.

O Bhikkhus, these are the four marvellous and unprecedentedly wonderful qualities of Ānanda.

O Bhikkhus, a Universal Monarch has four marvellous and unprecedentedly wonderful qualities. What are these four?

If, bhikkhus, a company of nobles should come to see the Universal Monarch, they become joyful on seeing him. If the Universal Monarch should speak to them, they are made joyful by his talk. When (after speaking) the Universal Monarch becomes silent, the company of nobles still remains unsatiated.

If, bhikkhus, a company of brahmins.....

If, bhikkhus, a company of (rich) housholders.....

If, bhikkhus, a company of ascetics should come to see the Universal Monarch, they become joyful on seeing him. If the Universal Monarch should speak to them, they are made joyful his talk. When (after speaking) the Universal Monarch becomes silent, the company of ascetics still remains unsatiated.

O Bhikkhus, in the same way, Ānanda has four marvellous and unprecedentedly wonderful qualities.

If, bhikkhus, a company of bhikkhus should come to see Ānanda, they become joyful on seeing him. If Ānanda should discourse to them on the Doctrine (the dhamma), they are made joyful by his discourse. When (after the discourse) Ānanda becomes silent, the company of bhikkhu still remains unsatiated.

If, bhikkhus, a company of bhikkhunīs.....

If, bhikkhus, a company of lay-disciples.....

If, bhikkhus, a company of female lay-disciples should come to see Ānanda, they become joyful on seeing him. If Ānanda should discourse to them on the Doctrine (the dhamma), they are made joyful by his discourse. When (after the discourse) Ānanda becomes silent, the company of female lay-disciples still remains unsatiated.

O Bhikkhus, these are the four marvellous and unprecedentedly wonderful qualities that Ānanda has.

Former Grandeur of Kusināra

210. When this had been spoken, the Venerable Ānanda said to the Bhagavā:

“Venerable Sir, do not realize parinibbāna in this insignificant, barren, small town,. Venerable Sir, else where there are great cities, such as Campā, Rājagaha, Sāvatti, Sāketa, Kosambī, and

Bāraṇasī. Let the Bhagavā realize parinibbāna there (i.e., in one of these great cities). Many rich nobles, many rich brahmins, many rich householders who rever the Tathāgata dwell there. They will render due honour to the remains of the Tathāgata.”

Say not so, Ānanda. Do not say ‘this insignificant, barren, small town.’

Ānanda, in times long past, there was a king named Mahāsudassana, a Universal Monarch, Righteous Ruler ruling by the principles of righteousness, Ruler over the four quarters of the earth (lit., the four island-continents bounded by four oceans), Conqueror of all enemies, whose realm was established in security, and who was endowed with the Seven Treasures. And Ānanda, this (kusinārā) town was then King Mahāsudassana’s capital city, called Kusāvati. From east to West it was twelve yojanas long, and from north to south it was seven yojanas broad.

Ānanda, the capital city Kusāvati was opulent, prosperous, well-populated, crowded with (all kinds of) people and abundant in provisions. Just as, Ānanda, a capital city of the devas, called Ālakamandā, is opulent, prosperous, well-populated (with devas), crowded with (all kinds of) yakkha-devas, and abundant in provisions, so the capital city Kusāvati was opulent, prosperous, well-populated, crowded with (all kinds of) people, and abundant in provision.

Ānanda, the capital city Kusāvati was never silent by day and night. (resounding) with ten sounds, namely, the noises of elephants, of horse, of carriages, the sounds of big drums, of tabours, of lutes, of singing, of conches, of small gongs, of cymbals, and tenthly, cries of “Eat, drink, chew.”¹

Go you, Ānanda, enter Kusinārā and say to the Malla princes living in Kusinārā: “Today, Vāsetṭhas (i.e., Malla princes of the Vāsetṭhas clan), in the last watch of the night (towards dawn), the parinibbāna of the Tathāgata will take place. Come, Vāsetṭhas, come quickly. Do not feel regret later (with the thought) ‘Thought the parinibbāna of the Tathāgata took place in our territory, we did not get (the chance) to see him at the very last’.”

1. The Pāli text lists actually eleven kinds of sounds, the cries of invitation to eat, etc. being the eleventh sound, although mention in the text as the last and tenth sound. The sound of small gongs and of cymbals can be combined to count as one sound, according to the Commentary on Buddhavaṃsa.

The Venerable Ānanda assented respectfully, saying “Very well, Venerable Sir,” and rearranging his robes, took alms-bowl and great robe, and went into Kusinārā with a companion.

Homage by the Malla Princes

211. At that time the Malla princes of Kusinārā were assembled at the council hall on certain business. Then the Venerable Ānanda approached the council hall of the Malla princes and announced to them: “Today, Vāsetṭhas, in the last watch of the night, the parinibbāna of the Tathāgata will take place. Come, Vāsetṭhas, come quickly. Do not feel regret later (with the thought) ‘Thought the parinibbāna of the Tathāgata took place in our territory, we did not get (the chance) to see him at the very last!’”

On hearing these words of the Venerable Ānanda, the Malla princes, their sons (and daughters), daughters-in-law, and their wives felt miserably grief stricken, sad at heart, and oppressively sorrowful in mind. Some wept with dishevelled hair, with upraised hands, they flung themselves down, and rolled forward and backward, hither and thither; (lamenting) “Too soon is the Bhagavā going to realize parinibbāna! Too soon is the Sugata going to realize parinibbāna! Too soon is the Eye (i.e., the Possessor of the Eye of Wisdom) going to disappear from the world!”

Then the Malla princes, their sons (and daughters), daughters-in-law, and their wives feeling miserably grief stricken, sad at heart, and oppressively sorrowful in mind, approached the Venerable Ānanda, in the Sal grove of the Mallas at the road-bend (leading) to the town.

Then this thought occurred to the Venerable Ānanda:

“If I should let the Mallas of Kusinārā pay homage to the Bhagavā one by one, night will have passed into dawn before (all) the Malla princes finish paying reverence to the Bhagavā. It would be well if I should put the Mallas of Kusinārā in (separate) groups according to family, and let them pay homage group by group, (announcing) ‘Venerable Sir, the Malla prince of such and such a name, with children, wife, ministers and retinue, pays homage at the feet of the Bhagavā!’”

Then the Venerable Ānanda put the Malla of Kusinārā in group according to family and let them pay homage to the Bhagavā group by group, (announcing) ‘Venerable Sir, the Malla prince of such and such a name, with children, wife, ministers and retinue, pays

homage at the feet of the Bhagavā!”

By this means the Venerable Ānanda enabled (all) the Malla princes to pay homage to The Bhagavā, (finishing) in the very first watch of the night.

Subhadda the Wandering Ascetic

212. At that time Subhadda, a wandering ascetic¹, was staying at Kusinārā. He heard that “On this day, in the last watch of the night, the parinibbāna of the Samaṇa Gotama² will take place.” Then Subhadda the wandering ascetic had this thought:

“I have heard it said by old and venerable wandering ascetics, teachers of teachers, that the Homage-worthy, Perfectly Self-Enlightened Tathāgatas arise in the world only sometimes and rarely. Today, in the last watch of the night, the parinibbāna of the Samaṇa Gotama will take place. There is an uncertainty (regarding true doctrine) that has arisen in me. I have this faith in the Samaṇa Gotama that he will be able to expound the Doctrine to me so as to remove this uncertainty.”

Then Subhaddha the wandering ascetic approached the Venerable Ānanda in the Sal grove of the Malla princes at the road-bend (leading) to Kusinārā, and said to the Venerable Ānanda: “O Ānanda, I have heard it said by old and venerable wandering ascetics, teachers of teachers, that the Homage-worthy, Perfectly Self-Enlightened Tathāgatas arise in the world only sometimes and rarely. Today, in the last watch of the night, the parinibbāna of the Samaṇa Gotama will take place. There is an uncertainty that has arisen in me. I have this faith in the Samaṇa Gotama that he will be able to expound the Doctrine to me so as to removeth this uncertainty. O Ānanda, I request (the chance of getting) to see the Samaṇa Gotama.”

On this being said, the Venerable Ānanda replied: “Friend Subhaddha, this cannot be allowed. (lit., enough, or not fitting.) Do not harass the Tathāgata. The Bhagavā is very tired.”

For a second time, Subhaddha the wandering ascetic said:.....
(repeated as above).....

1. **wandering ascetic:** paribbājaka, a wanderer; wanderer religious mendicant; usually not a Buddhist.

2. **Samaṇa Gotama:** a samaṇa is a wandering, a recluse, a person leading a religious life. The Buddha was often mentioned and addressed as a Samaṇa by non-Buddhists.

For a third time, Subhadda the wandering ascetic said: “ O Ānanda, I have heard it said by old and venerable wandering ascetics, teachers of teachers, that the Homage-worthy, Perfectly Self-Enlightened Tathāgatas arise in the world only sometimes and rarely. Today, in the last watch of the night, the parinibbāna of the Gotama will take place. There is an uncertainty that has arisen in me. I have this faith in the Samaṇa Gotama that he will be able to expound the Doctrine to me so as to remove this uncertainty. O Ānanda, I request (the chance of getting) to see the Samaṇa Gotama.”

For the third time also, the Venerable Ānanda replied: “Friend Subhadda, this cannot be allowed. Do not harass the Tathāgata. The Bhagavā is very tired.”

213. The Bhagavā overheard this conversation between the Venerable Ānanda and the wandering ascetic Subhadda, and the Bhagavā said to the Venerable Ānanda:

Ānanda it is not fitting (to hinder the wandering ascetic). Do not prevent Subhadda (from seeing me). Ānanda, let Subhadda get (the opportunity) to see the Tathāgata. If Subhadda asks me anything, everything he asks will be because he wants to know, and not because he wishes to harass me. When I answer what he asks, he will readily understand that (answer).

Then the Venerable Ānanda said to the wandering ascetic Subhadda, “Go, Friend Subhadda. The Bhagavā has given you permission.”

Then Subhadda the wandering ascetic approached where the Bhagavā was, and offered courteous greetings to the Bhagavā. After offering courteous greetings to the Bhagavā, and having said memorable words of felicitation, Subhadda seated himself on one side. When he was seated, Subhadda the wandering ascetic addressed the Bhagavā thus:

“O (Venerable) Gotama, there are samaṇas and brāhmaṇas (i.e., leaders in religious life) who have communities of many disciples, who have large sects of followers, who are leaders of (their) sects, who are renowned, who are famous, who founders of schools of doctrine, and who are well-esteemed by many people. They are, namely, Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana, Sañcaya Belaṭṭhaputta, and Nātaputta. Do all of them have knowledge and understanding, as they themselves have declared? Or do all of them have no knowledge and under-

standing, and some have no knowledge and understanding?”

Subhadda, do not ask (this question) (lit., it is not fitting, not proper). Put aside that (question) whether all of them have knowledge and understanding, as they themselves have declared, or whether all of them have no knowledge and understanding, or whether some of them have no knowledge and understanding, and some have no knowledge and understanding.

Subhadda, I shall expound the Doctrine to you. Listen and bear it well in mind. I shall speak.

On Subhadda the wandering ascetic assenting respectfully by saying “Very well, Venerable Sir,” the Bhagavā gave this discourse:

214. Subhadda, in whatsoever Teaching is not found the Noble Path of Eight Constituents, neither in it is there found a samaṇa of the first stage, (a realizer of the First Magga and Phala, a *sotāpanna*), nor is there found a samaṇa of the second stage, (a realizer of the Second Magga and Phala, a *sakadāgāmi*), nor is there found a samaṇa of the third stage, (a realizer of the Third Magga and Phala, an *anāgāmi*), nor is there found a samaṇa of the fourth stage, (a realizer of the Fourth Final Magga and Phala, an *arahat*).

And, Subhadda, in whatsoever Teaching is found the Noble Path of Eight Constituents, in it is found a samaṇa of the first stage *sotāpanna*, and in it is found a samaṇa of the second stage (a *sakadāgāmi*), and in it is found a samaṇa of the third stage (an *anāgāmi*), and in it is found a samaṇa of the fourth stage (an *arahat*).

Now, Subhadda, in this Teaching (of mine) there is to be found the Noble Path of Eight Constituents; and in this Teaching alone is found a samaṇa of the first stage (a *sotāpanna*); in this Teaching alone is found a samaṇa of the second stage (a *sakadāgāmi*); in this Teaching alone is found a samaṇa of the third stage (an *anāgāmi*); in this Teaching alone is found a samaṇa of the fourth stage (an *arahat*). Other systems of Teaching are void of (the twelve)¹ noble samaṇas who have true knowledge. Subhadda, if these (twelve) bhikkhus practise and pass on the Teaching rightly, the world will not be void of arahats.

1. the twelve: by this is meant (a) four persons who attain the realization of Magga; (b) four persons who attain the realization of Phala, Fruition; and (c) four persons who are striving through vipassanā meditation to attain the four Stages of Realization.

(Verse)

Subhadda, at the age of twenty-nine, I renounced the world and became an ascetic to search for Enlightenment (Sabbaññuta Ñāṇa). It is over fifty years now, since I became an ascetic. Outside this (Teaching of mine) there is no one who cultivates Insight Practice (vipassanā) leading to Magga Ñāṇa; (outside of this Teaching) there is no samaṇa of the first stage (sotāpanna); neither is there a samaṇa of the second stage; nor a samaṇa of the third stage; nor a samaṇa of the fourth stage.

Other systems of Teaching are void of (the twelve) noble samaṇas who have true knowledge. Subhadda, if these (twelve) bhikkhus practise and pass on the Teaching, the world will not be void of arahats.

215. When this was said, Subhadda the wandering ascetic addressed the Bhagavā thus: “Venerable Sir, extremely wonderful (is the Doctrine)! Venerable Sir, surpassingly beautiful (is the Doctrine)! Venerable Sir, just as if that which has been turned over is turned upright, or that which has been hidden is revealed, or one who has lost his way is informed of the right way, or an oil-lamp is (brought and) held in the darkness so that those with eyes might see objects, even so the Bhagavā has shown me the Truth in many ways. Venerable Sir, I take refuge in the Bhagavā, I take refuge in the Dhamma (the Teaching of Buddha), I take refuge in the Saṅgha (the Order of bhikkhus). May I, Venerable Sir, receive from the Bhagavā (lit., in the presence of the Bhagavā) initiation and admission into the Order as a bhikkhu.”

Subhadda, if a person who previously has been a believer in the other Doctrines wishes to be initiated and to be admitted into this Order as a bhikkhu, he has to live under probation for four months. When the four months have passed, if the bhikkhus are satisfied (with him), that person will be initiated and admitted into the Order, thus becoming a bhikkhu. But in this matter, the individual differences are recognized.

“Venerable Sir, if a person, having been a believer in another Doctrine and wishing to receive initiated and admitted into the Order into this Order as a bhikkhu, has to live under probation for four months, and if at the end of the four months, the bhikkhus are satisfied and grant him initiation and grant him admission into the

Order as bhikkhu, I am prepared to live under probation even for four years. At the end of four years let the bhikkhus who are satisfied grant me initiation and admission into the Order so as to become a bhikkhu.”

Then the Bhagavā said to the Venerable Ānanda, “Since that is so, Ānanda, let Subhadda be initiated into the Order.” And the Venerable Ānanda replied, “Very well, Venerable Sir.”

After that, Subhadda the wandering ascetic said this to the Venerable Ānanda:

“Fortunate you all are, Friend Ānanda; good gain you all have, Friend Ānanda, in that you all have received in the very presence of the Teacher inauguration as close disciples in this Teaching.” (lit., have been sprinkled over with the sprinkling or anointing of close discipleship.)

Subhadda the wandering ascetic then received initiation and admission into the Order as a bhikkhu in the presence of the Bhagavā. Not long after that, the Venerable Subhadda sought solitary seclusion and remained directing his mind (towards the attainment of Nibbāna) without any remission of awareness and with vigorous resolution.

And soon he attained to and remained abiding in the supreme Arahatta Fruition stage, the goal of the Practice of Purity (*brahmacariya*), having realized this in this very life, by himself and through Magga Insight (*abhiññā*),- (a desired goal) for which good people worthily leave the worldly life and become homeless recluses. Thus he knew “Rebirth is no more (for me); I have achieved the goal of the Practice of Purity; what should be done (for the realization of Magga) has been done; and I have nothing more to do (for such realization).” The Venerable Subhadda became one of the arahats, and he was the last one to become a disciple in the presence of the Bhagavā.

End of the fifth Portion for Recitation

Last Words of the Tathāgata

216. Then the Bhagavā said to the Venerable Ānanda:

It may happen that (some among) you have this thought: ‘The Doctrine; (lit., the word) is bereft of the Teacher of the Doctrine; our Teacher is no more.’ But, Ānanda, it should not be so considered. Ānanda, the Doctrine and Discipline I have taught and laid down to all of you will be your Teacher when I am gone.

Ānanda, when I have passed away, bhikkhus should not address one another as they do at present by the term ‘*āvuso*’ (Friend) (irrespective of seniority). Ānanda, the senior bhikkhus should address the junior bhikkhus by name, or by family name, or by the term ‘*āvuso*’. And the junior bhikkhus should address the senior bhikkhus by the term ‘*bhante*’ or ‘*āyasmā*’ (Venerable Sir)

Ānanda, after I have passed away, the Saṅgha, the Order of the bhikkhus, may, if it wishes to, abolish lesser and minor Rules of Discipline.

Ānanda, after I have passed away, let the brahma penalty be imposed upon Bhikkhu Channa.

“But, Venerable Sir, what is the Brahma penalty?”

Ānanda, let Bhikkhu Channa say whatever he wishes to. The bhikkhus should neither advise him nor admonish him, nor deter him.

217. Then the Bhagavā addressed the bhikkhus thus:

O Bhikkhus, if any bhikkhu should happen to have any uncertainty or perplexity regarding the Buddha, or the Dhamma (the Teaching), or the Saṅgha (the Order of bhikkhus), or Magga, or the Practice, then, bhikkhus, ask (me) questions. Do not let yourselves feel regret later with the thought that ‘even though our Teacher was (with us) in our very presence, we were not able to ask him questions personally in return.’

When this was said, the bhikkhus remained silent. For a second time, the Bhagavā said.....

For a third time, the Bhagavā said:

O Bhikkhus, if any bhikkhu should happen to have any uncertainty or perplexity regarding the Buddha, or the Dhamma, or the Saṅgha, or Magga, or the Practice, then, bhikkhus, ask (me) questions. Do not let yourselves feel regret later with the thought that ‘even though our Teacher was (with us) in our very presence, we were not able to ask him questions personally in return.’

For a third time, too, the bhikkhus remained silent.

Then the Bhagavā said to the bhikkhus:

O Bhikkhus, it may be that you do not ask questions out of respect for the Teacher. Then, bhikkhus, let a bhikkhu tell a companion (his uncertainty or perplexity).

Even when this was said, the bhikkhus continued to remain silent.

Then the Venerable Ānanda said to the Bhagavā: “Wonderful it is, Venerable Sir! Marvellous it is, Venerable Sir! I believe that in this community of bhikkhus not a single bhikkhu has uncertainty or perplexity regarding the Buddha, or the Dhamma, or the Saṅgha, or Magga, or the Practice.”

Ānanda, you say this only out of faith. Indeed, Ānanda, the Tathāgata knows for certain that in this community of bhikkhus not a single bhikkhu has uncertainty or perplexity regarding the Buddha, or the Dhamma, or the Saṅgha, or Magga, or the Practice.”

Ānanda, amongst these five hundred bhikkhus, even the least (in attainment) is a Sotāpanna, a Stream-enterer, not liable to be reborn in any *apāya* realm of misery, assured (of reaching desirable realms of existence or of reaching the end of dukkha), bound for (the three higher levels of Insight, culminating in) Enlightenment.

218. Then the bhagavā said to the bhikkhus:

O Bhikkhus, I say this now to you: “All conditioned and compounded things (*saṅkhārā*) have the nature of decay and disintegration. With mindfulness endeavour diligently (to complete the task).”¹

These were the last words of the Tathāgata.

The Buddha's Parinibbāna

219. Then the Bhagavā entered upon the first *jhāna*. Rising from the first *jhāna*, he entered upon the second *jhāna*. Rising from the second *jhāna*, he entered upon the third *jhāna*. Rising from the fourth *jhāna*, he entered upon the fourth *jhāna*. Rising from the first *jhāna*, he entered upon and became absorbed in the *ākāsānañcāyatana* (Sphere of Infinity of Space). Rising from the *samāpatti*² of Infinite Space, he entered upon and became absorbed in the

1. See footnotes 1 and 2 to para 185.

2. *Jhāna* is a term used for the state of deep mental absorption in an object of meditation; *samāpatti* is a term used for attainment of sustained deep mental absorption in an object of meditation. When *jhāna* is sustained, it is termed *samāpatti*. The term *jhāna* is usually used for attainment in the first four stages of deep mental absorption, i.e., the four *rūpa jhānas*. The term *Samāpatti* is used for attainment in the next stages of deep mental absorption, i.e., the four *arūpa jhānas*, and also for attainment of phala and nirodha. However, the term *samāpatti* is sometimes used to denote both the *rūpa* and *arūpa jhānas*. In the nirodha *samāpatti* there is no object of meditation, because of the cessation of *saññā*, Consciousness.

viññāṇañcāyatana (Sphere of Infinity of Consciousness). Rising from the *samāpatti* of infinite Consciousness, he entered upon and became absorbed in the *ākiñcaññāyatana* (Sphere of Nothingness). Rising from the *samāpatti* of Nothingness, he entered upon and became absorbed in the *Nevasaññānācaññāyatana* (Sphere of Neither *saññā* Nor Non-*saññā*). Rising from the *samāpatti* of Neither *saññā* Nor Non-*saññā*, he entered upon and became absorbed in *Nirodhasamāpatti*, in which *saññā*-and-sensation (i.e., Consciousness) cease.

Then the Venerable Ānanda asked the Venerable Anuruddha, “Bhante Anuruddha, has the Bhagavā passed away?”

(The Venerable Anuruddha replied,) “Āvuso Ānanda the Bhagavā has not passed away. He is absorbed in *Nirodhasamāpatti*.”

Then the Bhagavā, rising from the *Nirodhasamāpatti*, entered upon and became absorbed in the Sphere of Neither *saññā* Nor Non-*saññā*. Rising from the *samāpatti* of Neither *saññā* Nor Non-*saññā*, he entered upon and became absorbed in the Sphere of Nothingness. Rising from the *samāpatti* of Nothingness, he entered upon and became absorbed in the Sphere of Infinite Consciousness. Rising from the *samāpatti* of Infinite Consciousness, he entered upon and became absorbed in the Sphere of Infinite Space. Rising from the *samāpatti* of Infinite Space, he entered upon the fourth *jhāna*. Rising from the fourth *jhāna*, he entered upon the third *jhāna*. Rising from the third *jhāna*, he entered upon the second *jhāna*. Rising from the second *jhāna*, he entered upon the first *jhāna*. Rising from the first *jhāna*, he entered upon the second *jhāna*. Rising from the second *jhāna*, he entered upon the third *jhāna*. Rising from the third *jhāna*, he entered upon the fourth *jhāna*. Immediately after rising from the fourth *jhāna*, the Bhagavā passed away, realizing *parinibbāna*.

220. When the Bhagavā passed away, simultaneously with his passing away, a great, terrible, hair-rising and gooseflesh-causing earthquake occurred. Also rolls of thunder burst forth continuously.

When the Bhagavā passed away, at the moment of his passing away, the Sahampati Brahmā recited this verse:

“Even such an incomparable person as the Self-Enlightened Tathāgata, the Teacher endowed with Ten Strengths (consisting of his perfect comprehension in ten fields of knowl-

edge), has to pass away in this world. All beings in this world must inevitably give up the aggregate of mental and physical phenomena.”

221. When the Bhagavā passed away, immediately on his passing away, Sakka, King of the devas, recited this verse:

“All conditioned and compounded things (*saṅkhāra*) are indeed impermanent. Arising and decay are inherent in them. Having come into existence, they cease. The realization of Nibbāna on their cessation is blissful peace.”

222. When the Bhagavā passed away, immediately on his passing away, The Venerable Anuruddha recited this verses:

“The craving-free Sage has passed away, intent on the peace of Nibbāna. There is no more inhalation or exhalation of breath of the Buddha, he who had a steadfast mind and equanimity.

“The Buddha endured his physical suffering with an unshaken mind. Like a flame extinguished, the mind of that Buddha has found release.”

223. When the Bhagavā passed away, immediately on his passing away, the Venerable Ānanda recited these verse:

“When the Enlightened One, replete with all noble qualities, passed away, then at that moment there occurred the fearsome great earthquake; then at that moment there occurred the hair-raising, gooseflesh-causing great earthquake.”

224. When the Bhagavā passed away, some bhikkhus who were at that place and who were not free from the passions wept with upraised hands, flung themselves down rolled forward and backward, and rolled hither and thither, (lamenting) “Too soon has the Bhagavā realized parinibbāna! Too soon has the Sugata realized parinibbāna! Too soon has the Eye (i.e., the Possessor of the Eye of Wisdom) disappeared from the world!”

But those bhikkhus who were free from sensual passion could bear it, mindfully and deliberately reflecting: “All conditioned and compounded things (*saṅkhārā*) are impermanent. How then can it be possible to get that (permanence) in this (compounded nature)?”

225. Then the Venerable Anuruddha said to the Bhikkhus: “Enough, friends! Do not grieve, do not lament. Had not the Bhagavā proclaimed from former times that there must be separation (while

living), severance (through death) and sundering (through being in different states of existence) from all that are dear and beloved? Friends, in this matter, that which has the nature of arising, of appearing, of being compounded, and of decay and dissolution, how can the wish that it should not disintegrate and disappear be realized? There can be no such possibility. Friends, the devas are reproachful.”

“But, Venerable Anuruddha, in what condition and in what state of mind are the devas?”

“Friend Ānanda, devas who are (standing) in the sky, taking (i.e., transforming) the sky as firm ground, weep with dishevelled hair, weep with upraised hands, fling themselves down, roll forward and backward, roll hither and thither, (lamenting) ‘Too soon has the Bhagavā realized parinibbāna! Too soon has the Sugata realized parinibbāna! Too soon has the Eye (i.e., the Possessor of the Eye of Wisdom) disappeared from the world!’

“Friend Ānanda, devas who are (standing) on the ground, taking (i.e., transforming) the earth as firm ground, weep with dishevelled hair, weep with upraised hands, fling themselves down, roll forward and backward, roll hither and thither, (lamenting) ‘Too soon has the Bhagavā realized parinibbāna! Too soon has the Sugata realized parinibbāna! Too soon has the Eye (i.e., the Possessor of the Eye of Wisdom) disappeared from the world!’

“But those devas who are free from sensual passion can bear it, mindfully and deliberately reflecting: All conditioned and compounded things have the nature of impermanence. How then can it be possible to get that (permanence) in this (compounded nature)?”

Then the Venerable Anuruddha and the Venerable Ānanda spent the rest of the night in religious discourse.

226. Then the Venerable Anuruddha said to the Venerable Ānanda, “Go, Friend Ānanda, enter Kusinārā and tell the Malla princes of Kusinārā ‘O Vāsetṭhas (i.e., Malla Princes), the Bhagavā has passed away. Do now as seems fitting to you’.”

The Venerable Ānanda assented, saying to the Venerable Anuruddha, “Very well, Venerable Sir.” He then in the morning rearranged his robes, and taking alms-bowl and great robe entered Kusinārā with a companion.

At that time, the Malla princes were assembled at the council hall on that very business (concerning the Buddha’s parinibbāna).

Then the Venerable Ānanda went to the council hall of the Kusinārā Malla princes and said to them, “O Vāsetṭhas, the Bhagavā has passed away. Do now as seems fitting to you.”

On hearing those words of the Venerable Ānanda, the Malla princes, their sons, daughters, daughters-in-law, and their wives felt miserably grief stricken, sad at heart and oppressively sorrowful in mind. Some wept with dishevelled hair, with upraised hands; they flung themselves down, and rolled forward and backward, hither and thither, (lamenting) “Too soon has the Bhagavā realized parinibbāna! Too soon has the Sugata realized parinibbāna! Too soon has the Eye (i.e., the Possessor of the Eye of Wisdom) disappeared from the world!”

Last Rites for the Remains of the Buddha

227. Then the Kusinārā Malla princes gave orders to their men, saying “Gather flower-garlands, perfumes and all kinds of musical instruments in Kusinārā.”

Then the Kusinārā Malla princes, taking flower-garlands, perfumes and all kinds of musical instruments, as well as five hundred sets of clothing, went to where the body of the Bhagavā was, in the Sal grove of the Malla at the road-bend. And there they passed the day in paying homage, respect, reverence and honour to the remains of the Bhagavā, with dance, song, music, flowers and perfumes; and they made canopies of cloth and prepared pavilions of cloth.

Then the Kusinārā Malla princes thought: “It is too late today to cremate the remains of the Bhagavā. Tomorrow we shall perform the cremation.”

Then the second day also was passed by the Mallas in paying homages, respect, reverence and honour to the remains of the Bhagavā, with dance, song, music, flowers and perfumes, and with the erection of canopies and pavilions of cloth. In the same way the third day also was passed; the fourth day also was passed; the fifth day also was passed; the sixth day also was passed.

Then, on the seventh day, this thought occurred to the Kusinārā Malla princes:

“We shall cremate the body of the Bhagavā south of the town, carrying it to the south side beyond the town by the southern road outside the town, paying homage, respect, reverence and honour to the remains of the Bhagavā, with dance, song, music, flowers and

perfumes.”

228. And thereupon eight foremost elders amongst the Malla princes, after washing their heads and donning new clothes, tried to lift up the body of the Bhagavā (thinking) “We shall (now) lift up the body of the Bhagavā,” but they were not able to do so. Then the Kusinārā Malla princes saide to the Venerable Anuruddha, “Venerable Anuruddha, what is the reason, what is the cause that although eight of the foremost elders amongst the Malla princes, after washing their heads and donning new clothes, tried to lift up the body of the Bhagavā, (thinking) ‘We shall (now) lift up the body of the Bhagavā, they could not do so?’ ”

“Vāseṭṭhas, (it is because) your intention is different from the intention of the devas.”

“What, Venerable Sir, is the intention of the devas?”

“Vāseṭṭhas, your intention is this: We shall cremate the body of the Bhagavā south of the town, carrying it to the south side beyond the town by the southern road outside the town, paying homage, respect, reverence and honour to the remains of the Bhagavā, with dance, song, music, flowers and perfumes. The intention of the devas, however, is this: ‘Paying homage, respect, reverence and honour to the remains of the Bhagavā, with celestial dance, song, music, flowers and perfumes, we shall carry the remains of the Bhagavā north of the town by the northern road, then entering the town by the northern gate and proceeding to the centre of the town by the central road, we shall leave by the eastern gate, and shall perform the cremation ceremony at the Makuṭabandhana shrine¹ of the Malla princes on the east side of the town.’ ”

“Venerable Sir, let it be according to the intention of the devas.”

229. At that time, all of Kusinārā, including even fence-borders, rubbish heaps and dust bins, became covered knee-deep with celestial mandārava flowers. Then the devas and the Kusinārā Malla princes, paying homage, respect, reverence and honour to the remains of the Bhagavā, with both celestial and human dance, song, music, flowers and perfumes, carried the remains of the Bhagavā north of the town by the northern road, then entering the town by the town by the northern gate and proceeding to the northern gate

1. Shrine: The Commentary says that this was the royal hall where the Malla princes put on the ceremonial dress. It was called a shrine, out of courtesy.

and proceeding to the centre of the town by the central road, they left by the eastern gate, and laid down (the bier with) the body of the Bhagavā at the Makuṭabandhana shrine of the Malla princes on the east side of the town.

230. Then the Kusinārā Malla princes asked the Venerable Ānanda, “Venerable Ānanda, what should be done to the body of the Tathāgata?”

“O Vāsetṭhas, the body of the Tathāgata should be treated in the same way as is done to the remains of a Universal Monarch.”

“Venerable Ānanda, what is done to the remains of a Universal Monarch?”

“O Vāsetṭhas, the body of a Universal Monarch is wrapped up in new cloth. After being wrapped up in new cloth, (the body is) wrapped up in carded cotton wool. After being wrapped up in carded cotton wool, (it is) again wrapped up in new cloth. In this way the body of the Universal Monarch is wrapped up in five hundred successive layers (of cloth and cotton wool). Then it is enclosed in a golden oil vat and covered over by another golden vat. Then a pyre of all kinds of perfumed wood is built, and the body of Universal Monarch is cremated. A stupa (i.e., a monumental mound with a dome), to (the honour of) the Universal Monarch is built at the junction of four highways. O Vāsetṭhas, this is what is done to the body of a Universal Monarch.”

“O Vāsetṭhas, in the same way as is done to the body of a Universal Monarch, so should it be done to the body of the Tathāgata. A stupa to (the honour of) the Tathāgata should be built at the junction of four highway. At that stupa people will make offerings of flowers or incense or scented powder, or will pay homage, or will feel reverence in their minds. To such people, benefit and happiness will accrue for a long time.”

Then the Kusinārā Malla princes gave orders to their men, to collect (all) the carded cotton wool of the Malla princes.

Then the Kusinārā Malla princes wrapped up the body of the Bhagavā in new cloth. After being wrapped up in new cloth, (the body was) wrapped up in carded cotton wool. After being wrapped up in carded cotton wool, (it was) wrapped up in new cloth. In this way the body of the Bhagavā was wrapped up in five hundred successive layers (of cloth and cotton wool). Then it was enclosed in a golden oil vat and covered over by another golden vat. Then a pyre

of all kinds of perfumed wood was built, and the body of the Bhagavā was placed on the pyre.

The Venerable Mahākassapa

231. Now at that time the Venerable Mahākassapa was on the way from Pāvā to Kusinārā together with a large company of bhikkhus, numbering five hundred. Then the Venerable Mahākassapa left the road and sat down at the foot of a tree. At that time a certain Ājīvaka, (who was a naked ascetic), was journeying towards Pāvā, taking (with him) a mandārava flower from Kusinārā. Now the Venerable Mahākassapa saw that Ājīvaka, coming from a distance and seeing him said to that Ājīvaka, “Friend, do you know our Teacher?”

Yes, friend, I know of him. It is seven days now since the Samaṇa Gotama passed away. (In fact,) I have brought this celestial mandārava flower from there (i.e., from the place where the Buddha passed a way).”

(Thereupon), some of the bhikkhus who were not (yet) free from the passions, from amongst the five hundred bhikkhus with the Venerable Mahākassapa, wept with upraised hands, flung themselves down, rolled forward and backward, and rolled hither and thither, (lamenting) “Too soon has the Bhagavā realized parinibbāna! Too soon has the Sugata realized parinibbāna! Too soon has the Eye (i.e., the Possessor of the Eye of Wisdom) disappeared from the world!”

But those bhikkhus who were free from sensual passion could bear it, mindfully and deliberately reflecting: “All conditioned and compounded things are impermanent. How then can it be possible to get that (permanence) in this (compounded nature)?”

232. Now at that time Subhadda¹ who had become a bhikkhu only in old age was amongst that assembly. And that Subhadda who had become a bhikkhu in his old age said thus to the (other) bhikkhus: “Enough, friends. Do not grieve, do not lament. We are well rid of that great Samaṇa. He had oppressed us by (saying) ‘This is proper for you; that is not proper for you’. But now we shall do what we like; we shall not do what we do not like.

Then the Venerable Mahākassapa said to the bhikkhus:

1. This Subhadda is a different person from the wandering ascetic of the same name mentioned in Paras 212-215.

“Enough, Āvuso; do not grieve, do not lament. Had not the Bhagavā expounded from long before the (inevitable) facts of separation (while living), severance (through death), and sundering (through being in different states of existence) from all that are dear and beloved? Āvuso, in this matter, that which has the nature of arising, of appearing, of being compounded, and of decay and dissolution, how can the wish that it, even the body of the Tathāgata, should not disintegrate and disappear be realized? Did not the Bhagavā expound from long before that there can be no such possibility?”

233. Now at that time four foremost Malla princes, after washing their heads and donning new clothes, (thought) “We will set fire to the Bhagavā’s funeral pyre,” (and tried to ignite it) but were not able to do so. Then the Kusinārā Malla princes asked the Venerable Anuruddha thus:

“Venerable Anuruddha, what is the reason, what is the cause that although four foremost Malla princes, after washing their heads and donning new clothes, tried to kindle the funeral pyre of the Bhagavā, they were not able to set it on fire?”

“O Vāsetṭhas, the wish (lit., the intention) of the devas is different.”

“Venerable Sir, what is the wish of the devas?”

“O Vāsetṭhas, the wish of the devas is this: The Venerable Mahākassapa is journeying along the way from Pāvā to Kusinārā, with a great company of bhikkhus, numbering five hundred; let not the Bhagavā’s funeral pyre catch fire until the Venerable Mahākassapa has paid homage with his head at the feet of the Bhagavā.”

“Venerable Sir, let it be according to the wish of the devas.”

234. Then the Venerable Mahākassapa came to the funeral pyre of the Bhagavā at the Makuṭabandhana shrine of the Malla princes in Kusinārā. When he had come up to it, he arranged his robe over one shoulder and under the other, and with the palms of his hands put together and lifted up in reverence he walked three times round the pyre with his right side to it, and paid homage with his head against the feet of the Bhagavā. The five hundred bhikkhus also (who had come with the Venerable Mahākassapa) arranged their robes over one shoulder and under the other, and with their palms put together and lifted up in reverence, they walked three times round the pyre with their right side to it, and paid homage

with their heads against the feet of the Bhagavā. When the Venerable Mahākassapa and the five hundred bhikkhus had paid their homage, the funeral pyre of the Bhagavā spontaneously burst into flames.

235. From the outer tegument (thin skin), or the corium (thick under-skin) or the flesh, or the sinews¹, or the synovic² fluid of the body of the Bhagavā which was burnt away, neither ash nor soot³ was to be seen. Only the bone-relics⁴ remained. Just as, for instance, when butter or oil is burnt away, neither ash nor soot is to be seen, so from the outer tegument, or the corium, or the flesh, or the sinews, or the synovic fluid of the body of the Bhagavā which was burnt away, neither ash nor soot was to be seen. Only the bone-relics remained. Of those five hundred sets of cloth wrappings, only two were not consumed by fire, the innermost and the outermost. When the body of the Bhagavā had been burnt up, a stream of water appeared from the sky and extinguished the pyre. A stream of water also spurted out from those Sal trees which had water in them and extinguished the pyre of the Bhagavā. The Kusinārā Malla princes, too, extinguished the pyre with water scented with all kinds of perfumes. Then the Kusinārā Malla princes surrounded the bone-relics of the Bhagavā (placed) in the council hall with a cordon of spearmen and bowmen⁵, and for an entire seven days paid homage, respect, reverence and honour to the relics with dance, song, music and perfume.

Distribution of the Relics

236. The king of Magadha, Ajātasattu, son of Queen Vedehī, heard that the Bhagavā had passed away at Kusinārā. Then Ajātasattu, son of Queen Vedehī, King of Magadha, sent an envoy to the Kusinārā Malla princes, (saying) “The Bhagavā was of the ruling class. I too am of the ruling class. I too deserve a share of the relics

1. the sinews: *nhāru* or *nahāru*: sinew, tendon, muscle.

2. synovic or synovial fluid: *lasikā*: synovia, a greasy albuminous fluid secreted from certain glands in the joints.

3. soot: *masi*: the fine particles of ashes, or soot. The Burmese Nissaya renders it as charred pieces of the Buddha's body.

4. bone-relics: *sarīra*: consisting of small pieces of bones ranging in size from a mustard seed to half a kidney-bean as well as seven larger pieces, namely, the upper fore part of the skull, two collar bones, and four eye-teeth.

5. (lit., with a lattice work of spears and a fence of bows.)

of the Bhagavā. I too shall erect a stupa over the relics of the Bhagavā and shall revere them.”

The Licchavī princes of Vesālī heard that the Bhagavā had passed away at Kusinārā. Then the Licchavī princes of Vesālī sent an envoy to the Kusinārā Malla princes, (saying) “The Bhagavā was of the ruling class. We too are of the ruling class we too deserve a share of the relics of the Bhagavā. We too shall erect a stupa over the relics of the Bhagavā and shall revere them.”

The Sakya princes living at Kapilavatthu heard that the Bhagavā had passed away at Kusinārā. Then the Sakya princes of Kapilavatthu sent an envoy to the Kusinārā Malla princes, (saying) “The Bhagavā was our highest relative. We too deserve a share of the relics of the Bhagavā. We too shall erect a stupa over the relics of the Bhagavā and shall revere them.”

The Buli princes of Allakappa heard that the Bhagavā had passed away at Kusinārā. Then the Buli princes of Allakappa sent an envoy to the Kusinārā Malla princes, (saying) “The Bhagavā was of the ruling class. We too are of the ruling class. We too deserve a share of the relics of the Bhagavā. We too shall erect a stupa over the relics of the Bhagavā and shall revere them.”

The Koliya princes of Rāmagāma heard that the Bhagavā had passed away at Kusinārā. Then the Koliya princes of Rāmagāma sent an envoy to the Kusinārā Malla princes, (saying) “The Bhagavā was of the ruling class. We too are of the ruling class. We too deserve a share of the relics of the Bhagavā. We too shall erect a stupa over the relics of the Bhagavā and shall revere them.”

The Brahmin of Veṭṭhadīpa heard that the Bhagavā had passed away at Kusinārā. Then the Brahmin of Veṭṭhadīpa sent an envoy to the Kusinārā Malla princes, (saying) “The Bhagavā was of the ruling class. I am of the brahmin class. I too deserve a share of the relics of the Bhagavā. I too shall erect a stupa over the relics of the Bhagavā and shall revere them.”

The Malla princes of Pāvā heard that the Bhagavā had passed away at Kusinārā. Then the Pāvā Malla princes sent an envoy to the Malla princes of Kusinārā, (saying) “The Bhagavā was of the ruling class. We too are of the ruling class. We too deserve a share of the relics of the Bhagavā. We too shall erect a stupa over the relics of the Bhagavā and shall revere them.”

On these words being said, the Kusinārā Malla princes said

thus to that assembly, that group (of envoys), “The Bhagavā passed away in our domain. We will not give you any share of the relics of the Bhagavā.”

237. On this being said, the Brahmin Doṇa addressed that assembly, that group, thus:

(Verses) “O Sirs, listen to one word of mine. Our Buddha was a believer in forbearance. It would not be at all proper if there should be strife over the sharing of the relics of him who was the noblest of men.

“O Sirs, let us all be united, be harmonious, be in joyful agreement, and divide the relics into eight portions. A great many people have devotion and reverence for the Possessor of the Eye of Wisdom. Let there be stupas (to his honour) widespread in all directions.”

238. “Brahmin, in that case, do you yourself divide fairly the relics of the Bhagavā into eight equal portions.”

Saying “Very well, Sirs,” to that assembly, that group, the Brahmin Doṇa divided fairly the relics of the Bhagavā into eight equal portions. He then said to that assembly, that group, “Sirs, please give me this vessel (used in measuring out the relics). I too will raise a stupa over it and shall revere it.” (Accordingly), the (measuring) vessel was given to the Brahmin Doṇa by that assembly, that group.

The Moriya princes of Pippalivana heard that the Bhagavā had passed away at Kusinārā. Then the Moriya princes of Pippalivana sent an envoy to the Malla princes of Kusinārā, (saying) “The Bhagavā was of the ruling class. We too are of the ruling class. We too deserve a share of the relics of the Bhagavā. We too shall erect a stupa over the relics of the Bhagavā and shall revere them.”

(The Malla princes replied) “No share of the relics of the Bhagavā remains. We have divided (and given) (all) the relics of the Bhagavā. Take the charred pieces of firewood from this place (of cremation).” And they (i.e., the Moriya princes) took away the charred pieces of firewood from that place (of cremation).

Raising the Relic-Stupas in Reverence

Then King Ajātasattu of Magadha, son of Queen Vedehī, built at Rājagaha a stupa over the relics of the Bhagavā, in reverence and honour. The Licchavī princes of Vesālī also built at Vesālī a stupa over the relics of the Bhagavā, in reverence and honour. The Sakya

princes living at Kapilavtthu also built at Kapilavatthu a stupa over the relics of the Bhagavā, in reverence and honour. The Buli princes of Allakappa also built at Allakappa a stupa over the relics of the Bhagavā, in reverence and honour. The Koliya princes of Rāmagāma also built at Ramagāma a stupa over the relics of the Bhagavā, in reverence and honour. The Brahmin of Veṭṭhadīpa also built at Veṭṭhadīpa a stupa over the relics of the Bhagavā, in reverence and honour.

The Malla princes of Pāvā also built at Pāvā a stupa over the relics of the Bhagavā, in reverence and honour. The Malla princes of Kusinārā also built at Kusinārā a stupa over the relics of the Bhagavā, in reverence and honour. The Brahmin Doṇa also built a stupa over the vessel (used in measuring out the relics), in reverence and honour. The Moriya princes of Pippalivana also built at Pippalivana a stupa over the charred pieces of firewood (brought from the place of cremation of the Buddha), in reverence and honour. Thus there came to be in former times ten stupa, eight being stupas of the (Buddha's) relics, the ninth being the vessel-stupa and the tenth being the charcoal-stupa.

Verse¹

240. “Of eight measured portions of the relics of the Possessor of the Eye of Wisdom, seven portions (of the relics) of the noblest of men are revered and honoured in the *jambudīpa* island-continent, and one portion is revered and honoured in Rāmagāma by the King of the Nāgas².

“One is eye-tooth³ is revered and honoured by the Tāvatiṃsa devas. One eye-tooth is revered and honoured in Gandhāra. One eye-tooth is revered and honoured in the realm of the King of Kalinga. One eye-tooth is revered and honoured by the King of the Nāgas.

1. The Commentary says that these five verses were added by the *theras*, the bhikkhu elders, in Tambapaṇṇi Island, i.e., Ceylon, present day Sri Lankā.

2. *Nāga*: a serpent-like being gifted with miraculous powers and great strength.

3. *eye-tooth*: *dāthā*: one of the four sharp-pointed teeth, one on each side of the upper and lower jaws, between the incisors (cutting teeth) and the molars (grinders). The term “eye-teeth” would strictly refer to the two in the upper jaw only, but is used here for all the four teeth, for convenience.

“Through their glorious power, this earth is adorned with (festivals of) reverence and honour to the noble relics. Thus these relics of the Possessor of the Eye of Wisdom are reverentially honoured by the worthiest devas and men.

“Lords of devas, lords of Nāgas and lords of men revere and honour the relics. In the same way the highest monarchs revere and honour the relics. If those (relics) are obtained, pay homage with palms (of hands) put together and lifted up in reverence. Indeed, through hundreds of aeons, it is extremely difficult to meet a Buddha.

“The devas have taken the forty evenly-shaped teeth, all the hair and the hairs of the body, each separately, to all universes in succession.”

End of Mahāparinibbāna Sutta, the Third Sutta

The Long Discourses of the Buddha

Dīgha Nikāya (Division Two)

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**Namo Tassa Bhagavato Arahato
Sammāsambuddhassa**

**Homage to The Blessed One, The Arahāt,
The Fully-Enlightened Buddha.**

IV. MAHĀ SUDASSANA SUTTA (Discourse on Mahā Sudassana)

241. Thus have I heard:

At one time, near the time of his Parinibbāna, the Bhagavā was staying between the twin Sal trees in the Sal Grove of the Malla Princes at the road-bend leading to Kusiñara town, the capital city where the king resided.

Then the Venerable Ānanda approached the Bhagavā and, after paying homage to the Bhagavā, sat at a suitable place. After seating himself at a suitable place, the Venerable Ānanda said this to the Bhagavā:

“Venerable Sir, do not realise parinibbāna (i.e., do not pass away) in this insignificant, barren, provincial small town. Venerable Sir, elsewhere there are great cities, such as Campa, Rājagaha, Sāvatt̥hi, Sāketa, Kosambī, and Bārānasī. Let the Bhagavā realise Parinibbāna there (i.e., in one of these great cities). There are (dwelling) many rich nobles, many rich brāhmins, many rich householders who revere the Tathāgata. They will render due honour to the remains of the Tathāgata.”

242. Say not so, Ānanda. Do not say: ‘This insignificant, barren, provincial small town.’

The Capital City of Kusāvati

Ānanda, in times long past, there was a king named Mahā Sudassana, Ruler over the four quarters of the world (lit., the four island-continent bounded by four oceans), Conqueror of all enemies, whose realm was established in security, who was ruler over land, and who was anointed on the crown of his head. And, Ānanda, this Kusiñara town was then King Mahā Sudassana's capital city, called Kusāvati, where the king resided. From east to west it was twelve yojanas long, and from north to south it was seven yojanas broad.

Ānanda, the capital Kusāvati, where the king resided, was opulent, prosperous, well-populated, crowded with (all kinds of) people, and abundant in provisions. Just as, Ānanda, the capital city, called Ālakamandā, of the devas, is opulent, prosperous, well-populated with devas, crowded with (all kinds of)

yakkha-devas, and abundant in provisions, so also the capital city Kusāvati, where the king resided, was opulent, prosperous, well-populated, crowded with (all kinds of) people, and abundant in provisions.

Ānanda, the capital city Kusavati was never silent by day and night, (resounding) with ten sounds, viz, the noises of elephants, of horses, of carriage; the sounds of big drums, of tabors, of lutes, of singing, of conches, of small gongs and cymbals; and tenthly cries of 'eat, drink, devour'.

Ānanda, the capital city Kusāvati where the king resided was encircled by seven ramparts, one rampart of gold, one of silver, one of veluriya gem, one of crystal, one of ruby, one of (the precious stone called) cat's eye, and one of all kinds of gems. Ānanda, there were four kinds of gates to the capital city Kusāvati, one gate of gold, one of silver, one of veluriya gem, and one of crystal.

At each gate there were erected seven pillars, in circumference three times the reach of a man, in buried depth under the ground three times the reach of a man, and in height twelve times the reach of a man. Of these seven pillars, one pillar was of gold, one of silver, one of veluriya gem, one of crystal, one of ruby, one of cat's eye, and one of all kinds of gems.

Ānanda, the capital city Kusāvati was surrounded by seven rows of palm trees, one line of palms of gold, one of palms of silver, one of veluriya gem, one of crystal, one of ruby, one of cat's eye, and one of all kinds of gems. The trunk of a golden palm tree was of gold; its leaves and fruit were of silver. The trunk of a silver palm tree was of silver; its leaves and fruit were of gold. The trunk of veluriya palm tree was of veluriya; its leaves and fruits were of crystal. The trunk of a crystal palm tree was of crystal; its leaves and fruit were of veluriya. The trunk of a ruby palm tree was of ruby; its leaves and fruit were of cat's eye. The trunk of a cat's eye palm tree was cat's eye; its leaves and fruit were of ruby. The trunk of a palm tree of all kinds of gems was of all kinds of gems; its leaves and fruit were (also) of all kinds of gems.

And, Ānanda, the sound of those rows of palm trees (when) shaken by the wind lovely, enticing, delightful and

intoxicating. Just as, Ānanda, the sound of five kinds of musical instruments well harmonized by skilled players is lovely, enticing, delightful and intoxicating, so also the sound of those rows of palm trees (when) shaken by the wind was lovely, enticing, delightful and intoxicating. And, Ānanda, at that time, those in the capital city Kusāvati who were addicted to gambling or drinking enjoyed themselves (in dancing and merrymaking) to the sound of those palm trees shaken by the wind.

The Wheel Treasure

243. Ānanda, King Mahā Sudassana was endowed with seven Treasures and also with four powers.

What are the seven (Treasures)?

Ānanda, on that Sabbath day, the fifteenth day of the month, after having performed an ablution of the head, and having observed the (eightfold) precepts, King Mahā Sudassana ascended the splendid upper terrace of the palace. To him thus engaged, there appeared the mighty Wheel Treasure with a thousand spokes, a rim and a hub, with all parts complete. When he saw (that Wheel Treasure), this thought occurred to King Mahā Sudassana:

‘I have heard of this, _that if on a Sabbath day, the fifteenth day of the month, while a king, (born) of the ruling class and anointed on the crown of the head, is on the splendid upper terrace of the palace, after having performed an ablution of the head and having observed the (eightfold) precepts, there appears (to him) the mighty Wheel Treasure with a thousand spokes, a rim and a hub, with all parts complete, then that king is a Universal Monarch. Am I then a Universal Monarch?’

244. Then, Ānanda, King Mahā Sudassana rose from his seat and, arranging his mantle on one shoulder, held in his hand a golden pitcher and with his right hand sprinkled water over the Wheel Treasure, saying: ‘Roll on, Lord Wheel Treasure! Be triumphant, Lord Wheel Treasure!’

Then, Ānanda, that Wheel Treasure rolled on towards the eastern region. King Mahā Sudassana followed along, together with his army of four components (i.e. army consisting of elephants, chariots, cavalry and infantry). And, Ānanda, at whatever place the Wheel Treasure came to rest, there King

Mahā Sudassana encamped, together with his army of four components.

Then, Ānanda, the rival kings in the eastern region came to King Mahā Sudassana and said thus: “Welcome, Great King! Your coming is auspicious (lit., good), Great King! This (kingdom) is yours, Great King! Instruct (us), Great King!”

King Mahā Sudassana said thus:

“What is alive should not be slain. What is not given should not be taken. What is wrongful sexually should not be practised. What is false should not be spoken. What is intoxicating should not be taken. Enjoy the taxes which have been usually enjoyed.” Then, Ānanda, rival kings of the eastern region became vassals (or, became subject to the authority) of King Mahā Sudassana.

Then, Ānanda, that Wheel Treasure entered the Eastern Ocean and rose up (out of it) again and rolled on towards the southern region ...p... then it entered the Southern Ocean and rose up (out of it) again and rolled on towards the northern region. King Mahā Sudasana followed along, together with his army of four components. And, Ānanda, at whatever place the Wheel Treasure came to rest, there King Mahā Sudassana encamped, together with his army of four components.

Then, Ānanda, the rival kings in the northern region came to King Mahā Sudassana and said thus: “Welcome, Great King! Your coming is auspicious, Great King! This (kingdom) is yours, Great King! Instruct (us), Great King!”

King Mahā Sudassana said thus: “What is alive should not be slain. What is not given should not be taken. What is wrongful sexually should not be practised. What is false should not be spoken. What is intoxicating should not be taken. Enjoy the taxes which have been usually enjoyed.” Then, Ānanda, these rival kings of northern regions became vassals (or, became subject to the authority) of King Mahā Sudassana.

245. Then, Ānanda, that Wheel Treasure, having been triumphant over the earth bounded by the oceans, rolled back to the capital city Kusāvati, and stood there, as if fixed on an axle, at the door of King Mahā Sudassana’s palace, at the entrance to the judgement hall (lit., the place where business to the benefit

of people is transacted), adorning with its glory the palace of King Mahā Sudassana. Ānandā, such was the Wheel Treasure which appeared to King Mahā Sudassana. (1)

The Elephant Treasure

246. And again, Ānanda, there appeared to King Mahā Sudassana the Elephant Treasure of the breed of elephant kings called Upōsatha, all white, with the seven parts of the body (i.e., the four legs, the trunk and the two tusks) resting firmly on the ground, endowed with marvellous power, able to fly in the sky.

When he saw this Elephant Treasure, King Mahā Sudassana was pleased at heart and thought: 'Friends, it would be excellent if this riding elephant (lit., elephant-conveyance) were already tame.' Ānanda, that Elephant Treasure then was already tame just like a thoroughbred Gandha elephant which has been well trained for a long time. And, Ānanda what happened in those days gone by was that King Mahā Sudassana, to test that Elephant Treasure, mounted it early in the morning, wandered all over the earth to the ocean limits, and then returned to the capital city Kusāvati and had (his) morning meal. Ānanda, such was the Elephant Treasure which appeared to King Mahā Sudassana (2)

The Horse Treasure

247. And again in addition, Ānanda, there appeared to King Mahā Sudassana the Horse Treasure, of the breed of horse-kings called Valāhaka, all white in body, with a brown head and mane like munja grass, endowed with marvellous power, able to fly in the sky.

When he saw this Horse Treasure, King Mahā Sudassana was pleased at heart, and thought: 'Friends, it would be excellent if this riding horse (lit., horse conveyance) were already tame.'

Ānanda, that Horse Treasure then was already tame just like an excellent thoroughbred charger which has been trained for a long time. And, Ānanda, what happened in those days gone by was that King Mahā Sudassana, to test that Horse Treasure, mounted it early in the morning, wandered all over

the earth to the ocean limits, and then returned to the capital city Kusāvati and had (his) morning meal. Ānanda, such was the Horse Treasure which appeared to King Mahā Sudassana.(3)

The Gem Treasure

248.And again, Ānanda, there appeared to King Mahā Sudassana the Gem Treasure. That gem was a veluriya gem stone, brilliant, genuine, eight faceted, most skilfully cut, of purest water transparent, not translucent, complete with all good characteristics. Ānanda, the light from that Gem Treasure spread to (the distance of) a yojana in all directions.

Ānanda, what happened in those days gone by was that King Mahā Sudassana, wanting to test that Gem Treasure, arrayed his army of four components and, putting the Gem Treasure on the top of a standard, went forth in the deep darkness of the night. And, Ānanda, (people from) the villages round about thought it was daylight, from the light of that Gem, and set about their work. Ānanda, such was the Gem Treasure which appeared to King Mahā Sudassana.(4)

The Queen Treasure

249.And again, Ānanda, there appeared to King Mahā Sudassana, the Queen Treasure(lit., the Woman Treasure), very beautiful, lovely to behold, pleasing in appearance, endowed with the most exceedingly beautiful complexion, neither too tall nor too short, neither too thin nor too plump, neither too dark nor too fair, surpassing human beauty, almost celestial in beauty, Ānanda, the touch of her body was (soft) like (the touch of) cotton wool or silk-cotton. Ānanda, when it was cold the body of that Queen Treasure was warm, and when it was hot it was cool. Ānanda, the body of that Queen Treasure gave out the perfume of sandalwood, and her mouth breathed forth the perfume of the dark-blue-lotus. And, Ānanda, that Queen Treasure of King Mahā Sudassana would rise before (the King) and would sit down only after (the King)

She would seek to hear what should be done; she had habits pleasing to the mind (of the King), and she was (always)

pleasant in speech. Ānanda, that Queen Treasure would never transgress against King Mahā Sudassana even in thought, then how could she ever transgress in body? Ānanda, such was the Queen Treasure who appeared to King Mahā Sudassana.(5)

The Rich Man Treasure

250.And again, Ānanda, there appeared to King Mahā Sudassana the Rich Man Treasure. That Rich Man was possessed of(lit., to him there appeared) the deva-eye, the power of celestial vision, as a result of kamma, good deeds of former existences. With that (celestial vision), he could see (buried) treasure pots, whether owned by someone or ownerless. He went up to King Mahā Sudassana and said thus: “O King, be at ease (lit., be unconcerned). In the matter of wealth for you, I shall do whatever has to be done.”

Ānanda, what happened in those days gone by was that King Mahā Sudassana, wanting to test that Rich Man Treasure, went on board a boat, and entered the current in the middle of the river Ganga, and said: “Rich Man, I want gold and silver.”

“In that case, O Great King, let the boat go alongside a bank of the river.”

“Rich Man, it is here that I want the gold and silver.”

Then, Ānanda, that Rich Man Treasure parted the water with both hands and brought up a jar full of gold and silver and said to King Mahā Sudassana: “Is this (lit., the extent of this) enough, O Great King? Is (the extent of) what I have done enough, O Great King? Have I offered enough in honour to you by this much, O Great King?”

King Mahā Sudassana replied, “Rich Man, this is indeed enough. You have done enough. You have offered enough in honour to me.” Ānanda, such was the Rich Man Treasure who appeared to King Mahā Sudassana. (6)

The Eldest Son Treasure

251.And again, Ānanda, there appeared to King Mahā Sudassana the Eldest Son Treasure, wise, learned and intelligent. He had the (discriminative) ability to let those who should have audience with the king approach him, to disallow those who should not have audience with the king; and to appoint those to

office who should be appointed. He went up to King Mahā Sudassana and said thus: “O King, be at ease (lit., be unconcerned). I shall administer to the welfare (of the country).” “Ānanda, such was the Eldest Son Treasure who appeared to King Mahā Sudassana.(7)

Ānanda, King Mahā Sudassana was possessed of these seven treasures.

Possession of Four Powers

252. Ānanda, King Mahā Sudassana was endowed with four powers, What are the four powers?

Ānanda, King Mahā Sudassana was very handsome, exceedingly handsome, pleasing in appearance, endowed with exceedingly beautiful complexion, much more than any other people. This, Ānanda, was the first power possessed by King Mahā Sudassana.

And again, King Mahā Sudassana was long living, lasting many years, much longer than any other people. This, Ānanda, was the second power possessed by King Mahā Sudassana.

And again, Ānanda, King Mahā Sudassana was free from sickness and from ailment; he was endowed with internal heat (kammajatejo) neither too hot nor too cold, promoting a good digestion, much better than any other people. This, Ānanda, was the third power possessed by King Mahā Sudassana.

And again, Ānanda, King Mahā Sudassana was loved and cherished by brāhmins and householders. Just as, for instance, Ānanda, a father is loved and cherished by his children, in the same way King Mahā Sudassana was loved and cherished by brāhmins and householders. And, Ānanda, King Mahā Sudasana also loved and cherished the brāhmins and householders. Just as, for instance, Ānanda, a father loves and cherishes his children, in the same way King Mahā Sudassana loved and cherished the brāhmins and householders.

Ānanda, what happened in those days gone by was that King Mahā Sudassana went out with his army of four components to the grounds of the park. Then Ānanda, brāhmins and householders went up to King Mahā Sudassana, and said, “O King, pass slowly by, so that we may long look upon you.” And, Ānanda, King Mahā Sudassana also said to the charioteer,

“O Charioteer, drive the carriage slowly, so that I can see brāhmins and householders longer.”

This, Ānanda, was the fourth power possessed by King Mahā Sudassana. Ānanda, King Mahā Sudassana was endowed with these four powers.

Dhamma Palace and Dhamma Lake

253. Then, Ānanda, this thought occurred to King Mahā Sudassana: ‘It would be well if I were to (lit., now then let me) create between these (rows of) palm trees four-sided ponds with a width of a hundred bow-lengths both ways.’

Ānanda, King Mahā Sudassana created four sided ponds with a width of a hundred bow-lengths both ways, between the (rows of) palm trees. Ānanda, the ponds were lined with bricks of four colours, one kind of brick being of gold, one of silver, one of veluriya gem and one of crystal.

And, Ānanda, at (each of) those artificial ponds there were four staircases, of four different colours, one staircase being of gold, one of silver, one of veluriya gem and one of crystal. The balusters (of the balustrades) of the golden staircase were of gold, the railings and the gateway lintel were of silver. The balusters of the silver staircase were of silver, the railings and the gateway lintel were of gold. The balusters of the veluriya gem staircase were of veluriya gem, the railings and gateway lintel were of crystal. The balusters of the crystal staircase were of crystal, the railings and the gateway lintel were of veluriya gem.

(Each of) those artificial ponds had two surrounding verandahs. One verandah was of gold, the other was of silver. The balusters of the golden verandah were of gold, and the railings and the gateway lintel were of silver. The balusters of the silver verandahs were of silver, and the railings and the gateway lintel were of gold.

Then, Ānanda, to King Mahā Sudassana this thought occurred: ‘It would be well if I were to have flowers of all seasons planted in these artificial ponds, (flowers) such as the Uppala lotus, the Paduma lotus, the Kumuda lotus, and the Pundarika lotus, so that they would be available to all people

(for them to make use of)'. Ānanda, King Mahā Sudassana caused flowers of all seasons planted in those artificial ponds, (flowers) such as the Uppala lotus, the Puduma lotus, the Kumudra lotus, and the Pundarika lotus, so that they would be available to all people.

254. Then, Ānanda, this (further) thought occurred to King Mahā Sudassana: 'It would be well if I were to appoint (lit., place) bathing attendants on the banks of those artificial ponds, so that they give baths to those people who come there.' Ānanda, King Mahā Sudassana placed bathing-attendants on the banks of those artificial ponds, so that they can give baths to the people who come there.

Then, Ānanda, King Mahā Sudassana (further) thought: 'it would be well if I were to provide, at the banks of these artificial ponds, gifts of food for those who need food, gifts of drink for those who need drink, gifts of clothes for those who need clothes, gifts of conveyance for those who need conveyance, beds for those who need beds, gifts of women for those who need women, gifts of money for those who need money, and gifts of gold for those who need gold.'

Ānanda, King Mahā Sudassana provided at the banks of those artificial ponds, gifts of food for those who needed food, gifts of drink for those who needed drink, gifts of clothes for those who needed clothes, gifts of conveyance for those who needed conveyance, gifts of beds for those who needed beds, gifts of women for those who needed women, gifts of money for those who needed money, and gifts of gold for those who needed gold.

255. Then, Ānanda, brāhmins and rich men (i.e., householders), bringing a great deal of (things) wealth or property, approached King Mahā Sudassana and said, "O King, this considerable wealth we have brought (intending it) for you entirely. May it please you, O King, to accept it." 'O Friends, I do not need it (lit., I have enough). I too have this considerable wealth, collected from (lit., made up of) legitimate taxes. Let that (wealth of yours) be yours. And take away more than (what you have brought) from this (wealth of mine)."

When the King refused (their gifts), those (brāhmins and householders) went away to a certain place and conferred and

decided together thus: 'It would not be seemly for us to take this wealth back to our houses. Let us build a palace for King Mahā Sudassana.' (Thus having decided,) they went to King Mahā Sudassana and said: 'O King, we are going to build a palace for you.' Ānanda, King Mahā Sudassana accepted (the offer) by remaining silent.

256. Then, Ānanda, Sakka, the King of devas, came to know in his mind the thoughts of King Mahā Sudassana, and said to the deva Vissakamma, "Come, Vissakamma: go and create a mansion for King Mahā Sudassana, a palace called Dhamma (i.e., Righteousness)". The deva Vissakamma replied, "Very well Sir," to Sakka, King of devas, and just as (instantaneously as) a strong man might stretch his bent arm or bend (his) stretched arm, he disappeared from the Tavatimsā deva realm and appeared before King Mahā Sudassana.

Then, Ānanda, the deva Vissakamma said to King Mahā Sudassana: "O King, I shall create for you a mansion, a palace called Dhamma."

Ānanda, the deva Vissakamma created a mansion for King Mahā Sudassana, a palace called Dhamma. Ānanda, the Dhamma palace was from east to west one yojana long and from north to south half a yojana broad. Ānanda, the foundation of the Dhamma palace was fifteen cubits (lit., three times the reach of an average man) in height. That (foundation) was lined with bricks of four colours, one kind of bricks being of gold, one of silver, one of veluriya gem, and one of crystal. Ānanda, in the Dhamma palace there were eighty-four thousand pillars of four colours, one kind of pillar being of gold, one of silver, one of veluriya gem, and one of crystal.

Ānanda, (the floor of) the Dhamma palace had (a covering of) slabs of four colours, one kind of slab being of gold, one of silver, one of veluriya gem, and one of crystal.

Ānanda, the Dhamma palace had twenty-four staircases of four colours, one kind of staircase being of gold, one of silver, one of veluriya gem, and one of crystal. The balusters of the golden staircases were of gold, the railings and the gateway lintel being of silver. The balusters of the silver staircases were of silver, the railings and the gateway lintel being of gold. The balusters of veluriya gem staircases were of veluriya gem, the

railings and the gateway lintel being of crystal. The balusters of the crystal staircases were of crystal, the railings and the gateway lintel being of veluriya gem.

Ānanda, in the Dhamma palace, there were eighty-four thousand pinnacled chambers of four kinds (lit., of four colours): one kind of pinnacled chamber being of gold, one of silver, one of veluriya gem, and one of crystal. In the golden pinnacled chamber, a silver couch was spread. In the silver pinnacled chamber, a golden couch was spread. In the veluriya gem pinnacled chamber, an ivory couch was spread. In the crystal pinnacled chamber, a couch made of sandalwood pith was spread.

At the door of the golden pinnacled chamber there stood a silver palm tree. The trunk of that (palm tree) was of silver, the leaves and fruits were of gold. At the door of the silver pinnacled chamber there stood a golden palm tree. The trunk of that (palm tree) was of gold, the leaves and fruits were of silver. At the door of the veluriya gem pinnacled chamber there stood a crystal palm tree. The trunk of that (palm tree) was of crystal, the leaves and fruits were of veluriya gem. At the door of the crystal pinnacled chamber there stood a veluriya gem palm tree. The trunk of that (palm tree) was of veluriya gem, the leaves and fruits were of crystal.

257. Then, Ānanda, King Mahā Sudassana had this thought. It would be good if I were to create at the entrance to the pinnacled chamber called Mahaviyuha, a grove of palms (made) all of gold and spend the day (in rest) in that grove of palm tree. 'Ānanda, King Mahā Sudassana created at the entrance to the pinnacled chamber called Mahaviyuha a grove of palms (made) all of gold, and there spend the day (in rest).

Ānanda, the Dhamma palace was enclosed by two verandahs, one verandah being of gold and the other of silver. The balusters of the golden verandah were of gold and the railings and the gateway lintel were of silver. The balusters of the silver railings were of silver, and the railings and the gateway lintel were of gold.

258. Ānanda, two nets with small bells were thrown round the Dhamma palace. One net was of gold, the other was of

silver. The golden net was hung with small silver bells, and the silver net was hung with small golden bells.

And, Ānanda, the sound of those nets and small bells (when) shaken by the wind was lovely, enticing, delightful and intoxicating. Just as, Ānanda, the sound of five kinds of musical instruments well prepared, well tuned and well harmonized by skilled players is lovely, enticing, delightful and intoxicating, so also the sound of those nets and small bells (when) shaken by the wind was lovely, enticing, delightful and intoxicating. And, Ānanda, at that time, those in the capital city Kusāvati who were addicted to gambling or drinking enjoyed themselves (in dancing and merrymaking) to the sound of those nets and bells shaken by the wind.

Ānanda, the Dhamma palace, when completely finished was (so brilliant as to be) hard to gaze at, and dazzling to the eye. Just as if, Ānanda, the sun, rising in the sky when the sky was entirely clear and free of cloud in the month of Sarada at the end of the rains (i.e., round about November) is (so brilliant as to be) hard to gaze at and dazzling to the eye, so also the Dhamma palace was (so brilliant as to be) hard to gaze at and dazzling to the eye.

259. Then, Ānanda, King Mahā Sudassana had this thought: 'It would be good if I were to create a four-sided (lotus) lake, to be known as Dhamma lake, in front of the Dhamma palace.' And Ānanda, King Mahā Sudassana created an artificial lake, called Dhamma lake, in front of the Dhamma palace.

Ānanda, the four-sided Dhamma lake was from east to west one yojana long, and from north to south half a yojanā broad. Ānanda, the Dhamma lake was lined with bricks of four colours, one kind of brick being of gold, one of silver, one of veluriya gem and one of crystal.

Ānanda, the four-sided Dhamma lake had twenty-four staircases of four colours, one kind of staircase being of gold, one of silver, one of veluriya gem, and one of crystal. The golden staircase had balusters of gold, and railings and gateway lintel of silver. The silver staircase had balusters of silver, and railings and gateway lintel of gold. The veluriya gem staircases had balusters of veluriya gem, and railings and gateway lintel

of crystal. The crystal staircase had balusters of crystal, and railings and gateway lintel of veluriya gem.

Ānanda, the four-sided Dhamma lake was fenced in by two verandahs, one verandah being of gold and the other of silver. The golden verandah had balusters of gold, and railings and gateway lintel of silver. The silver verandah had balusters of silver, and railing and gateway lintel of gold.

Ānanda, the four-sided Dhamma lake was surrounded by seven rows of palm trees, one row of golden palm trees, one of silver palm trees, one of veluriya gem palm trees, one of crystal palm trees, one of ruby palm trees, one of cat's eye palm trees, and one of palm trees (made) of all kinds of gems. The trunk of a golden palm tree was of gold, its leaves and fruits being of silver. The trunk of a silver palm tree was of silver, its leaves and fruits being of gold. The trunk of a veluriya gem palm tree was veluriya gem, its leaves and fruits being of crystal. The trunk of a crystal palm tree was of crystal, its leaves and fruits being of veluriya gem. The trunk of a ruby palm tree was of ruby, its leaves and fruits being of cat's eye. The trunk of a palm tree (made) of cat's eye was of cat's eye, its leaves and fruits being of ruby. The trunk of a palm tree of all kinds of gems was of all kinds of gems, its leaves and fruits being (also) of all kinds of gems.

And, Ānanda, the sound of those rows of palm trees (when) shaken by the wind was lovely, enticing, delightful and intoxicating.

Just as, Ānanda, the sound of five kinds of musical instruments well prepared, well tuned, well harmonized by skilled players is lovely, enticing, delightful and intoxicating, so also the sound of those rows of palm trees (when) shaken by the wind was lovely, enticing, delightful and intoxicating. And, Ānanda, at that time, those in the capital city Kusāvati who were addicted to gambling or drinking enjoyed themselves (in dancing and merrymaking) to the sound of those palm trees shaken by the wind.

And, Ānanda, when the Dhamma palace was completely finished, when the Dhamma lake was completely finished, King

Mahā Sudassana, after having made offerings of all kinds of gifts as much as he wanted to those who at that time were recognized and esteemed as samaṇas amongst samaṇas and to those who at that time were recognized and esteemed as brahmaṇas amongst brahmanas, went up into the Dhamma palace.

Attainment of Jhānas

260. Ānanda, this thought occurred to King Mahā Sudassana: Of what kamma (previous good deeds) is this the fruition, of what kamma is this the resultant, that I am now (i.e., in the present existence) of such great power, of such great glory?' Then, Ānanda, to King Mahā Sudassana came this realization: That I have now such great power and such great glory is the fruition and the resultant of three kammās (i.e., three categories of good deeds in previous existences), namely, the practice of giving (dāna), the practice of self control (by keeping the eight moral precepts, dama), and the practice of restraint in act, word and thought (i.e., moral practice; samyama).

Then, Ānanda, King Mahā Sudassana went up to the pinnacled chamber called Mahaviyuha and, standing at its entrance, made this exultant utterance:

Stop, Sensual Thoughts! Stop, Destructive Thoughts! Stop Harmful Thoughts! Your extent is only this far, Sensual Thoughts! Your extent is only this far, Destructive Thoughts! Your extent is only this far, Harmful Thoughts!

261. Then, Ānanda, King Mahā Sudassana entered the pinnacled chamber called Mahaviyuha and seated himself upon the golden couch. Being detached from sensual pleasure and demeritorious factors, he achieved and remained in the first jhāna which is accompanied by vitakka (initial application of the mind), vicāra (sustained application of the mind) and which has pīti (delightful satisfaction) and sukha (bliss), born of detachment from hindrances (nivarana). He soaks, drenches, permeates and suffuses his body with pīti and sukha, born of detachment from the hindrances. There is no place in his body not suffused with pīti and sukha, born of detachment from the hindrances.

Having got rid of vitakka and vicāra, he achieved and

remained in the second jhāna, with internal tranquility, with enhancement of one-pointedness of concentration, devoid of vitakka and vicara, but with pīti and sukha born of concentration.

And again, having been detached from pīti, he dwelled in equanimity with mindfulness and clear comprehension and experienced sukha in mind and body. He achieved and remained in the third jhāna that which causes a person who attains it to be praised by the Ariyas as one who has equanimity and mindfulness, one who abides in sukha.

By dispelling both pain and pleasure, and by the previous disappearance of sadness and gladness, he achieved and remained in the fourth jhāna, without pain and pleasure, a state of equanimity and absolute purity of mindfulness.

262. Then, Ānanda, King Mahā Sudassana left the pinnacled chamber called Mahaviyuha, entered the golden chamber and seated himself on the silver couch. And he abided with a mind (filled) with goodwill (metta) that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner, identifying himself with all beings everywhere, above, below, and across, he abided with the mind (filled) with goodwill (metta) that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable, and without malice.

And he abided with thoughts of compassion (karuna) ... with thoughts of sympathetic joy (mudita).

And he abided with thoughts of equanimity (upekkha) that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner, identifying himself with all beings everywhere, above, below and across, he abided with the mind (filled) with the thoughts of equanimity (upekkha) that extends to all beings in the world, and is extensive, lofty, measureless, peaceable without malice.

Eighty-four Thousand Cities and Others

263. Ānanda, King Mahā Sudassana had eighty-four thousand cities, chief of which was the royal capital Kusāvati; eighty-four thousand palaces chief of which was the Dhamma palace; eighty-four thousand pinnacled chambers, chief of which was the pinnacled chamber called Mahaviyuha; eighty-four thou-

sand couches made of gold, silver, ivory and sandalwood pith, spread with long-fleeced rugs, white wollen coverlets, rugs with floral designs, and excellent rugs made of Kadali deer hide, with (red) canopies above them and red cushions at both ends (of the couches).

(He had) eighty-four thousand elephants with trappings of gold, gilded flags and coverings of gold netting, chief of which was the elephant-king, Upōsatha.

(He had) eighty-four thousand horses with trappings of gold, gilded flags and coverings of gold netting, chief of which was the charger-king Valahaka.

(He had) eighty-four thousand carriages with draperies of lion skin, draperies of tiger skin, draperies of leopard skin, draperies of pale woollen cloths (lit, light-red or light-orange blankets), trappings of gold, gilded flags and coverings of gold netting, chief of which was Vijayanta carriage.

(He had) eighty-four thousand gems, chief of which was the Veluriya Gem Treasure.

(He had) eighty-four thousand queens, chief of whom was Queen Subhadda.

(He had) eighty-four thousand rich men, chief of whom was the Rich Man Treasure.

(He had) eighty-four thousand vassal kings (or attending nobles), chief of whom was the Eldest Son Treasure.

(He had) eighty-four thousand milk cows giving large yields of milk flowing into golden milk-pails.

(He had) eighty-four thousand crores¹ of garments (made) of fine (Greek) linen, fine cotton, fine silk, and fine woollen material.

Ānanda, King Mahā Sudassana was served, in the mornings and in the evenings, with meals prepared in eighty-four thousand cooking pots.

264. At that time, Ānanda, the eighty-four thousand elephants came, in the mornings and in the evenings, to attend to King Mahā Sudassana. Then, Ānanda, King Mahā Subassana had this thought:

‘These eighty-four thousand elephants come in attendance (on me) in the mornings and in the evenings. It would

be well if the elephants were to come in attendance (only) after every hundred years, in batches of forty-two thousand at a single time.”

Then Ānanda, King Mahā Suddassana said to the Eldest Son Treasure: “O Eldest Son Treasure, these eighty-four thousand elephants come in attendance (on me) in the mornings and in the evenings. As that is so, let them, O good Eldest Son Treasure, come in attendance (only) after every hundred years, in batches of forty-two thousand at a single time.”

Ānanda, the Eldest Son Treasure assented, saying: “Very well, O King,” to King Mahā Sudassana. Then, Ānanda, from that time onwards, only after a hundred years had passed, batches of forty-two thousand elephants at a single time came in attendance on the king.

Queen Subhadda's Approach for Audience

265. Then, Ānanda, when many years, many hundreds of years, many thousands of years had passed, this thought occurred to Queen Subhadda; ‘It has been a long time since I have seen King Mahā Sudassana. It would be good if I should now go and see King Mahā Sudassana. ‘Then Queen Subhadda said to the women of the palace: “Come, wash your heads and don yellow garments. It has been a long time since we have seen King Mahā Sudassana. We shall go and see him (now).”

Ānanda, the women of the palace replying, ‘Very well, our lady,’ in assent, washed their heads, dressed themselves in yellow clothes and approached Queen Subhadda.

Then, Ānanda, Queen Subhadda said to the Eldest Son Treasure: “O Eldest Son Treasure, prepare the army of four components (i.e., the army with four kinds of troops). It has been a long time since we have seen King Mahā Sudassana. We shall go and see him (now).” Ānanda, the Eldest Son Treasure said in assent to Queen Subhadda, ‘Very well, O Queen,’ and, setting the army of four components in array, informed the Queen thus: ‘O Queen, the army of four components is ready. (now you know the time). (i.e. you may go when you wish).

Then, Ānanda, Queen Subhadda, together with the women of the palace and the army of four components, went to the

Dhamma palace. Arriving there, she went up into the Dhamma palace and went on to the Mahaviyuha pinnacled chamber, and there stood holding onto the doorframe of the Mahaviyuha pinnacled chamber.

Then, Ānanda, King Maha Sudassana, hearing the noise, and thinking ‘What noise is that, like the noise of multitude of people?’ went out of the Mahaviyuha pinnacled chamber and saw Queen Subhadda standing, holding onto the doorframe. And when he saw her he said to Queen Subhadda, “Stop there, Queen, do not enter.”

Then, Ānanda, King Mahā Sudassana said to an attendant (lit., a man): “Come, you man there, take out the golden couch from the Mahaviyuha pinnacled chamber and place it in the grove of all-golden palm trees.” Ānanda, that attendant said in assent to King Mahā Sudassana, “Very well, O King.” And carrying out the golden couch from the Mahaviyuha pinnacled chamber, placed it in the grove of all-golden palms.

Then, Ānanda, King Mahā Sudassana lay down on his right side nobly (like a lion), placing one foot on and a little beyond the other, with mindfulness and comprehension.

266. Then, Ānanda, Queen Subhadda thought: ‘The faculties (indriya) of King Mahā Sudassana are extremely clear. The appearance of the skin is very pure and radiant. Let not King Mahā Sudassana die.’ And she addressed King Mahā Sudassana thus: “O King, yours are these eighty-four thousand cities, chief of which is the capital city Kusāvati. O King, take delight in (lit., have desire for) these cities! Have consideration for life!

“O King, yours are these eighty-four thousand palaces, chief of which is the Dhamma palace. O King, take delight in these! Have consideration for life!

“O King, yours are these eighty-four thousand pinnacled chambers, chief of which is the Mahaviyuha pinnacled chamber. O King take delight in these! Have consideration for life!

“O King, yours are these eighty-four thousand couches, made of gold, silver, ivory and sandalwood pith, spread with long-fleeced rugs, white woollen coverlets, rugs with floral-designs, and excellent rugs made of Kadali deer hide, with (red) canopies above them and red cushions at both ends (of

the couches). O King, take delight in these! Have consideration for life!

“O King, yours are these eighty-four thousand elephants with trappings of gold, gilded flags, and coverings of gold netting, chief of which is the elephant-king, Uposatha. O King, take delight in these! Have consideration for life!

“O King, yours are these eighty-four thousand horses, with trappings of gold, gilded flags, and coverings of gold netting, chief of which is charger-king Valāhaka. O King, take delight in these! Have consideration for life!

“O King, yours are these eighty-four thousand carriages with draperies of lion skin, draperies of tiger skin, draperies of leopard skin, draperies of pale woollen cloth, trappings of gold, gilded flags, and coverings of gold netting, chief of which is the Vejayanta carriage. O King, take delight in these! Have consideration for life!

“O King, yours are these eighty-four thousand gems, chief of which is the Veluriya Gem Treasure. O King, take delight in these! Have consideration for life!

“O King, yours are these eighty-four thousand queens, chief of whom is the Queen Treasure. O King, take delight in them! Have consideration for life!

“O King, yours are these eighty-four thousand rich men, chief of whom is the Rich Man Treasure. O King, take delight in them! Have consideration for life!

“O King, yours are these eighty-four thousand vassal kings, chief of whom is the Eldest Son Treasure. O King, take delight in them! Have consideration for life!

“O King, yours are these eighty-four thousand milch cows giving large yields of milk flowing into golden milk-pails. O King, take delight in these! Have consideration for life!

“O King, yours are these eighty-four thousand crores of garments (made) of fine (Greek) linen, fine cotton, fine delicate silk and fine woollen material. O King, take delight in these! Have consideration for life!

“O King, yours are these meals, served in the mornings and evenings, and prepared in eighty-four thousand cooking

pots. O King, take delight in these! Have consideration for life!”

267.Ānanda, on this being said (by the Queen), King Mahā Sudassana said to Queen Subhadda:

“O Queen, you have for long spoken to me (lit., addressed me) in desirable, delightful, pleasing and charming words; and yet, in this last period of time, why do you speak to me in undesirable, unloveable-undelightful, unpleasing and unlovely words?”

“Then, O King, how shall I speak to you?”

“O Queen, (you should) speak to me thus: O King, there must inevitably be separation (while living), severance (through death) and sundering (through being in different existences) from all that are dear and beloved. O King, do not pass away with longing for (anything). Death with longing is suffering (dukkha); death with longing is blameworthy.

‘O King, yours are these eighty-four thousand cities, chief of which is the capital city Kusavati. O King, abandon any delight in these! Do not have any consideration for life!

‘O King, yours are these eighty-four thousand palaces, chief of which is the Dhamma palace. O King, abandon any delight in these! Do not have any consideration for life!

‘O King, yours are these eighty-four thousand pinnacled chambers, chief of which is the Mahāvīyuha pinnacled chamber. O King, abandon any delight in these! Do not have any consideration for life!

‘O King, yours are these eighty-four thousand couches, made of gold, silver, ivory and sandalwood pith, spread with long-fleeced rugs, white woollen coverlets, rugs with floral designs and excellent rugs made of Kadali deer hide, with (red) canopies above them and red cushions at both ends (of the couches). O King, abandon any delight in these! Do not have any consideration for life!

‘O King, yours are these eighty-four thousand elephants with trappings of gold, gilded flags, and coverings of gold netting, chief of which is the elephant-king, Uposatha. O King, abandon any delight in these! Do not have any consideration

for life!

‘O King, yours are these eighty-four thousand horses with trappings of gold, gilded flags, and coverings of gold netting, chief of which is the charger-king, Valāhaka. O King, abandon any delight in these! Do not have any consideration for life!

‘O King, yours are these eighty-four thousand carriages with draperies of lion skin, draperies of tiger skin, draperies of leopard skin, draperies of pale woollen cloth, trappings of gold, gilded flags, and covering of gold netting, chief of which is the Vejayantā carriage. O King, abandon any delight in these! Do not have any consideration for life!

‘O King, yours are these eighty-four thousand gems, chief of which is the Veḷuriya Gem Treasure. O King, abandon any delight in these! Do not have any consideration for life!

‘O King, yours are these eighty-four thousand queens, chief of whom is Queen Subhaddā. O King, abandon any delight in them! Do not have any consideration for life!

‘O King yours are these eighty-four thousand rich men, chief of whom is the Rich Man Treasure. O King, abandon any delight in them! Do not have any consideration for life!

‘O King, yours are these eighty-four thousand vassal kings, chief of whom is the Eldest Son Treasure. O King, abandon any delight in them! Do not have any consideration for life!

‘O King, yours are these eighty-four thousand milch cows giving large yields of milk flowing into golden milk-pails. O King, abandon any delight in these! Do not have any consideration for life!

‘O King, yours are these eighty-four thousand crores of garments of fine (Greek) linen, fine cotton, fine silk and fine woollen material. O King, abandon any delight in these! Do not have any consideration for life!

‘O King, yours are these meals served in the mornings and in the evenings, and prepared in eighty-four thousand cooking pots. O King, abandon any delight in these! Do not have any consideration for life!’ (Thus you should have said to me.)

268. Ānanda, on this being said, Queen Subhaddā wept, with tears falling. Then, Ānanda, Queen Subhadda wiped away her tears and said thus to King Mahā Sudassana:

‘O King, there must inevitably be separation (while living), severance (through death) and sundering (through being in different existences) from all that are dear and beloved. O King, do not pass away with longing for (anything). Death with longing is suffering (dukkha); death with longing is blameworthy.

‘O King, yours are these eighty-four thousand cities, chief of which is the capital city Kusāvati. O King, abandon any delight in these! Do not have any consideration for life!

‘O King, yours are these eighty-four thousand palaces, chief of which is the Dhamma palace. O King, abandon any delight in these! Do not have any consideration for life!

‘O King, yours are these eighty-four thousand pinnacled chambers, chief of which is the Mahāvīyūha pinnacled chamber. O King, abandon any delight in these! Do not have any consideration for life!

‘O King, yours are these eighty-four thousand couches, made of gold, silver, ivory and sandalwood pith, spread with long-fleeced rugs, white woollen rugs, white woollen coverlets, rugs with floral designs, and excellent rugs made of Kadali deer hide, with (red) canopies above them, and red cushions at both ends (of the couches). O King, abandon any delight in these! Do not have any consideration for life!

‘O King, yours are these eighty-four thousand elephants with trappings of gold, gilded flags, and coverings of golden netting, chief of which is the elephant-king Uposatha. O King, abandon any delight in these! Do not have any consideration for life!

‘O King, yours are these eighty-four thousand horses with trappings of gold, gilded flags, and coverings of gold netting, chief of which is the charger-king Valāhaka. O King, abandon any delight in these! Do not have any consideration for life!

‘O King, yours are these eighty-four thousand carriages with draperies of lion skin, draperies of tiger skin, draperies of leopard skin, draperies of pale woollen cloth, trappings of gold, gilded flags, and coverings of gold netting, chief of which is the Vejayanta carriage. O King, abandon any delight in these! Do not have any consideration for life!

‘O King, yours are these eighty-four thousand gems, chief of which is the Veḷuriya Gem Treasure. O King, abandon any delight in these! Do not have any consideration for life!

‘O King, yours are these eighty-four thousand queens, chief of whom is the Queen Treasure. O King, abandon any delight in them! Do not have any consideration for life!

‘O King, yours are these eighty-four thousand rich men, chief of whom is the Rich Man Treasure. O King, abandon delight in them! Do not have any consideration for life!

‘O King, yours are these eighty-four thousand vassal kings, chief of whom is the Eldest Son Treasure. O King, abandon delight in them! Do not have any consideration for life!

‘O King, yours are these eighty-four thousand milch cows giving large yields of milk flowing into golden milk-pails. O King, abandon any delight in these! Do not have any consideration for life!

‘O King, yours are these eighty-four thousand crores of garments of fine (Greek) linen, fine cotton, fine silk and fine woollen material. O king, abandon any delight in these! Do not have any consideration for life.

‘O King, yours are these meals served in the mornings and in the evenings, and prepared in eighty-four thousand cooking pots. O King, abandon any delight in these! Do not have any consideration for life!

Rebirth in the Realm of the Brahmās

269. Ānanda, soon after that King Mahā Sudassana passed away. Ānanda, the illness of King Mahā Sudassana ending in death was (as light) as the fatigue of a rich man or a rich man's son after eating a delicious meal (lit., delightful meal). Ānanda, when King Mahā Sudassana died, he was reborn in the good destination of the Brahmā realm.

Ānanda, for an entire eighty-four thousand years King Mahā Sudassana enjoyed himself playing children's games. For eighty-four thousand years he ruled as a viceroy. For eighty-four thousand years he lived, as a lay man, the Life of Purity (brahmacariya) at the Dhamma palace. And having cultivated the four sublimes states of mind (brahmavihāra) he was reborn

in the Brahmā realm after death and dissolution of the body.

270. Ānanda, it is possible that you may think: 'Was someone else King Mahā Sudassana of that time?'

But, Ānanda, you should not view the matter thus: I myself was King Mahā Sudassana of that time.

Mine were those eighty-four thousand cities, chief of which was the capital city Kusāvati.

Mine were those eighty-four thousand palaces, chief of which was the Dhamma palace.

Mine were those eighty-four thousand pinnacled chambers, chief of which was the Mahāvīyuha pinnacled chamber.

Mine were those eighty-four thousand couches, made of gold, silver, ivory and sandalwood pith, spread with long-fleeced rugs, white rugs, woollen coverlets with floral designs, and excellent rugs made of Kadali deer hide, with (red) canopies above them, and red cushions at both ends (of the couches).

Mine were those eighty-four thousand elephants with trappings of gold, gilded flags, and coverings of gold netting, chief of which was the elephant-king Uposatha.

Mine were those eighty-four thousand horses with trappings of gold, gilded flags, and coverings of gold netting, chief of which was the charger-king Valāhaka.

Mine were those eighty-four thousand carriages with draperies of lion skin, draperies of tiger skin, draperies of leopard skin, draperies of pale woollen clothes, trappings of gold, gilded flags, and coverings of gold netting, chief of which was the Vejayantā carriage.

Mine were those eighty-four thousand gems, chief of which was the Veḷuriya Gem Treasure.

Mine were those eighty-four thousand queens, chief of whom was Queen Subhaddā.

Mine were those eighty-four thousand rich men, chief of whom was the Rich Man Treasure.

Mine were those eighty-four thousand vassal kings, chief of whom was the Eldest Son Treasure.

Mine were those eighty-four thousand milk cows giving large yields of milk flowing into golden milk-pails.

Mine were those eighty-four thousand crores of gar-

ments of fine (Greek) linen, fine cotton, fine silk woollen material.

Mine were those meals served in the mornings and in the evenings and prepared in eighty-four thousand cooking pots.

271. Ānanda, of those eighty-four thousand cities, there was only one in which at that time I dwelt, namely, the capital city Kusāvati.

Ānanda, of those eighty-four thousand palaces, there was only one in which at that time I dwelt, namely, the Dhamma palace.

Ānanda, of those eighty-four thousand pinnacled chambers, there was only one which at that time I occupied, namely, the Mahāviyūha pinnacled chamber.

Ānanda, of those eighty-four thousand couches, there was only one which at that time I used, namely, either a golden couch, or a silver couch, or an ivory couch, or a sandalwood pith couch.

Ānanda, of those eighty-four thousand elephants, there was only one which at that time I rode (lit., mounted) namely, the elephant-king Uposatha.

Ānanda, of those eighty-four thousand horses, there was only one which at that time I rode (lit., mounted) namely the charger-king Valāhaka.

Ānanda, of those eighty-four thousand carriages, there was only one in which at that time I rode (lit., mounted) namely, the Vejayantā carriage.

Ānanda, of those eighty-four thousand queens, there was only one who at that time ministered to me, (a lady) either from the ruling class (khattiya) or from the merchant class (vessa).

Ānanda, of those eighty-four thousand crores of garments, there was only one set of garments which at that time I put on, either of fine (Greek) linen, or of fine cotton, or of fine silk, or of fine woollen material.

Ānanda, of the meals (i.e., food) prepared in those eighty-four thousand cooking pots, I ate at that time at most a moderate amount of rice, as much as is prepared in only one pot with a similarly moderate amount of curry.

272. Behold, Ānanda, all those conditioned things (saṅkhārā) are past, vanished, changed. Ānanda, conditioned things are even thus impermanent. Ānanda, conditioned things are even thus transcient. Ānanda, conditioned things are even thus unreliable. Ānanda, it is indeed very proper and fitting to be wearied of all conditioned things; very proper and fitting to be detached from all conditioned things; very proper and fitting to be emancipated from all conditioned things.

Ānanda, I recall having cast off the body, in this place (Kusināra) six times. In all those six times, it was as a Universal Monarch, Righteous Ruler, ruling by the principles of righteousness, Ruler over the four quarters of the world (lit., the four island-continents bounded by four oceans), conqueror of all enemies, whose realms were established in security, ruler over land, who was anointed on the crown of the head and who was endowed with the seven treasures (that I lived and died). This is the seventh casting off of the body.¹

Ānanda, I do not see any place where the Tathāgata's body is to be cast off for the eighth time², neither in the realms of the devas, Māra, Brahmās nor in the human world of samaṇas, brahmaṇas, kings and people.

Thus spoke the Bhagavā. After having said this, the Sugata, the Teacher, further uttered this verse:

All conditioned things (saṅkhārā) are indeed impermanent, arising and decay being inherent in them. Having come into existence, they cease. Their (ultimate) cessation (i.e., in the realisation of Nibbāna) is blissful peace.

End of the Mahā Sudassana Sutta,

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1. the seventh casting off: Here the Buddha is referring to his imminent parinibbāna at Kusināra, formerly the site of Kusāvati, the capital city of King Mahā Sudassana.
 2. I do not see: eighth time: because there will be no more rebirth after the Buddha's parinnabāna.

The Long Discourses of the Buddha

Dīgha Nikāya (Division Two)

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**Namo Tassa Bhagavato Arahato
Sammāsambuddhassa**

**Homage to The Blessed One, The Arahāt,
The Fully-Enlightened Buddha.**

V. JANAVASABHA SUTTA (Discourse on Janavasabha)

(1) Answering the Questions of Nātika Villagers, etc.

273. Thus have I heard:

At one time the Bhagavā was sojourning at the brick monastery in Nātika village. At that time the Baghavā explained about the rebirths (states of existence) of those followers (of the Doctrine) (Paricāraka), who had died and passed away in the surrounding villages, in (the countries of) Kāsi, Kosala, Vijji, Malla, Cetiya, Vamsa, Kuru, Pañcāla, Majjha, Surasēna. The Baghavā said; “That person has been reborn in such and such a state of existence; that person has been reborn in such and such a state of existence.”

More than fifty followers (of the Doctrine) from Nātika Village who have died and passed away, after the complete destruction of the five fetters¹ which lead to (rebirth in) the lower (sensuous) realms have arisen spontaneously² (in the Brāhma realm) and will realise Parinibbana in that very realm, being Anāgāmīs (Never Returners) with no possibility of returning from that realm (to existence in any form or any other realm).

“Over ninety followers (of the Doctrine) from Nātika village who have died and passed away, after the complete destruction of the three (lower) fetters, and the attenuation of attachment (rāga), hatred (dosa) and bewilderment (moha) are Sakadāgamīs, (Once-Returners), who will make an end of dukkha, (the misery of the round of existences) after returning to this realm of human beings only once.

“Over five hundred followers (of the Doctrine) from Nātika village who have died and passed away, after the complete destruction of the three (lower) fetters, are Sotāpannas, Stream-

1. Fetters: for this and following terms, see footnotes to Para 157, Mahāparinibana Sutta.

2. spontaneously: opāpātika, arisen or reborn without from a womb, without parents, appearing suddenly in complete, nature form.

Enterers, who are safe from falling into realms of misery and suffering, assured (of ultimately reaching the end of dukkha) and destined for attaining the three higher levels of Insight, (Magga).”

274. Then the followers (of the Doctrine) from Nātika village heard thus: “It is said that the Bhagavā explained (in answer to certain questions) about the rebirths (states of existence) of those followers (of the Doctrine) (Paricāraka) who had died (Kālankata) and passed away (ubbhatitā) in the surrounding villages in (the countries of) Kāsi, Kosala, Vijji, Malla, Cetiya, Vamsa, Kuru, Pañcāla, Majjha and Surasena. (The Bhagavā said:) “That person has been reborn in such and such a state of existence, that person has been reborn in such and such a state of existence.”

More than fifty followers (of the Doctrine) from Nātika village who have died and passed away, after the complete destruction of the five fetters which lead to (rebirth in) the lower (sensuous) realms have arisen spontaneously (in the Brahma realm) and will realize Parinibbāna in that very realm, being Anāgāmis (Never-Returners) with no possibility of returning from that realm (to existence in any form or any other realm).

“Over ninety followers (of the Doctrine) from Nātika village who have died and passed away, after the complete destruction of the three (lower) fetters, and the attenuation of attachment (rāga) hatred (dosa) and bewilderment (mōha), are Sakadāgāmis (Once-Returners) who will make an end of dukkha, (the misery of the round of existences) after returning to this realm of human beings only once.

Over five hundred followers (of the Doctrine) from Nātika village who have died and passed away, after the complete destruction of the three (lower) fetters, are Sotāpannas, Stream-Enterers, who are safe from falling into realms of misery and suffering, assured of (a good destination) and of attaining the three higher levels of Insight (Magga).

Hearing the Bhagavā's way of answering the question the followers (of the Doctrine) from Nātika were very pleased, greatly delighted, and filled with joy and satisfaction.

275. Then, the Venerable Ānanda heard (thus): “It is said

that the Bhagavā explained (in answer to certain questions) about the rebirths (states of existence) of those followers of the Doctrine (Paricāraka), who had died and passed away in the surrounding villages in (the countries of) Kāsi, Kosala, Vajjī, Malla, Cetiya, Vamsa, Kuru, Pañcāla, Majjha and Surasena. (The Bhagavā said) “That person has been reborn in such and such a state existence, that person has been reborn in such and such a state of existence.

More than fifty followers of Nātika village who have died and passed away, after the complete destruction of the five fetters which lead to (rebirth in) the lower (sensuous) realms have arisen spontaneously (in the Brāhma realm) and will realize Parinibbāna in that very realm, being Anāgāmīs (Never-Returners) with no possibility of returning from that realm (to existence in any form or any other realm).

Over ninety followers (of the Doctrine) from Nātika village who have died and passed away, after the complete destruction of the three (lower) fetters, and the attenuation of attachment (rāga), ill will (dōsa) and bewilderment (mōha), are Sakadāgāmīs, Once-Returners who will make an end of dukkha, (the misery of the round of existences) after returning to this realm of human beings only once.

Over five hundred followers (of the Doctrine) from Nātika village who have died and passed away, after the complete destruction of the three (lower) fetters, are Sotāpannas, Stream-Enterers, who are safe from falling into realms of misery and suffering, assured of (a good destination) and of attaining the three higher levels of Insight (Magga)”.

Hearing the Bhagavā's way of answering the question, the followers (of the Doctrine) from Nātika were very pleased, greatly delighted, and filled with joy and satisfaction at the Bhagavā's way of answering the question.”

The Venerable Ānanda's Indirect (hinting) Speech

276. Then the Venerable Ānanda thought thus:

“But there have been those followers (of the Doctrine) of Magadha who have died and passed away and many of whom

were of long standing (as adherents of the Doctrine). It might be thought that there were entirely no Anga and Magadha adherents (of the Doctrine) amongst those in the Anga country and the Magadha country who have died and passed away. In fact, they (the adherents) had great reverence for the Buddha, great reverence for the Dhamma and great reverence for the Saṃgha, and they practised fully the moral conduct (Sīla). (But) the Exalted One has not (yet) explained about (the next existence) of these adherents who have died and passed away. It would be good if there were an explanation about them also. Many people (hearing it), would have feelings of reverence, and from that, would pass on to the happy realms.

Then, too there was Seniya Bimbisāra, King of Magadha, Righteous Ruler who ruled by the principles of righteousness, and who worked for the benefit of brāhmins and householders, of townsmen and country-folk. Besides, people keep praising and honouring him, (saying): “That Righteous king, Ruler with righteousness is dead, having made us obtain well-being; we are thus able to live in ease and comfort in the kingdom of that Righteous king, Ruler with righteousness. “He too had great reverence for the Buddha, great reverence for the Dhamma, and great reverence for the Saṃghā, and practised fully the moral conduct. Besides, people say this: “Seniya Bimbisāra, King of Magadha, died praising and honouring the Exalted One up to the time of his death.” The Exalted One has not (yet) explained about (the next existence) of that king who has died and passed away. It would be good if there were an explanation about him also. Many people, hearing it, would have feelings of reverence, and from that, would pass on to the happy realms.

“Moreover, the Exalted One attained Enlightenment in Magadha (country). Why should not the Exalted One explain about the (place of) rebirths of the adherents from that very Magadha who have died and passed away. If the Exalted One does not explain about the (place of) rebirths of the adherents from Magadha, who have died and passed away, then those adherents from Magadha will become down-hearted and distressed. And since the adherents from Magadha would become down-hearted and distressed, why should not be Bhagavā give the explanation?”

277. The Venerable Ānanda, having pondered, alone and in seclusion, over this matter concerning the adherents of Magadha, rose from his seat (at the end of night) towards dawn, and went to the Bhagavā. On getting to the Bhagavā, he paid homage to the Bhagavā and sat in a suitable place. The Venerable Ānanda, after seating himself in a suitable place, addressed the Bhagavā thus:

“Venerable Sir, I have heard this: It is said that the Bhagavā explained about the (place of) rebirths (states of existence) of those followers (of the Doctrine) who had died and passed away in the surrounding villages in (the countries of) Kāsi, Kosala, Vajji, Malla, Cetiya, Vamsa, Kuru, Pañcāla, Majjha and Surasēna. (The Bhagavā said:) “That person has been reborn in such and such a state of existence, that person has been reborn in such and such a state of existence.

More than fifty followers (of the Doctrine) from Nātika village who have died and passed away, after the complete destruction of the five fetters which lead to (rebirth in) the lower (sensuous) realms have arisen spontaneously (in the Brāhma realm) and will realize Parinibbāna in that very realm, being Anāgāmīs (Never-Returners) with no possibility of returning from that realm (to existence in any form or any other realm).

Over ninety followers (of the Doctrine) from Nātika village who have died and passed away, after the complete destruction of the three (lower) fetters, and the attenuation of attachment (rāga), ill will (dōsa) and bewilderment (mōha) are Sakadāgāmīs, Once-Returners, who will make an end of dukkha, (the misery of the round of existence) after returning to this realm of human beings only once.

Over five hundred followers (of the Doctrine) from Nātika village who have died and passed away, after the complete destruction of the three (lower) fetters, are Sotāpannas, Stream-Enterers, who are safe from falling into realms of misery and suffering, assured of (a good destination) and of attaining the three higher levels of Insight (Magga).

Hearing the Bhagavā's way of answering the question the followers (of the Doctrine) from Nātika were very pleased,

greatly delighted, and filled with joy and satisfaction.

“But, Venerable Sir, there have been those followers (of the Doctrine) of Magadha who have died and passed away and many of whom were of long standing (as adherents of the Doctrine). It might be thought that there were entirely no Anga and Magadha adherents who have died and passed away. In fact, Venerable Sir, they had great reverence for the Buddha, great reverence for the Dhamma (the Doctrine) and great reverence for the Saṃgha, and they practised fully the moral conduct (sīla) (But) the Exalted One has not (yet) explained about (the next existence) of these adherents who have died and passed away in death. It would be good if there were an explanation about them also. Many people (hearing it), would have feelings of reverence, and from that, would pass on to the happy realms.

Then, too there was Seniya Bimbisāra, King of Magadha, Righteous Ruler who ruled by the principles of righteousness, and who worked for the benefit of brāhmins and householders, of townsmen and country-folk. Besides, people keep praising and honouring him, (saying): “That Righteous king, Ruler with righteousness is dead, having made us obtain well-being; we are thus able to live in ease and comfort in the kingdom of that Righteous king, Ruler with righteousness”. He too had great reverence for the Buddha, great reverence for the Dhamma, and great reverence for the Saṃgha, and practised fully the moral conduct. Besides, people say this: “Seniya Bimbisāra, King of Magadha, died praising and honouring the Exalted One up to the time of his death.” The Exalted One has not (yet) explained about (the next existence) of that king who has died and passed away. It would be good if there were an explanation about him also. Many people, hearing it, would have feelings of reverence, and from that, would pass on to the happy realms.

If the Exalted One does not explain about the (place of) rebirths of the adherents from Magadha, who have died and passed away, then those adherents from Magadha will become down-hearted and distressed. And since the adherents from Magadha would become down-hearted and distressed, why should not the Bhagavā give the explanation?”

And having made this indirect (hinting) speech to the

Bhagavā (lit, in the presence of the Bhagavā) concerning the adherents of Magadha, the Venerable Ānanda rose from his seat, and paying homage to the Bhagavā, left respectfully (by keeping his right side to the Bhagavā).

278. Then, the Bhagavā, not long after the Venerable Ānanda had left, made ready (by re-arranging his robes) in the morning, and taking almsbowl and (upper) robe, entered Nātika (village) for alms-food. Having made his alms-round in Nātika, and having returned from the alms-gathering after his meal, he entered the brick monastery after washing his feet and sat down on the seat prepared for him, making as his object the understanding of, fixing his mind on, and concentrating all his thoughts on, the matter concerning the Magadha adherents, (saying to himself) “I will find out their destination, their state after death, where these good people have passed on and what their condition of rebirth is.” And the Bhagavā saw the Magadha adherents, where these good people had passed on and what their state after death (in their next rebirth) was. Then in the evening time the Bhagavā rose from his solitary retirement, came out of the brick monastery, and sat down on the prepared seat in the shade of the monastery.

279. Then the Venerable Ānanda approached the Bhagavā, and paying homage to the Bhagavā, seated himself at a suitable place and said thus to the Bhagavā:

Venerable Sir, the Bhagavā appears very calm and composed. Because of the clear faculties, the features (lit, the colours of the face) of the Bhagavā are radiant and pure. Venerable Sir, (I think) today the Bhagavā has been abiding in the tranquil state (of absorption in the Arahatta Phala).”

Ānanda, after making in my presence an indirect (hinting) speech concerning the adherents (to the Doctrine) of Magadha, you arose from your seat and left. (Soon after that) I made my alms-round in Nātika (village), and returned from the alms-gathering after my meal, and entering the brick monastery after washing my feet I sat down on the seat prepared for me, making as my object the understanding of, fixing my mind on, and concentrating all my thoughts on the matter concerning the Magadha adherents, (saying to myself) “I will find out their

destination, their state after death, where those good people have passed on and what their condition of rebirth is. And Ānanda, I saw the Magadha adherents, where these good people have passed on and what their state after death (in their next rebirth) is.

(3) Discourse on The Deva Janavasabha

280. Then, Ānanda, a (certain) deva (yakkhadeva) without making his appearance, made his voice heard, (crying out), “I am Janavasabha, O Bhagavā; I am Janavasabha, O Sugata!” Ānanda do you remember having heard formerly such name as Janavasabha?

“Venerable Sir, I do not remember having heard formerly such a name as Janavasabha. But, Venerable Sir, hearing the name “Janavasabha” makes my body-hairs stand on end. Venerable Sir, this thought occurs to me that someone bearing such a grand (lit, well designated) name as Janavasabha must be a high ranking (lit, cannot be an inferior) deva, yakkhadeva.”

Ānanda, immediatedly after the voice was heard, the yakkha appeared before me with a splendid semblance. For a second time he made his voice heard (crying out). “I am Bimbisāra, O Bhagavā; I am Bimbisāra, O Sugata!

Venerable Sir, this is the seventh time I have become (lit, been reborn as) a companion of the great deva-king, Vessavana¹. I who passed away from there, as King Bimbisāra became a human king (manussarāja)

“(Verse) From here seven, and altogether up to fourteen rebirths in the round of existences, I remember² the places (of existence) I have lived in formerly.”

281. Venerable Sir, for long there has been for me no (likelihood of) falling into (apāya), the realms of misery. I am

1. Vessavana: One of the four great kings ruling over the lowest deva realm.
2. I remember: Footnote in the Burmese Version: The commentary says that due to this remembering and to over-attachment to these places (of existence), King Bimbisāra became only the companion to that Deva-king, Vesavaṇa, although he would have otherwise reached the upper deva realms.

aware that (having become a Sotāpanna) there is for me no (likelihood of) falling into (apāya), the realms of ruin and misery. But my longing to become a Sakadāgamī remains strong.” (Thus said the Janavasabha deva)

(The Bhagavā said): wonderful are these words (of yours), O Venerable Janavasabha yakkha! Marvellous are these words (of yours), O Venerable Janavasabha yakkha! You said “For long there has been no likelihood of falling into the realms of misery; I am aware that being a Sotāpanna, there is for me no likelihood of falling into the realms of ruin and misery. But, “My longing to become a Sakadāgamī remains strong.”

From where (lit from what cause or condition) did the Venerable Janavasabha yakkha become aware of such a lofty specific attainment? (thus said the Bhagavā)

“None other than from your Teaching, O Bhagavā, none other than from your Teaching. O Sugata! From the time I came to believe absolutely and truly in the Bhagavā, on first seeing the Bhagavā, for long there has been for me no likelihood of falling into the realms of ruin and misery: I am aware that having become a Sotāpanna there is for me no likelihood of falling into the realms of ruin and misery; but my longing to become a Sakadagāmī remains strong.

“Venerable Sir, I was sent by the great Deva-king Vessavana to the great Deva-king Viruḥhaka on some business, and on the way I saw the Bhagavā enter the brick monastery and sit down, making as his object the understanding of, fixing his mind on, and concentrating all his thoughts on the matter concerning the Magadha adherents, (saying to himself) ‘I will find out their course, their state after death, where those good people have passed on and what their condition of rebirth is. And what is wonderful, Venerable Sir, is that I had heard and noted that great Deva king himself (lit in his very presence from his very mouth), had listened to that great deva-king himself say to that (deva) assembly “Those good people have gone to such a destination, have been reborn in such a state (of existence). Then I thought (to myself): ‘I shall see the Bhagavā and shall inform him of this matter’. Venerable Sir, for these two reasons, I have come to see the Bhagavā.

(4) Assembly of Devas

282. In times past, Venerable Sir, in times long past on the full-moon night¹ of the fifteenth day, at the end of the hot season, being an Uposatha Precept-Observance Day, of the month marking the commencement of the Retreat or Residence Period of the rainy season, all Tāvatisā devas were assembled together in the Sudhamma Hall. A multitude of devas were also seated all around.

The four great Deva-kings were also seated at four cardinal points. The Dhataratṭha Deva-king from the east sat facing west, looking at the devas. The Virūhaka Deva-king from the south sat facing north, looking at the devas. The Virūpakkha Deva-king from the west sat facing east, looking at the Devas and Vessavaṇa Deva-king from the north sat facing south, looking at the devas.

“Venerable Sir, thus when all the Tāvatisā devas had assembled together in harmony in the Sudhamma assembly Hall, when a multitude of devas were also seated all round, and when the four Great Deva-kings had taken their seats at the four cardinal points, we took our seats behind them.

“Venerable Sir, those devas who arose (i.e. became devas) in the Tāvatisā deva realm only recently after leading the life of purity (brahmacariya) according to the Teaching of the Bhagavā were more splendid than the other devas in appearance (lit. colour) and in (the size of their) retinue. Because of that Venerable Sir, the Tāvatisā devas were pleased, delighted and filled with joy and satisfaction, (saying) “Indeed, Sirs, the body (i.e. host of devas) has become more full and teeming (whilst)

1. **The Full moon night:** the Pali text has puṇṇāya (full) puṇṇamāya (full moon) rattiyā (night). The word puṇṇāyana (full) is rendered in the Burmese Version by an expression meaning “at the full or completion time of a season.” By this is meant the end of the previous season that is the end of the hot season. The beginning of the Retreat marks the beginning of the intensive rains and the end of the dry, hot season, the commencement of the Residence Period of the rainy season usually occurs in June. Puṇṇāya has not been translated here.

the body of the Asurās¹ has been diminished.”

“Then, Venerable Sir, Sakka, king of the devas, knowing the satisfaction of Tāvatisā devas, expressed his joyful appreciation in these verses:

Indeed, Sirs, on seeing the new devas who have reached this (Tāvatisā realm) after leading the life of purity in accordance with the Teaching of the Sugata (i.e the Buddha), and who are possessed of splendid appearances and large retinues, the Tāvatisā devas together with Sakka bow down in homage to the Tathāgata and to the Dhamma as excellent Doctrine, and rejoice. (First two verses combined above)

The disciples of the Bhagavā(lit. of Him Massively wise), who have reached here (i.e, this deva realm) with extraordinary destination exceed other devas in (splendour of) appearance, (largeness of) retinue, and length of life. On seeing this, the Tāvatisā devas with Sakka bow down in homage to the Tathāgata and the Dhamma as excellent Doctrine, and are pleased.

“Venerable Sir, because of that (expression of joyful appreciation of Sakka) the Tāvatisā devas were beyond measure pleased, delighted and filled with joy and satisfaction, (saying) ‘Indeed, Sirs, the body (i.e.the host, the mass) of devas has become more full and teeming, (whilst) the body of the Asurās has been diminished.’

“Venerable Sir, after the matter for which the Tāvatisā devas had assembled in the Sudhamma Assembly Hall had been considered and discussed, and (although) the four Great Deva-kings had received instructions and further directives on that matter, they did not leave, but remained in their respective places.

1.Asurā: the word Asurā has many different definitions. There are four categories of Asurās. But here is meant the original inhabitants of the Tāvatisā devas. They are called Asurās because they are not as affluent as other devas.

(Verse) Those four Great Deva-kings, having received instructions and further directives, were filled with extraordinary happiness and remained tranquil in their own places.

283. “Venerable Sir, then at that time a great effulgence of light, a radiance exceeding (in brightness) the celestial light due to the power of the devas, appeared from the north. Then, Venerable Sir, Sakka, king of the devas, said to the Tāvatisā devas, ‘Sir, signs are to be seen; there is a great effulgence of light; a radiance has appeared; (therefore) a Brahmā will certainly appear; this occurrence of light, this appearance of radiance is a portent of the appearance of Brahmā.

(Verse) When these portents are seen, a Brahmā will appear; this great, extensive light is a sign of (the appearance of) a Brahmā.

(5) The Sanaṅkumāra Brahmā

284. Then, Venerable Sir, the Tāvatisā devas remained in their own seats, (thinking) “We will (wait to) ascertain the cause of this great light. Only after we have seen with our own eyes the effect (of this great light), we will go. The four great Deva-kings also remained in their own seats (thinking) “We will (wait to) ascertain (the cause of) this great light. Only after we have seen with our own eyes the effect (of this great light), we will go.

When they heard this (announcement of a Brahmā's appearance by Sakka), the Tāvatisā devas became calm and absorbed in the thought “We will (wait to) ascertain (the cause of) this great light. Only after we have seen with our own eyes the effect (of this great light), we will go.

“Venerable Sir, when the Sanaṅkumāra Brahmā appeared before the Tāvatisā devas, he had to appear after creating a grosser (lit; gross, coarse) form (or appearance) of himself. Venerable Sir, (the reason is that) a Brahmā's natural (or original) appearance cannot be seen with the eyes of the Tāvatisā devas.

Venerable Sir, when the Sanaṅkumāra Brahmā appeared before the Tāvatisā devas, he surpassed the (other) devas in

splendour of appearance and (largeness of) retinue. Just as, Venerable Sir, a golden figure outshines a human form, even so when the Sanañkumāra Brahmā appeared before the Tāvatisā devas, he outshone the (other) devas in splendour of appearance and (largeness of) retinue.

“Venerable Sir, when the Sanañkumāra Brahmā appeared before the Tāvatisā devas, none of the devas in that assembly paid homage to him, nor rose from his seat (in welcome), nor invited him to take (his) seat. All (the devas) sat cross-legged, with the palms (of the hands) touching together and held up to the head (as a token of respect), silently, (thinking) ‘Now, if the Sanañkumāra Brahmā desires the couch of any deva, he will seat himself on the couch of that deva.’

Venerable Sir, if the Sanañkumāra Brahmā should seat himself on the couch of a certain deva, that deva would get the greatest joyful feeling, would get the greatest happiness. Just as, Venerable Sir, an anointed king, ruler over earthy domains, who has been just anointed as king on the crown of the head, feels the greatest joy, the greatest happiness, even so, Venerable Sir, the deva, on whose couch the Sanañkumārā Brahmā seated himself, would feel (lit get) the greatest joy, the greatest happiness.

“Then, Venerable Sir, the Sanañkumāra Brahmā, creating a gross form of himself, appeared before the Tāvatisā devas as a youth with five knots of hair. On rising up into the sky, he sat cross-legged in aerial space. Just as, Venerable Sir, a strong man might sit cross-legged on a well-spread couch or on level ground, even so, Venerable Sir, the Sanañkumāra Brahmā, rising up into the sky sat cross-legged in aerial space, and knowing the pleasure of the devas, expressed his joyful appreciation in these verses:

Indeed Sirs, on seeing the new devas who have reached this (Tāvatisā realm) after leading the life of purity in accordance with the Teaching of the Sugata (i.e. the Buddha), and who are possessed of splendid appearances and large retinues, the Tāvatisā devas together with Sakka bow down in homage to the Tathāgata and to the Dhamma as excellent

Doctrine, and rejoice. The disciples of him who is of massive wisdom (i.e. the Buddha) who have reached here (i.e. this deva realm) with extraordinary distinction, exceed other devas in (splendour of) appearance, (largeness of) retinue, and longevity. On seeing this, the Tāvatisā devas together with Sakka bow down in homage to the Tāthagata and to the Dhamma as excellent Doctrine and are pleased.

285. “Venerable Sir, the Sanaṅkumāra Brahmā spoke (thus) on this matter with a voice of eightfold characteristics, clear, intelligible, melodious, pleasant to hear, fully rounded, uncracked, deep and resonant. Venerable Sir, the Sanaṅkumāra Brahmā's voice could reach the entire audience. And the sound of his voice did not go beyond the assembly. Venerable Sir, one who has a voice with these eightfold characteristics is said to be Brahmā-voiced, (i.e. a person with a voice like the voice of a Brahmā.)

“Venerable Sir, then the Sanaṅkumārā Brahmā created thirty-three forms of himself, each sitting cross-legged on each of the couches of the (thirty-three) Tāvatisā devas, and addressed the Tāvatisā devas (thus): Sir! Tāvatisā Devas! What do you think of that (which I shall say to you)? The Bhagavā has strenuously practised for the benefit of a great many people, for the well-being of a great many people, for safeguarding the world, for the advantage, benefit, and wellbeing of devas and men. Sir, amongst those who have taken refuge in the Buddha, taken refuge in the Dhamma, taken refuge in the Saṅgha and have fully, observed moral conduct, on their death and dissolution of the body, some were reborn as companions of the Paranimitta-vasavatti devas, some as companions of the Nimmanarati devas; some as companions of the Tusitādevas, some as companions of the Yāma devas, some as companions of the Tāvatisā devas, some as companions of the Cātumahārajika devas, and even those who become the lowest kind of devas are reborn in the community of Gandhabbas.

286. “Venerable Sir, the Sanaṅkumāra Brahmā spoke (thus) on this matter. Venerable Sir, when the Sanaṅkumāra Brahmā spoke on this matter, the devas thought (in regard to his voices).

He (i.e the Brahmā) who is on my couch, he alone is speaking”.

(Verse) “When one (Brahmā) was speaking, all the created forms (of the Brahmā) spoke; when one was silent, all were silent. Then the Tāvatisā devas together with Sakka thought, ‘He who is on my couch, he alone is speaking.’”

Then Venerable Sir, the Sanaṅkumāra Brahmā returned to his single form and, having thus returned, he sat cross-legged on the couch of Sakka, king of the devas, and thus addressed the Tāvatisā devas.

(6) Cultivating of the Bases of Psychic Power

287. “Sirs, what do you, the Tāvatisā devas, think of that (which I shall say to you)? That Bhagavā (who is) All-knowing, All-seeing, the Homage-worthy, the Perfectly Self-Enlightened, has already pointed out (or declared) these four Bases (or ways or constituents) of Psychic Power (iddhipāda) so as to enable psychic powers to be exercised, so as to be well-versed in psychic powers, and so as to be able to perform miracles (such as miraculous transformation, assuming different forms) by psychic powers.

“What are these four? Sirs, in this Teaching, the bhikkhu cultivates that Base of Psychic Power (iddhi) which is endowed with determined exertion and concentration where desire is predominant; (the bhikkhu) cultivates that base of psychic power which is endowed with determined exertion and concentration where mind (citta) is predominant; (the bhikkhu) cultivates that base of psychic power which is endowed with determined exertion and concentration where investigative knowledge is predominant.

Sir, these are the four Bases of psychic power declared by that Bhagavā (who) is All-knowing, All-seeing, the Homage-Worthy, the Perfectly Self-Enlightened, so as to enable psychic powers to be exercised, so as to be well-versed in psychic powers, and so as to be able to perform miracles (such as miraculous transformations, assuming different forms) by psychic powers.

Sir, all those samaṇas and brāhmaṇas who, in past times, had wielded many different kinds of psychic powers, had done

so by cultivating and repeatedly practising just these four Bases of Psychic Powers. And, Sirs, all those samaṇas and brāhmaṇas also who, in future times, will wield many different kinds of psychic powers, will do so by cultivating and repeatedly practising just these four Bases of Psychic Powers. And, Sirs, all those samaṇas also who, in present times, attain many different kinds of psychic powers, do so by cultivating and repeatedly practising just these four Bases of Psychic Powers.

“Sirs, you Tāvatisā devas! you do see such psychic powers are also possessed by me, do you not?”

“We do, great Brahmā”

“Sirs, in my case also, I have attained these great psychic powers by cultivating and repeatedly practising just these four Bases of Psychic Power.”

“Venerable Sir, the Sanaṅkumāra Brahmā spoke (thus) on this matter. Having spoken (thus) on this matter, he addressed the Tāvatisādevas”.

(7) Attainment of Three Opportunities

288. “Sirs, what do you, the Tāvatisā devas, think of that (which I shall say)? The Bhagavā, the All-knowing, All-seeing, the Homage-worthy, the Perfectly Self-Enlightened, has fully recognised the three opportunities (okāsādigama) for the attainment of bliss (of jhāna, magga and phala). What are the three (opportunities)?

“Sirs, in this world (let us say) a certain person is associated with sensual pleasures and sensual enjoyments, and is associated with demeritorious conditions (akusala dhammā) (let us say) he at one time or other hears the noble Doctrine, properly fixes his attention on it, and acts in conformity with Righteousness and Truth. As a result of hearing the noble Doctrine, paying proper attention to it, and acting in conformity with Righteousness and Truth, he is no longer associated with sensual desires and enjoyment, or with demeritorious conditions. Not being associated with sensual pleasure and with demeritorious conditions there arises in him the bliss (of the first jhāna) and from this bliss he feels great joy. Sirs, just as satisfaction gives rise to delight so to the person who is not associated with

sensual pleasure, sensual enjoyments with demeritorious conditions, there arises the bliss (of the first Jhāna) and from this bliss he feels great joy. Sirs, the Bhagavā, the All-knowing, the All-seeing, the Homage-Worthy, the Perfectly Self-Enlightened, has fully recognized this first opportunity for the attainment of bliss (of the first jhāna, magga, and phala).

“And, again, Sirs, in addition, in this world the gross (manifestations of) inhalations and exhalation (kāyasaṅkhāra) of a certain person, are not allayed, the gross thoughts and ideas (vacīsaṅkhāra) are not allayed and the gross manifestations of sensations and perception (cittasaṅkhāra) are not allayed: (let us say) he at sometime or other hears the noble Doctrine, properly fixes his attention on it, and acts in conformity with the Righteousness and Truth. As a result of hearing the noble Doctrine, paying proper attention to it, and acting in conformity with Righteousness and Truth, the gross (manifestations) of inhalations and exhalations, are allayed, the gross thoughts and ideas are allayed, and the gross manifestations of sensation and perception are allayed. And because of the allaying, manifestations of inhalations and exhalations, of the gross (manifestations) of thoughts and ideas and of the gross (manifestations) of sensation and perception, there arises in him the bliss (of the fourth jhāna), and from this bliss, he feels great joy. Sirs, Just as satisfaction gives rise to delight so, to the person in whom the gross (manifestations) of inhalation and exhalations, of thought ideas, and of sensation and perception are allayed, there arises the bliss (of the four Jhāna), and from this bliss, he feels great joy. Sirs, the Bhagavā, the All-knowing, the All-seeing, the Homage-Worthy, the Perfectly Self-Enlightened has fully recognized this second opportunity for the attainment of bliss (of jhāna, magga, phala).

And again, Sirs, in addition, (let us say) in this world a certain person does not know, as it really is, that this is meritoriousness. He does not know, as it really is, that ‘This is demeritoriousness. He does not know, as it really is, “This is faulty, This is not faulty; “This should be associated with “This should not be associated with, This is inferior”, “This is superior; “This is black, this is its counterpart, white; “This is white, this is its counterpart, black”; (let us say) he at sometime or other

hears the noble Doctrine, properly fixes his attention on it, and acts in conformity with Righteousness and Truth, he knows what is meritoriousness, what is demeritoriousness, as it really is; he knows, as it really is, what is faulty, what is not faulty, what should be associated with, what should not be associated with, what is inferior, what is superior, and what is black; what is its counterpart, white; what is white, what is its counterpart, black. In a person who thus knows and sees, ignorance disappears, and knowledge arises. Because of the destruction of ignorance and the arising of knowledge, there arises in him the bliss (of magga, and phala), and from this bliss he feels great joy. Sirs, the Bhagavā the All-knowing, the All-seeing, the Homage-Worthy, the Perfectly Self-Enlightened has fully recognized this third opportunity for the attainment of bliss (of jhāna, magga and phala).

“Sirs, these are the three opportunities for the attainment of bliss (of jhāna, magga and phala) which have been fully recognized by the Bhagavā, the All-knowing, the All-seeing, the Homage-Worthy, the Perfectly Self-Enlightened”.

“Venerable Sir, the Sanañkumāra Brahmā spoke (thus) on this matter. Having spoken (thus) on this matter, he addressed the Tāvatisā devas.

(8) The Four Methods of Steadfast Mindfulness

289. “Sirs, what do you, the Tāvatisā devas, think of that (which I shall say)? That Bhagavā, the All-knowing, the All-seeing, the Homage-worthy, the Perfectly Self-Enlightened, has clearly pointed out these four Methods of Steadfast Mindfulness for the attainment of meritoriousness (Magga and Phala).

“What are these four? In this Teaching, Sirs, the bhikkhu remains in steadfast contemplation of his own body, with diligence, comprehension, mindfulness, thus keeping away covetousness and distress. The bhikkhu who abides in the contemplation of his own body, establishes through concentration (of mind) on his own body, and his mind becomes thoroughly clear. After establishing through concentration on his own body and his mind becoming thoroughly clear, insight into forms of others external to himself is produced.

“The bhikkhu remains steadfast in contemplation of his own sensation (vedanā) ...p... insight into the sensation of others external to himself is produced.

“The bhikkhu remains in steadfast contemplation of his consciousness,...p... insight into the consciousness of others external to himself is produced.

“The bhikkhu remains in steadfast contemplation of his own dhamma (mental and physical phenomena), with diligence, comprehension and mindfulness, thus keeping away covetousness and distress. The bhikkhu who abides in the contemplation of dhamma, establishes through concentration (of mind) and (his mind) becomes clear. After establishing through concentration (of mind) and becoming thoroughly clear, insight into the dhamma of others external to himself is produced.

“Sirs, these are the four methods of Steadfast Mindfulness clearly pointed out by the Bhagavā, the All-knowing, the All-seeing, the Homage-Worthy, the Perfectly Self-Enlightened, for the attainment of meritoriousness (i.e, Magga and Phala).

“Venerable Sir, the Sanaṅkumāra Brahmā spoke thus on this matter. Having spoken (thus) on this matter, he addressed the Tāvatisā devas:

(9) The Seven Associates of Concentration

290.“Sirs, what do you, Tāvatisā devas, think of that (which I shall say)? That Bhagavā, the All-knowing, the All-seeing, the Homage-Worthy, the Perfectly Self-Enlightened, has clearly pointed out these seven associates of Concentration for the full development of Right Concentration, for the perfect accomplishment of Right Concentration.

“What are the seven? They are Sammāditthi, Right View; Sammāsaṅkappa, Right Thinking; Sammāvācā, Right Speech; Sammākamanta, Right Action; Sammā Ajiva, Right livelihood, Sammāvāyama, Right Effort; Sammāsati, Right Mindfulness.

“Sirs, the concentration of the mind (samādhi) (lit, one pointendness of the mind) accompanied by these seven factors is called the Ariya Right Concentration, together with its causes and is associates.

“Sir, in one who has Right view, Right Thinking arises. In one who has Right Thinking, Right Speech arises. In one who has Right Speech, Right Action arises. In one who has Right Action, Right Livelihood arises. In one who has Right Livelihood, Right Effort arises. In one who has Right Effort, Right Mindfulness arises. In one who has Right Mindfulness, Right Concentration arises. In one who has Right Concentration, Right Knowledge arises. In one who has Right Knowledge, Right Emancipation (from the kilesa, defilements) arises.

“Sirs, one who wishes to speak well of the Dhamma should say: The Bhagavā's Teaching, the Dhamma, is well-expounded, (because it is the exposition of the Four Ariya Truths leading to the realization of Nibbāna); its truths are personally aperceivable, (because it can actually be experienced and comprehended by any one through adequate practice of Insight development); it is not delayed in its results, (because it immediately yields the benefit of realization of Nibbāna to anyone who adequately practises Insight development); it can stand investigation (lit; to come and see) (because it can be tested by anyone). It is worthy of being perpetually borne in mind; its truth can be realized and experienced by the Ariyas individually, by their own effort and practice, and it is the open door to Nibbāna.

One who wishes to speak well of the Dhamma should only say thus: Indeed, Sirs, the Bhagavā's Teaching, the Dhamma it is the open door to Nibbāna.

“Sirs, those who completely have unshakable conviction in the Buddha, completely have unshakable conviction in the Dhamma, who completely have inshakable conviction in the Saṃgha, and who completely have that moral conduct cherished by the Ariya Persons (ariyas, those who have realized at least one Magga Insight), and the more than twenty-four hundred thousand adherents (to Doctrine) of Magadha who had been trained by the Dhamma, and who had passed away and arisen in the deva realms,...all these after the complete destruction of the three (lower) Fetters, have become Sotāpannas, who are safe from falling into realms of misery and suffering, assured (of ultimately reaching the end of dukkha) and destined for (attain-

ing the three higher levels of Insight) culminating in Enlightenment. Among these there were also sakadāgāmīs.

(Verse) I know that besides these there are those who became Anāgāmī due to (their share of) meritorious actions, But I cannot mention their exact number, lest I should be guilty of falsehood.”

291. “Venerable Sirs, the Sanañkumāra Brahmā had spoken (thus) on this matter. Venerable Sir, when Sanañkumāra had spoken (thus) on this matter¹, this thought arose in the mind of the Great Deva-king, Vessavana: “Wonderful it is, Sirs, marvelous it is, Sirs, that such an eminent Teacher should have appeared, that such superb preaching of the Dhamma should have taken place, that such excellent specific attainments (by many) should have been evident.

“Venerable Sir, then the Sanañkumāra Brahmā, knowing in his mind the thought of the Great Deva-king, Vessavaṇa, said thus to him:

“What do you think, Lord Vessavaṇa, great Deva-king, of that (which I shall say)? In times past too, such an eminent Teacher had appeared, such superb preaching of the Dhamma had taken place and such excellent specific attainments (by many) had become evident. In future times also, such an eminent Teacher will appear, such superb preaching will take place, and such excellent specific attainments (by many) will become evident.”

292. The Sanañkumāra Brahmā spoke (thus) on this matter¹ to the Tāvatisā devas. Having heard personally, received personally, the words spoken on this matter by the Sanañkumāra Brahmā the Great Deva-king Vessavaṇa: repeated this matter to his own assembly (his companions). Having heard personally, having received personally, the words spoken on his matter by the Great Deva-king Vessavaṇa to his own assembly, the yakkhadeva Janavasabha reported this matter to the Bhagavā. Having heard personally, having received personally, the words spoken

1. this matter; does not refer to the immediately preceding speech of the Brahma, but to the entire subject matter of Janavasabha recounting.

on this matter by the yakkha-deva Janavasabha, and also himself knowing this matter through his psychic powers, the Bhagavā recounted this matter to the Venerable Ānanda. And the Venerable Ānanda, having personally heard, having personally received from the Bhagavā on this matter, informed the bhikkhus, the bhikkhunīs, the male lay disciples, the female lay disciples.

Thus, this matter having been successively passed on, this Noble Practice has become complete in effectiveness, prosperous, renowned, prevalent among people, and wide-spread, to the extent it can be thoroughly manifested or made known by (wise) devas and men.

**End of the Janavasabha Sutta,
the Fifth Sutta, in this Vagga.**

The Long Discourses of the Buddha

Dīgha Nikāya (Division Two)

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**Namo Tassa Bhagavato Arahato
Sammāsambuddhassa**

**Homage to The Blessed One, The Arahāt,
The Fully-Enlightened Buddha.**

VI. MAHĀ GOVINDA SUTTA

(Discourse on Mahā Govinda)

293. Thus have I heard: At one time the Bhagavā was staying at the Gijjhakuta Hill in Rajagaha. Then soon after the middle watch, Pañcasikha of Gandhaba devas, of extremely attractive appearance, approached where the Bhagavā was, illuminating the entire Gijjhakūta Hill. Having approached the Bhagavā, and having paid homage to the Bhagavā, he stood at a suitable place. Then he addressed the Bhagavā thus:

“Venerable Sir, I shall inform the Bhagavā of that which I have personally heard, personally received, from the Tāvatisā devas.” The Bhagavā said, “Tell me (then), Pañcasikha.”

(1) Assembly of Devas

294. In times past, Venerable Sir, in times long past, on a full moon night of the fifteenth day, being the uposatha precept observance day, the Pavāranā ceremony was held, and all the Tāvatisā devas were assembled together in harmony, in the Sudhammā Assembly Hall. A multitude of devas were also seated all around. The four Great Deva Kings were also seated at the four cardinal points. The Dhatarattha Deva King sat in the east facing west, looking at the devas. The Virūhaka Deva King sat in the south, facing north, looking at the devas. The Virupakka Deva King sat in the west, facing east, looking at the devas. The Vessavaṇa Deva King sat in the north, facing south, looking at the devas.

Venerable Sir, thus when all the Tāvatisā devas had assembled together in harmony in the Sudhamma Assembly Hall, when a multitude of devas were also seated all around, and when the four great deva kings had taken their seats at the four cardinal points, we took our seats behind them.

Venerable Sir, those devas who arose (i.e. became devas) in the Tāvatisā deva realm only recently after leading the life of purity (brahmacariya) according to the Teaching of the Bhagavā were more splendored than the other devas in appearance (lit. colour) and in (the size of their) retinue. Because of that Venerable Sir, the Tāvatisā devas were very pleased, delighted

and filled with joy and satisfaction, (saying): “Indeed, Sirs, the host of devas has become more full and teeming, (whilst) the host of Asurās has been diminished.”

295. Then, Venerable Sir, Sakka, King of the devas, knowing the happiness of the Tāvatisā devas, expressed joyful appreciation in these verses:

“Indeed Sir, on seeing the new devas who have reached this (Tāvatisā realm) after leading the life of purity in accordance with the Teaching of Sugata (i.e. the Buddha), and who are possessed of splendid appearances and large retinues, the Tāvatisā devas together with Sakka, King of the devas bowed down in homage to the Tāthagata and to the Dhamma as an excellent doctrine and rejoiced.

The disciples of the Buddha who have reached here (i.e. this deva realm) with extraordinary distinction, exceeds other devas in (splendour of) appearance (largeness of) retinue, and length of life.

On seeing this, the Tāvatisā devas together with Sakka, King of the devas, bowed down in homage to the Tathāgata and to the Dhamma, an excellent Doctrine, and rejoiced”.

Venerable Sir, because of that (joyful appreciation of Sakka) the Tāvatisā devas were pleased, delighted, and filled with joy and satisfied beyond measure (saying): “Indeed Sirs, the host of devas have become full and teeming, whilst the host of asurās have diminished.”

(2) Eight Immutable True Qualities

296. Then, Venerable Sir, Sakka, King of the devas, knowing the happiness of the Tāvatisā devas, said to the Tāvatisā devas, “Do you wish friends, to hear the eight immutable true qualities of that Bhagavā?”

“Sirs we wish to hear the eight immutable true qualities of the Bhagavā.”

Venerable Sir, then Sakka, King of the devas, proclaimed to the Tāvatisā devas the eight immutable true qualities of the Bhagavā.

What do you think, Sirs, of that (which I shall say)? The Bhagavā has strenuously practised for the benefit and for the well-being of a great many people, out of compassion for the world, for the advantage, benefit and well-being of devas and men.

We have never seen in the past, nor do we see in the present, a teacher other than that Bhagavā, who is completely endowed with this characteristic of strenuously working for the benefit and well-being of a great many people, for safeguarding the world, out of compassion for the world, for the advantage, benefit and well-being of devas and men.(1)

That Bhagavā's Teaching, the Dhamma, is well-expounded; its truths are personally apperceivable; it is not delayed in its results; it can stand investigation; it is worthy of being perpetually borne in mind; its truth can be realized and experienced by the wise. We have never seen in the past, nor do we see in the present, a teacher other than that Bhagavā, who is completely endowed with this characteristic of setting forth a Doctrine, which is thus thoroughly worthy of being prepetually borne in mind.(2)

That Bhagavā has clearly pointed out that "This is meritorious", has clearly pointed out that "This is demeritorious", has clearly pointed out that "That is faulty", "This is not faulty", "This should be associated with, resorted to," "This should not be associated with," "This is inferior" "This is superior", "This is black or white or this is its counterpart". We have never seen in the past, nor do we see in the present a teacher other than that Bhagavā, who is completely endowed with this characteristic of making known, what is meritorious, what is demeritorious, what is faulty, what is not faulty, what should be associated with, what should not be associated with, what is inferior, what is superior, what is black or white, or what is its counterpart.(3)

The Bhagavā has clearly pointed out to his disciples the practice leading to Nibbāna. Nibbāna and practice go together. Just as, for instance, the waters of Gangā and the waters of the Yamunā rivers come together and are united, even so, that Bhagavā has clearly pointed out to his disciples the practice leading to Nibbāna, Nibbāna and practice go together. We have

never seen in the past, nor do we see in the present a teacher other than that Bhagavā, who is completely endowed with the characteristic of making known thus the practice leading to Nibbāna. (4)

Abundant are the gifts that accrue to that Bhagavā, great is the fame and following that accrues to him, so that it might be assumed that even kings and princes will feel joyful, with high regard for him. But that Bhagavā takes his food (lit, sustenance) without arrogance or conceit. We have never seen in the past, nor do we see in the present a teacher other than that Bhagavā, who is completely endowed with this characteristic of taking (his) food without vanity. (5)

Though that Bhagavā has got companions (namely) those who are still being trained in the practice (of the doctrine) as well as those who are Arahats having come to perfection in the Practice, leaves them and finds pleasure in solitude. We have never seen in the past, nor do we see in the present a teacher other than that Bhagavā, who is completely endowed with this characteristic of thus finding pleasure in solitude.(6)

That Bhagavā practices (lit, acts), in keeping with what he says, and says in keeping with what he practises. We have never seen in the past, nor do we see in the present a teacher other than that Bhagavā, who is completely endowed with this characteristics of thus acting absolutely in conformity with righteousness and truth, practising just as he says and saying just as he practises. (7)

That Bhagavā by the practice of the ancient life of purity (ādibrahmacariya), the noble support has overcome doubt, has rid himself of uncertainty and has fulfilled what his mind has never been bent on. We have never seen in the past, nor do we see in the present, a teacher other than that Bhagavā, who is completely endowed with this characteristic of thus having been overcome doubt, having got rid of uncertainty, and having fulfilled what his mind was bent on, by the practice of ancient life of purity, the noble support.(8)

297.Venerable Sir, Sakka, King of the devas (thus) proclaimed to the Tāvatisā devas these eight immutable true qualities of the Bhagavā. Venerable Sir, on hearing these eight

immutable true qualities of the Bhagavā, the Tāvatisā devas were pleased, delighted and filled with joy and satisfied beyond measure.

Then, Venerable Sir, some of the devas (at that assembly) said thus “O Sirs, indeed it would be very good if four Perfectly Self Enlightened Ones like the (present) Bhagavā were to arise in the world and expound the Dhamma! That would be for the benefit and well-being of a great many people, for safeguarding the world out of compassion for the world and for the advantage, benefit and well-being of devas and men.”

Some of the devas said thus: “O Sirs, leave alone four Buddhas, it would be very good if (even) three Perfectly Self Enlightened Ones, like the present Bhagavā were to arise in the world and expound the Dhamma! That would be for the benefit, and well-being of a great many people, for safeguarding the world, out of compassion for the world and for the advantage, benefit and well-being of devas and men.

Some of the devas said thus; “O Sirs, leave alone three Buddhas, it would be very good if (even) two Perfectly Self Enlightened Ones like the present Bhagavā were to arise in the world and expound the Dhamma! That would be for the benefit and well-being of a great many people, for safeguarding the world out of compassion for the world, and for the advantage, benefit and well-being of devas and men”.

298. Venerable Sir, when this was said (by the devas), Sakka, King of devas, said thus to the Tāvatisā devas “Friends, this is impractical and impossible; that two Homage Worthy, Perfectly Self Enlightened Ones should arise at the same time in a single world system, is not a possible thing. Friends, indeed it would be a very good thing if that Bhagavā were to remain (alive) for a very long time, without illness and without suffering from disease. That would be for the benefit, and well-being of a great many people, for safeguarding the world out of compassion for the world, and for the advantage, benefit and well-being of devas and men.”

Venerable Sir, after the matter for which the Tāvatisā devas had assembled in the Sudhammā Assembly Hall, had been

considered and discussed, and (although) the four deva kings had received instructions and directives on this matter, they did not leave, but remained in their respective places.

Those four great deva kings, having received instructions and further directives, were filled with extraordinary happiness and remained tranquil in their own places.

299. Venerable Sir, then at that time, a great illuminating light, with radiance exceeding the celestial light of the devas, appeared from the north. Then, Venerable Sir, Sakka, King of the devas said to the Tāvatisā devas, “Sirs, signs are seen; there is a great illuminating light, a radiance has appeared; (therefore) a Brahmā will certainly appear; this occurrence of light, this appearance of radiance, is a portent of the appearance of a Brahmā”.

When these portents are seen, a Brahmā will appear; this great, illuminating light is indeed a sign of the appearance of a Brahmā.

(3) The Sanaṅkumara Brahmā

300. Then, Venerable Sir, the Tāvatisā devas remained in their own seats (thinking): “We will (wait to) ascertain (the cause of) this great light. Only after we have seen with our own eyes the effect (of this great light), we will go”. The four great deva kings also remained in their own seats, (thinking): “We will (wait to) ascertain (the cause of) this great light. Only after we have seen with our eyes the effect (of the great light) we will go”.

When they heard this (announcement of a Brahmā's appearance by Sakka), the Tāvatisā devas became calm and absorbed (in the thought): “We will (wait to) ascertain (the cause of) this great light. Only after we have seen with our own eyes the effect (of this great light) we will go”.

Venerable Sir, the Sanaṅkumāra Brahmā appeared before the Tāvatisā devas, only after creating a grosser (lit., gross, coarse) form (or appearance) of himself. Venerable Sir, (the reason is that) a Brahmā's natural (or original) appearance cannot be seen by the eyes (lit, cannot reach the sight) of the Tāvatisā devas. Venerable Sir, when the Sanaṅkumāra Brahmā ap-

peared before the Tāvatisā devas he surpassed the (other) devas in splendour of appearance and (number) of retinue. Just as, Venerable Sir, a golden figure outshines a human form, even so when the Sanaṅkumāra Brahmā appeared before the Tāvatisā devas, he surpassed the (other) devas in splendour of appearance and number of retinue.

Venerable Sir, when the Sanaṅkumāra Brahmā appeared before the Tāvatisā devas, none of the devas in that assembly paid homage to him, nor rose from his seat (in welcome) nor invited him to take his seat. All (the devas) sat cross-legged, with the palms (of the hands) touching together, and held up to the forehead (as a taken of respect), silently, (thinking): “Now, if the Sanaṅkumāra Brahmā desires the couch of any deva, he will seat himself on the couch of that deva.”

Venerable Sir, if the Sanaṅkumāra Brahmā appeared before the Tāvatisā devas he surpassed the (other) devas in splendour of appearance and (number) of retinue. Just as, Venerable Sir, a golden figure outshines a human form, even so when the Sanaṅkumāra Brahmā appeared before the Tāvatisā devas, he surpassed the (other) devas in splendour of appearance and number of retinue. When the Sanaṅkumāra Brahmā appeared before the Tāvatisā devas he surpassed the (other) devas in splendour of appearance and (number) of retinue. Just as, Venerable Sir, a golden figure outshines a human form, even so when the Sanaṅkumāra Brahmā appeared before the Tāvatisā devas, he surpassed the (other) devas in splendour of appearance and number of retinue. Brahma should seat himself on the couch of a certain deva, that deva would get the greatest joyful feeling, would get the greatest happiness. Just as, Venerable Sir, an anointed king, rules over earthy domains, who has been just anointed as king on the crown of the head, feels the greatest joy, the highest happiness, even so, Venerable Sir, the deva, on whose couch the Sanaṅkumāra Brahmā seated himself would feel (lit., get) the greatest joy, the greatest happiness.

Then, Venerable Sir, the Sanaṅkumāra Brāhmā, knowing the happiness of the devas. (without making himself visible) expressed his joyful appreciation in these verses:

Indeed Sirs, on seeing the new devas who have

reached this (Tāvatisā realm) after leading the life of purity in accordance with the Teaching of the Sugata (i.e. the Buddha) and who are possessed of splendid appearances and large retinues, the Tāvatisā devas together with Sakka, King of the devas, bowed down in homage to the Tathāgata, and to the Dhamma as an excellent Doctrine and rejoiced.

The disciple of him, who is of massive wisdom (i.e. the Buddha), who has reached here (i.e. this deva realm) with extraordinary distinction surpassed other devas in splendour of appearance, number of retinue, and longevity.

On seeing this, the Tāvatisā devas together with Sakka, King of the devas, bowed down in homage to the Tathāgata and to the Dhamma as an excellent Doctrine and rejoiced.

301. Venerable Sir, Sanaṅkumāra Brahmā spoke (thus) on this matter. Venerable Sir, Sanaṅkumāra Brahmā spoke on this matter with a voice of eightfold characteristics, clear, clearly intelligible, melodious, pleasant to hear, fully rounded, uncracked, deep and resonant. Venerable Sir, the Sanaṅkumāra Brahmā's voice could reach the entire audience. The sound of his voice does not go beyond the assembly. Venerable Sir, one who has a voice with these eightfold characteristics is said to be Brahmā voiced (i.e. a person with a voice like the voice of a Brahmā).

Then, Venerable Sir, the Tāvatisā devas said thus to the Sanaṅkumāra Brahmā: “Good Great Brahmā! We rejoice at knowledge of this matter. Sakka, King of the devas, has spoken on the eight immutable qualities of that Bhagavā. We rejoice at coming to know these (qualities)”.

(4) The Eight Immutable True Qualities

302. Venerable Sir, then the Sanaṅkumāra Brahmā said thus to Sakka, King of the devas: “Good, King of the devas! Kindly let me also hear the eight immutable true qualities of that Bhagavā”. Venerable Sir, Sakka, King of the devas said, “Very well, Brahmā”, and proclaimed the eight immutable true qualities of that Bhagavā, to Sanaṅkumāra Brahmā (thus):

What do you Sir, Great Brahmā, think of this (which I shall say)? That Bhagavā has strenuously practised for the benefit and for the well-being of a great many people, out of compassion for the world, for the advantage, benefit and well-being of devas and men. We have never seen in the past, nor do we see in the present, a teacher other than the Bhagavā, who is completely endowed with this characteristic of strenuously working for the benefit and well-being of a great many people, for safeguarding the world out of compassion for the world, for the advantage, benefit and well-being of devas and men.(1).

That Bhagava's teaching, the Dhamma, is well-expounded; its truths are personally appreciable; it is not delayed in its results; it can stand investigation; it is worthy of being perpetually borne in mind; its truth can be realized and experience by the wise. We have never seen in the past, nor do we see in the present, a teacher other than that Bhagavā who is completely endowed with this characteristic of setting forth a Doctrine, which is thus thoroughly worthy of being perpetually borne in mind.(2).

That Bhagavā has clearly pointed out that “This is meritorious”, has clearly pointed out that “This is demeritorious”, has clearly pointed out that “This is faulty”, “This is not faulty”, “This should be associated with”, “This should not be associated with”, “This is inferior” “This is superior”, “This is black or white”, We have never seen in the past, nor do we see in the present a teacher other than that Bhagavā, who is completely endowed with this characteristic of making known that what is meritorious, what is demeritorious, what is faulty, what is not faulty, what should be associated with, what should not be associated with, what is inferior, what is superior, what is black or white. (3)

The Bhagavā has clearly pointed out to his disciples the practice leading to Nibbāna. Nibbāna and practice go together. Just as for instance, the waters of Gaṅgā and the waters of Yamunā rivers come together and are united, the Bhagavā has clearly pointed out to his disciples, the practice leading to Nibbāna, and that Nibbāna and practice go together. We have never seen in the past, nor do we see in the present, a teacher

other than the Bhagavā, who is completely endowed with this characteristic of making known the practice leading to Nibbāna.(4)

Abundant are the gifts that accrue to that Bhagavā, great is the fame and following that accrues to him, so that it might be assumed that even kings and princes will feel joyful, with high regard for him. That Bhagavā takes his food (lit., sustenance) without arrogance or conceit. We have never seen in the past, nor do we see in the present, a teacher other than that Bhagavā, who is completely endowed with this characteristic of taking (his) food without vanity.(5)

Though that Bhagavā has got companions (namely) those who are still being trained in the Practice (of the Doctrine), as well as those who are Arahats having come to perfection in the Practice, he leaves them and finds pleasure in solitude. We have never seen in the past, nor do we see in the present a teacher other than that Bhagavā, who is completely endowed with this characteristic of finding pleasure in solitude. (6)

That Bhagavā practises (lit., acts) in keeping with what he says, and says in keeping with what he practises. We have never seen in the past, nor do we see in the present a teacher other than that Bhagavā, who is completely endowed with this characteristic of acting absolutely in conformity with righteousness and truth, practising just as he says and saying just as he practises. (7)

That Bhagavā by the practice of the ancient life of purity (ādibrahmacariya) and noble support, has overcome doubts, has rid himself of uncertainty and has fulfilled what his mind has been on. We have never seen in the past, nor do we see in the present a teacher other than that Bhagavā, who is completely endowed with this characteristic of having overcome doubt, having got rid of uncertainty and having fulfilled what his mind was bent on, by the practice of ancient life of purity and noble support.(8)

303. Venerable Sir, Sakka, King of devas proclaimed these eight immutable, true qualities of the Bhagavā to Sanaṅkumāra Brahmā. Venerable Sir, on hearing these immutable, true qualities of the Bhagavā, Sanaṅkumāra Brahmā was pleased, delighted and filled with joy and satisfaction, beyond measure.

Then, Venerable Sir, Sanañkumāra Brahmā, creating a gross form of himself, appeared before the Tāvatisā devas as a youth with five knots of hair on the crown of his head. Rising up into the sky, sat cross-legged in space. Just as, Venerable Sir, a strong man might sit cross-legged on a well spread couch or on level ground, similarly, Venerable Sir, Sanañkumāra Brahmā, rising up into the sky, sat cross-legged in space and said to the Tāvatisā devas:

(5) An Account of the Brahmin Govinda

304. “Sirs, what do you (Tāvatisā devas) think of that (which I shall say)? That Bhagavā has indeed been a person of great wisdom since a very, very long time ago.

Friends, it happened in the past that there was a king called Disampati. King Disampati's head priest was a brāhmin named Govinda. King Disampati had a son named Renu. The brāhmin Govinda had a son, a young brāhmin, named Jotipāla. The Prince Renu, the young brāhmin Jotipāla and six other princes were friends and companions.

Then friends, after a considerable time had passed, the brāhmin Govinda died. When the brāhmin Govinda died, King Disampati lamented, (saying), “Sirs at a time when we had entirely handed over all affairs (of state) to the brāhmin Govinda and we were fully and thoroughly being endowed with the five kinds of sensual pleasures, at that very time the brāhmin Govinda has died”. Friends, on this being said, Prince Renu said to King Disampati “Do not, O King grieve strongly over the death of brāhmin Govinda. There is the young brāhmin Jotipāla, son of brāhmin Govinda, who is wiser than his father was, better able to perceive the affairs of state than his father could. Also the advice given by his father on (various) affairs (of state) was (in fact) the advice of Jotipāla, the young brāhmin.

“Prince is that so?”

“O king it is so”.

(6) “An Account of the Mahā Govinda”

305. Then friends, King Disampati said to a man, “Come, O man, go to Jotipāla the young brāhmin and say to him, ‘May

good fortune be yours, Honourable Jotipāla; King Disampati wants to see the Honourable Jotipāla, the young brāhmin; King Disampati desires to see Honourable Jotipāla, the young brāhmin". Friends, that man replied, 'Very well O King' to King Disampati and went to Jotipāla the young brāhmin and said to him, 'May good fortune be yours, Honourable Jotipāla; King Disampati wants to see Honourable Jotipāla, the young brāhmin; King Disampati desires to see Honourable Jotipāla, the young brāhmin.' Jotipāla the young brāhmin replied, 'Very well friend', to that man and went to King Disampati, and exchanged glad greetings. Having brought to an end the glad and memorable greetings, he seated himself at a suitable place. King Disampati said thus to Jotipāla the young brāhmin seated in a suitable place, 'Advise and instruct us Honourable Jotipāla; do not refuse to advise and instruct us, Honourable Jotipāla. We shall put you in your father's place and shall appoint you to Govinda's office of head priest'. Jotipāla the young brāhmin assented, saying, 'Very well, Sir,' to King Disampati. Then King Disampati appointed Jotipāla the young brāhmin to Govinda's office of head priest and installed him in his father's place.

After being appointed to Govinda's office of head priest and installed in his father's place. Jotipāla the young brāhmin advised and directed on matters (of state), on which his father had advised and directed, as well as matters (of state) on which his father had not advised and directed. He also administered and brought to conclusion, affairs and activities (of state) which his father had administered to conclusion, as well as those affairs and activities (of state) which his father had not administered and concluded.

So, people explained, 'Jotipāla is indeed the Govinda brāhmin! He is indeed the great Govinda Brāhmin! For this reason (such praise), Jotipāla the young brahmin came to be known as Govinda the Great Govinda'.

(7) Sharing out the Kingship

306. Then friends, Mahā Govinda approached those six princes and said thus to them: "Sirs, King Disampati is old, aged, ripe, long past his years, and has reached the last stage of

his life. Sirs, nobody can know the life span of a person. When King Disampati passes away, there is reason (to expect) that the king makers would anoint Prince Renu king. Come Sirs, go to Prince Renu and say thus to him: ‘We are dear and beloved friends of Prince Renu, never adversaries. When the Prince is happy, we are happy; when the Prince is unhappy, we also are unhappy. King Disampati is old, aged, ripe, long past his years, and has reached the last stage of his life. Sirs, nobody can know the life span of a person. When King Disampati passes away, there is reason (to expect) that the king makers would anoint Prince Renu king. If Prince Renu should get the kingship let him share out the kingship with us.’”

Then the six princes replied “Very well Sir,” to Mahā Govinda the brāhmin. They then approached Prince Renu and said to him “We are dear and beloved friends of Prince Renu, never adversaries. When the Prince is happy, we are happy. When the Prince is unhappy, we are unhappy. King Disampati is old, aged, ripe, long past his years and has reached the last stage of his life. Sir, nobody can know(his) life span. When King Disampati passess away, there is reason (to expect) that the king makers would anoint Prince Renu king. If Prince Renu should get the kingship let him share out the kingship with us”.

(Prince Renu said): “Sirs, who else in my kingdom should prosper other than yourself? If Sirs, I should get the kingship I shall share out the kingship with you.

307.Friends, after some time had passed, King Disampati passed away. The king-makers anointed Prince Reṇu king. After he had been anointed king, he fully and thoroughly enjoyed the five kinds of sensual pleasures. Then friends, the brāhmin Mahā Govinda approached the six princes and said to them, “Sirs, after King Disampati had passed away and after Prince Reṇu had been anointed king, he has been living a life enjoying the five kinds of sensual pleasures. Well, Sirs, who knows, sensual pleasures tends to cause forgetfulness (tend to be intoxicating). Come, Sirs, go to King Reṇu and say to him: ‘Your Majesty, King Disampati is dead, and (you) Your Majesty has been anointed king. Does the king remember those words (of promise of his)?’”

308. The six princes replied: “Very well Sir,” to the brāhmin Mahā Govinda. They then approached King Reṇu and said to him: “Your Majesty, King Disampati is dead, and (you) Your Majesty has been anointed king. Does the King remember those words (of promise of his)?”

Sirs, I do remember those words (of promise). Sirs, who, will be able to divide this kingdom (this great stretch of earth), which is broad in the north and (is shaped) like the front part of a wagon in the south, into seven equal parts, making a fair division?”

“Your Majesty, none other than, the brāhmin Mahā Govinda will be able to do so”.

“Friends, then King Renu said to a man, “Come, O Man, go to the brāhmin Mahā Govinda and say to him that King Reṇu asks him to come’. The man said, “Very well, O King”, to King Reṇu, and going to the brāhmin Mahā Govinda, told him that King Reṇu had asked him to come.

The brāhmin Mahā Govinda replied “Very well, friend”, and went to King Reṇu and exchanged glad greeting with him. After glad and memorable greetings had been said, he seated himself at a suitable place. King Reṇu said to him, “Come, Honourable Govinda, please divide this kingdom, which is broad in the north and shaped like the front part of a wagon in the south, into seven equal parts, making a fair division”.

The brāhmin Mahā Govinda assented saying, “Very well, Your majesty” and divided the Kingdom, broad in the north and shaped like the front part of a wagon in the south, into seven equal parts, making a fair division and making all the parts have the shape of the front part of a wagon. King Renu's country was in the centre of all these states.

309. Dantapura City in Kālinga state, Potana City in Assaka state, Mahasaya City in Avanti state, Roruka City in Sovira state; Mithila City in Videha state, Campa City in Añga state; Bāranasī City in Kāsi State...these Mahā Govinda established.

310. Then Friends, those six princes felt very pleased with the possessions gained by them, and at the fulfilment of this intention, (saying): “What we wish for, what we hope for, what we desire, what we long for, that we have obtained.”

King Sattabhu, King Brahmadata, King Vessa-bhu, King Bhārata, two Dhataratṭha kings, together with King Reṇu, these seven (kings) at that time bore the burden of the duties of the country (of the Jambūdīpa island continent, India).

The end of the First Portion for Recitation.

(8) The Spreading Forth of Fame

311. Then friend, the six rulers went to the brāhmin Mahā Govinda and said to him; “Just as the Honourable Govinda is a dear and beloved friend and companion of King Reṇu, never an adversary, so too the Honourable Govinda is our dear and beloved friend and companion, never an adversary. May the Honourable Govinda advise and instruct us. Do not refuse, Honourable Govinda, to advise and instruct us.” The brāhmin Mahā Govinda assented saying, “Very well Sirs”, to these six rulers. Then Friends, the brāhmin Mahā Govinda advised and instructed the seven kings, (born) of the ruling class, anointed on the crown of the head, on the duties of kingship. He also taught the vedic texts to seven wealthy brāhmins as well as to seven hundred cleansed (who have bathed) young brāhmins.

312. Then friends, later on the fame of the brāhmin Mahā Govinda spread far and wide like this:- “The brāhmin Mahā Govinda has seen a brāhma with his own eyes; the brāhmin Mahā Govinda has in person discussed with, conversed with, taken counsel with a brāhma”. Then friends, the brāhmin Mahā Govinda thought thus: “My fame has spread thus: ‘the brāhmin Mahā Govinda has seen a brāhma with his own eyes; the brāhmin Mahā Govinda has in person discussed with, conversed with, taken counsel with a brāhma’, in reality I have not seen a brāhma, nor discussed with, nor conversed with, nor taken counsel with a brāhma. However I have heard it said by old and venerable brāhmins, teachers of teachers, that he who goes into solitary seclusion (for meditation) for the four months of the rains and cultivates the jhāna of compassion, sees a brāhma, discusses with the brāhma, converses with a brāhma and takes counsel with a brāhma. It would be well if I go into solitary seclusion for the four months of the rains and cultivate the jhāna of compassion”.

313. Then friends, the brāhmin Mahā Govinda approached King Reṇu and said, “Your Majesty, my fame has spread far and wide thus: ‘the brāhmin Mahā Govinda has seen a brahmā with his own eyes; the brāhmin Mahā Govinda has in person discussed, conversed and taken counsel with a brāma’. Your Majesty in reality I have not seen a brāhma, nor have I had any discussion with a brāhma, nor have I conversed with a brāhma nor have I taken counsel with a brāhma. However I have heard it said by old and venerable brāhmins, teacher of teachers, that he who goes into solitary seclusion (for meditation) for the four months of the rains and cultivates the jhāna of compassion, sees a brāhma, discusses with a brāhma, converses with a brāhma and takes counsel with a brāhma. Your Majesty, I wish to retire into solitary seclusion for the four months of the rains and cultivate the jhāna of compassion. Let no one approach me except he who brings me food”. (The King replied) “You know the time for that now, honoured Govinda. It is as you wish”.

314. Then Friends, the brāhmin Mahā Govinda approached those six rulers and said, “Sirs, my fame has spread far and wide thus: ‘the brāhmin Mahā Govinda has seen a brāhmā with his own eyes; the brāhmin Mahā Govinda has in person discussed, conversed and taken counsel with brāhmā’. Sirs in reality I have not seen a brāhma; nor have I had any discussion with a brāhmā; nor have I taken counsel with a brāhmā. However, I have heard it said by old and venerable brāhmins, teachers of teachers, that he who goes into solitary seclusion (for meditation) for the four months of the rains and cultivates the jhāna of compassion, sees a brāhma, discusses with a brāhmā, converses with a brāhmā and takes counsel with a brāhmā. Sirs, I wish to retire into solitary seclusion for the four months of the rains and cultivates the jhāna of compassion. Let no one approach me except he who brings me food”.

The six rulers replied: “You know the time for that now, honoured Govinda. It is as you wish”.

315. Then friends, the brāhmin Mahā Govinda approached seven wealthy brāhmins and seven hundred cleansed young

brāhmins and said: “Sirs, my fame has spread far and wide thus: ‘the brāhmin Mahā Govinda has seen a brāhmā with his own eyes; the brāhmin Mahā Govinda has in person discussed, conversed and taken counsel with a brāhmā’. Sirs in reality I have not seen a brāhma; nor have I had any discussion with a brāhmā; nor have I conversed with a brahmā; nor have I taken counsel with a brāhmā. However, I have heard it said by old and venerable brāhmins, teachers of teachers, that he who goes into solitary seclusion (for meditation) for the four months of the rains and cultivates the jhāna of compassion, sees, discusses with, converses with and takes counsel with a brahmā. Therefore, Sirs, keep on reciting in full those vedas which you have learnt and heard, and keep on teaching one another the vedas. Sirs, I wish to retire into solitary seclusion for the four months of the rains and cultivates the jhāna of compassion. Let no one approach me except one who brings me food”.(They replied) “You know the time for that now, honoured Gōvinda. It is as you wish”.

316. Then friends, the brāhmin Mahā Govinda approached his forty wives of the same class and said, “Ladies, my fame has spread far and wide thus: ‘The brāhmin Mahā Govinda has seen a brāhmā with his own eyes; the brāhmin Mahā Govinda has discussed, conversed and taken counsel with a brāhma.’ Ladies in reality I have not seen a brahma; nor have I had any discussion with a brāhma; nor have I conversed with a brāhmā’ nor have I taken counsel with a brāhma. However, I have heard it said by old and venerable brāhmins, teacher of teachers, that he who goes into solitary seclusion for the four months of the rains and cultivate the jhāna of compassion, sees a brāhma, discusses with a brāhma, converses with a brāhmā and takes counsel with a brahmā. Ladies, I wish to retire into solitary seclusion for the four months of the rains and cultivate the jhāna of compassion. Let no one approach me except the one who brings me food” (They replied), “You know the time for that now, Honourable Govinda. It is as you wish.”

317. Then Friends, the brāhmin Mahā Govinda, had a new hall built to the east of the town, and remained in seclusion for the four months of the rains, cultivating the jhāna of compassion.

No one approached him except one who brought him food. Then friends, when four months had passed, the brāhmin Mahā Gōvinda felt dissatisfied and fretted with longing for a brāhmā. He thought; “I had heard it said by old and venerable brāhmins, teacher of teachers, that he who goes into solitary seclusion for the four months of the rains and cultivate the jhāna of compassion, sees a brāhmā, discusses, converses, takes counsel with a brāhmā. Yet, (though I have been cultivating the jhāna of compassion) I have not seen a brāhmā, I have had no discussion, no conversation, no counsel with a brāhmā”.

(9) Discussion with a Brāhmā

318. Then friends, Sanaṅkumāra Brāhmā, knowing the thoughts of the brāhmin Mahā Govinda vanished from the brāhmā realm and appeared before the brāhmin Mahā Gōvinda, just as instantaneously as a strong man stretching out his bent arm or bending his outstretched arm. Then friends, as in the case of a person seeing a sight never seen before, the brāhmin Mahā Gōvinda was frightened, rigid with fear, with body hair standing on end. Then friends, the brāhmin terrified, agitated, with awe, and with body hair standing on end, asked Sanaṅkumāra Brāhmā in verse:

“Who are you Sir, who possesses such splendour of appearance, such a large number of retinue, and are so glorious? Sir, we ask not knowing you. How may I know you?”

“In the Brāhmā realm, all the brāhmas know me as Sanaṅkumāra of ancient times. You may call me as such, Govinda”.

“Sir Brāhmā, we present to you such hospitality, as seat, water, foot salve and sweet (cooked) vegetables. May you, honoured Sir, accept my hospitality.”

“I accept your hospitality, as you have mentioned. Ask me what you wish, either for benefit in the present existence, or for well-being in the future existence. I give permission”.

319. Then Friends, the brāhmin Mahā Govinda thought: “Sanaṅkumāra Brāhmā has given me permission. What shall I

ask, benefit in the present existence or benefit in the future existence? Then friends, the brāhmin Mahā Gōvinda (again) thought: “I am skilled in (matters of) benefit in the present. Even others have to ask me on (matters of) benefit in the present. It would be well if I were to ask Sanañkumāra Brahma in verse:

“I being in uncertainty, ask Sanañkumāra Brāhmā, who has overcome uncertainty, on matters which others want to know, Based on what and practising what course can beings attain to the immortal brahmā world?”

“Brāhmin Govinda, not regarding things in the world of men as ‘mine’, living in solitude, being intent on the jhāna of compassion, being free from foul smell (of defilements) abstaining from sexual intercourse, a mortal based on this, a mortal who practises this course can attain to the immortal brahmā realm” (said Sanañkumāra).

320. “Your Worthiness, the words ‘not regarding things as mine’, I understand this way. It is when in this world someone renounces small or large possessions, (mass of wealth), renounces small or large circles of relatives, and cutting off hair and beard and donning the bark-dyed robe, renounces hearth and home for the homeless life of an ascetic. Your Worthiness, it is thus I understand the words ‘not regarding things as mine’.

“Your Worthiness, the words ‘living in solitude’, I understand this way. It is when in this world someone resorts to a quiet, remote dwelling, such as in the woods, the foot of a tree, on a hillside, a mountain cave, in a cemetery, in a thicket, in an open plain, or on a heap of straw. It is thus I understand the words ‘living in solitude’.

“Your Worthiness, the words ‘being intent on the jhāna of compassion’, I understand this way. It is when in this world, someone remains diffusing thoughts of compassion (karuṇā) in one direction. In the same way, he remains diffusing thoughts of compassion in a second direction, a third direction and a fourth direction. Thus, in upward, downward, inopposite directions, identifying and putting all living beings in every direction and quarter as one with himself and covering the world of all living beings, he remains diffusing thoughts of compassion, extensive, lofty, measureless, peaceable, and benevolent (free from malice).

It is thus I understand the words, 'being intent on the jhāna of compassion'. "However Your Worthiness, I do not understand the word 'foul smell'".

O Brāhma, what in the world of human beings is foul smell? This I do not know. O Wise One, please speak on this. What is the veil, the covering, that causes human beings to be foul smelling, that causes them to fall into the realms of misery (apāya), that shuts off the way to the brahmā realm?

"Gōvinda, he who is given to these (fourteen things): anger, speaking falsehood, deceit, offence against a friend, stinginess, extreme conceit, envy, avarice, meanness, harassing others, greed, ill-will, vanity, and bewilderment, is not free from foul smell, and he will go to the realms of misery and will have the brāhmā realm shut off from him.

"As I understood 'foul smell' from what Your Worthiness said, it would not be easy for one leading a worldly life to get rid of that foul smell. Your Worthiness, I shall go from the home life to the homeless life, I shall become an ascetic."

"Honoured Gōvinda, it is as you wish (now you know the time)."

(10) Informing King Reṇu

321. Then friends, the brāhmin Māha Govinda went to King Reṇu and said, 'Now Your Majesty, please find another head priest to administer the affairs of your majesties' kingdom. I wish to leave hearth and home for the homeless life, to become an ascetic. From what I heard the brahmā say concerning foul smells, it would not be easy for one leading a worldly life to get rid of this foul smells. (Therefore) Your Majesty. I shall become an ascetic, leaving the home-life for the homeless life.

"I beseech King Reṇu, Lord of the Earth, that you yourself administer (know) the (affairs of the) kingdom. I am not (anymore) happy in the position of head priest."

"I am Lord of the Earth, Lord of Armies. If there is

a diminishing of the pleasures enjoyed by you, I shall add fully to them (make them completely full). If anyone should hurt you, I shall prevent it. You are the father. I am the son. Do not abandon me, Govinda.”

“There is no diminishing of my pleasures, there is no one causing me injury. Having heard the words of the brahmā, I am not happy (any more) in the home”.

“Of what appearance is the Brahmā? On what matter did he speak?

Having heard what, are you renouncing the home and all of us?” “I had previously dwelt in solitude (during the rains), and desiring to perform the sacrificial rites. I had spread about blades of kusa grass and had kindled the fire.”

“Then Sanañkumāra Brahmā appeared before me, and answered my question. Hearing that, I became unhappy with the home life.”

“I believe what you say, Honoured Govinda. Having heard the brahmā, how else can you proceed (than to become an ascetic)?”

“Honoured Govinda, you are our teacher. We shall follow your example. Just as a Veluriya gem is clear, unstained and shining, so also we will practise purely according to the instruction, the admonition of Govinda”.

“If the honoured Govinda should become an ascetic, leaving hearth and home for the homeless life, then we too shall become ascetics, leaving hearth and home for the homeless life. Then what is your course, shall be our course.

(11) Informing the Six Rulers

322. Then friends, the brāhmin Māha Govinda approached those six rulers and said: “Your Majesty, please find now another head priest to administer the affairs of your majesties’ kingdom. I wish to leave hearth and home for the homeless life, to become an ascetic. From what I heard the brahmā said, concerning foul smells, it would not be easy for one leading a worldly life to get rid of those foul smells. (Therefore) Your

Majesty, I shall become an ascetic leaving the home life for the homeless life”.

Then friends, those six rulers went aside by themselves to a certain place and consulted together:- “These brāhmins are greedy for wealth. Let us tempt the brāhmin Mahā Govinda with wealth”. They (then) approached Mahā Govinda and said, “Honoured Sir, there is in these seven kingdoms a great deal of property and wealth. From that, take away as much as you wish.”

“I have enough, Your Majesties. Owing to your Majesties’ kindness, I have already had a great deal of property. Relinquishing all that (property), I am going to be an ascetic, leaving hearth and home for the homeless life. From what I heard the brahmā said, concerning foul smells, it would not be easy for one leading a worldly life to get rid of these foul smells. (Therefore) Your Majesties. I shall become an ascetic, leaving hearth and home for the homeless life”.

Then friends, those six rulers went aside by themselves and consulted together: “These brāhmins are greedy about women. Let us tempt the brāhmin Mahā Govinda with women. They then approached brāhmin Mahā Govinda and said, “Honoured Sir, there is in these seven kingdoms a great many women. From these fetch away as many as you wish.”

“I have enough, Your Majesties, I have already forty wives, all of equal status. Renouncing all those wives I am going to be an ascetic, leaving hearth and home for the homeless life. From what I heard the brahmā said concerning foul smells, it would not be easy for one leading a worldly life to get well rid of these foul smells. (Therefore) Your Majesties. I shall become an ascetic, leaving hearth and home for the homeless life”.

323. “If the honoured Govinda should become an ascetic, going from hearth and home to the homeless life, then we too shall become ascetics, leaving hearth and home for the homeless life. Your destiny, shall be our destiny”.

(Mahā Govinda replied):

If you wish to renounce these sensual pleasures to which worldlings (puthujjanas) are attached, be firm in

the strength of patience, and exert steadfastly.

To attain the brahmā realm, this path (of compassion jhāna) is the straight path. This path is unsurpassed. This path is the good doctrine upheld by virtuous ones.

“In that case, honoured Govinda, wait for seven years. When seven years have passed, we too shall become ascetics, leaving hearth and home for the homeless life. Then, your destiny shall be our destiny”.

“Your Majesties, seven years is too long. I cannot wait seven years for Your Majesties. Your Majesties, nobody knows how long one may live. We must certainly pass on to the next existence. These (facts) should be deliberated upon and understood. Meritorious deeds should be done. The pure life should be practised. (Because) for one who is born there is no such things as not dying. From what I heard the brahmā says concerning foul smells, it would not be easy for one leading a worldly life to get rid of foul smells. (Therefore) Your Majesties, I shall become an ascetic, leaving hearth and home for the homeless life.”

“In that case honoured Govinda, wait for six years...wait for five years... wait for four years...wait for the three years... wait for two years... wait for one year. When one year has passed, we too shall become ascetics, leaving hearth and home for the homeless life. Then, your destiny shall be our destiny”.

“Your Majesties, one year is still too long, I cannot wait one whole year for Your Majesties. Your Majesties, nobody knows how long one may live. We must certainly pass on to the next existence. These (facts) should be deliberated and understood. Meritorious deeds should be done. The pure life should be practised. (Because) for one who is born there is no such thing as not dying. From what I heard the brahmā said concerning foul smells, it would not be easy for one leading a worldly life to get rid of those foul smells. (Therefore) Your Majesties, I shall become an ascetic, leaving hearth and home for the homeless life.”

“In that case, honoured Govinda, wait seven months. When seven months have passed, we too shall become ascetics, leaving hearth and home for the homeless life. Then your destiny, shall be our destiny”.

“Your Majesties, seven months is still too long, I cannot wait (an entire) seven months for your majesties. Your Majesties, nobody knows how long one may live. We must certainly pass on to the next existence. These (facts) should be deliberated upon and understood. Meritorious deeds should be done. The pure life should be practised. (Because) for one who is born there is no such thing as not dying. From what I heard the bramā said concerning foul smell, it would not be easy for one leading a worldly life to get rid of those foul smells. (Therefore) Your Majesties, I shall become an ascetic, leaving hearth and home for the homeless life.”

“In that case, Honoured Govinda, wait six months...wait five months... wait four months...wait three months... wait two months... wait one month... wait half month. When half month has passed, we too shall become ascetics, leaving hearth and home for the homeless life. Then, what your destiny shall be our destiny”.

“Your Majesties, half a month is still too long, I cannot wait (an entire) half a month for your majesties. Your Majesties, nobody knows how long one may live. We must certainly pass on to the next existence. These (facts) should be deliberated upon and understood. Meritorious deeds should be done. The pure life should be practised. (Because) for one who is born there is no such thing as not dying. From what I heard the brahmā said concerning foul smells, it would not be easy for one leading a worldly life to get rid of those foul smells. (Therefore) Your Majesties, I shall become an ascetic, leaving hearth and home for the homeless life.”

“In that case, Honoured Govinda, please wait seven days, so that in that time we may give instructions to our brothers and sons as regards kingship (after handing over the kingdom to them). When seven days have passed, we too shall become ascetics, leaving hearth and home for the homeless life, then your destiny shall be our destiny”. Your Majesties, seven days is not too long. I shall wait seven days for your Majesties.”

(12) Informing the Wealthy Brāhmins

324. Then friends, the brahmin Mahā Govinda went to

those seven wealthy brāhmins and those seven hundred cleansed young brāhmins and said, “Now, Sirs, please find another teacher who will teach you the vedic texts. I wish to leave hearth and home for the homeless life, to become an ascetic. From what I heard the brāhmā say concerning foul smells, it would be not easy for one leading a worldly life to get rid of those foul smells. (Therefore) Sirs, I shall become an ascetic, leaving hearth and home for the homeless life.”

“Honoured Govinda, please do not become an ascetic leaving hearth and home for the homeless life. Sir, (the life of) an ascetic has little power and little gain; (the life of) a brāhmin (head priest) has much power and much gain.”

“Sirs, do not say thus, an ascetic has little power and little gain, and a brāhmin (head priest) has much power and much gain. Sirs, who else has more power and greater wealth (gains) than myself? Indeed, Sirs, I am at present as a (universal) monarch among kings, as a Brāhmā among Brāhmās, as a diety among householders. Renouncing all these (power and wealth). I am going to be an ascetic, leaving hearth and home for the homeless life. From what I heard the Brāhmā say concerning foul smells, it would not be easy for one leading a worldly life to get rid of foul smells. (Therefore) Sirs, I shall become an ascetic, leaving hearth and home for the homeless life.”

“If the honoured Govinda should become an ascetic, leaving hearth and home for the homeless life, then we too shall become ascetics, leaving hearth and home for the homeless life. Then your destiny shall be our destiny.”

(13) Informing the Wives

325. Then friends, the brāhmin Mahā Govinda went to the forty wives of the same social class and said to them: “Ladies, according to your wish, you may go to your kinsmen's homes; or find another husband. Ladies, I wish to leave hearth and home for the homeless life, to become an ascetic. From what I heard the brāhmā said concerning foul smells, it would be not easy for one leading a worldly life to get rid of those foul smells. (Therefore) Ladies, I shall become an ascetic, leaving hearth and home for the homeless life.”

“To us who (may) desire kinsmen, only you are kinsmen; to us who (may) desire a husband, only you are the husband.

If the honoured Govinda should become an ascetic, leaving hearth and home for the homeless life, then we shall become ascetics, leaving hearth and home for the homeless life. Then your desire shall be our desire.”

(14) The Brāhmin Mahā Govinda Becomes an Ascetic

326. Then friends, after those seven days had passed, the brāhmin Mahā Govinda cut off his hair, shaved his beard, donned the bark-dyed robe, and became an ascetic. On his becoming an ascetic, the seven anointed kings, born of the ruling class, the seven wealthy brāhmins, the seven hundred cleansed young brāhmins, the forty wives, many thousands of nobles, many thousands of brāhmins, many thousands of householders, and many ladies including ladies of the court, also cut off their hair, donned the bark-dyed robes and became ascetics, following the example of the brāhmin Mahā Govinda.

Then friends, the brāhmin Mahā Govinda surrounded by that assembly, went wandering through villages, towns and capital cities. Friends, when at that time the brāhmin Mahā Govinda got to village or town, there he was a (Universal) Monarch among kings, as the Mahā Brāhma among Brāhmas as a diety among householders. And in those days whenever people sneezed or slipped, they would cry out “Homage to the brāhmin Mahā Govinda! Homage to the head priest of seven (kings)!”

327. Friends, the brāhmin Mahā Gōvinda kept on diffusing thoughts of loving-kindness (metta) in one direction. In the same way, (he diffused thoughts of loving kindness) in a second direction, a third direction and fourth direction. Thus, in upward, downward and opposite directions, putting all living beings in every direction and quarter as one with himself and covering the whole world of living beings, he remained diffusing thoughts of loving-kindness, extensive, lofty, measureless, peaceable (free from hostility) and benevolent (free from malice).

... thoughts of compassion ...p...

... thoughts of sympathetic joy...p...

... thoughts of equanimity ...p... peaceable and benevolent.

He showed his disciples the path leading to companionship with the Brahmā (in the brahmā realm).

328. Friends, at the time the disciples who understood completely all aspects of the Teaching of the brāhmin Mahā Govinda, after their death and dissolution of the body, reached the fortunate brahmā realm. Of the disciples who did not completely understand all the Teaching, after their death and dissolution of the body, some were reborn as the Paranimmi-tavasavatti devas, some as the Nimmānarati devas, some as the Tusita devas, some as the Yāmā devas, some as the Tāvatisā devas and some as the Catumahārajika devas and those who became the lowest kind of devas were reborn in the community of Gandhabba. Thus friends, the renunciation undertaken by all these people of good family was not in vain or barren; it bore fruit and had good consequences. (thus said Sanaṅkumāra Brahmā).

329. Does the Bhagavā remember that (matter)? Pañcasikha, I remember it. “At that time I was the brahmin Mahā Govinda. I showed these disciples the path leading to companionship (with the brahmā) in the brahmā realm. But, Pañcasikha, that life of purity (which I taught as Mahā Govinda) is not conducive to disgust, with abandonment of attachment, calmness due to extinction of defilements, to cessation of dukkha, to special apperception and knowledge, to the realization of enlightenment (of the Four Ariya Truths), and to the realization of Nibbāna. It is only to reach the brahmā realm.”

Pañcasikha, this life of purity which I now teach is conducive to being really disgusted (with the five khandhās), to abandonment of attachment, to cessation (of dukkha), to calmness (due to extinction of defilements), to special apperception (anhiññā), to enlightenment (of the Four Ariya Truths) and to the realization of Nibbāna; This life of purity taught by me now indeed is the Ariya Path of Eight Constituents, namely, Right View, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

Pañcasikha, this is that life of purity which is conducive to being really disgusted (with the five khandhās), to abandonment of attachment, to cessation (of dukkha), to calmness (due to extinction of defilements), to special apperception (abhiññā), to enlightenment (of the Four Ariya Truths) and to the realization of Nibbāna.

330. Pañcasikha, the disciples who understand completely the aspects of my Teaching having exhausted (destroyed) the āsavas (moral intoxicants) have attained, personally by themselves in this very life and through special apperception (abhiñña), the taint free emancipation of the mind (cetovimutti) and emancipation by insight (paññāvimutti), (and thus have become Arahats).

Of the disciples who do not completely understand all my Teaching, some, as they have completely destroyed the five fetters which lead to rebirth in the lower (sensuous) realms, have arisen spontaneously (in the brāhmā realm) and will realize Parinibbāna in that realm, being Anāgāmis (never returners) with no possibility of returning from that realm to existence in any form or any other realm. Of the disciples who do not completely understand all my Teaching, some, through the complete destruction of the three fetters, and attenuation of attachment (rāga), hatred (dosa), bewilderment (moha) have become Sakadāgāmis, (once-returners), who will make an end of dukkha (the misery of the round of rebirths), after returning to the realm of human beings only once. Of the disciples who do not completely understand my Teaching, some, through the complete destruction of the three fetters, have become Sotapaññās (stream enterers), who are safe from falling into realms of misery and sufferings, assured (of a good destination), and of attaining the three higher levels of insight, culminating in enlightenment. Thus, Pañcasikha, the renunciation undertaken by all these good people (people of good family) was not in vain or barren; it bears fruit and has good consequences.

Thus spoke the Bhagavā. Pañcasikha, of the Gandhabba family, rejoicing in and appreciating the Bhagavā's discourse, paid homage to the Bhagavā and respectfully departed, and vanished from that place.

End of the Mahā Govinda Sutta, the sixth.

The Long Discourses of the Buddha

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**Namo Tassa Bhagavato Arahato
Sammāsambuddhassa**

**Homage to The Blessed One, The Arahāt,
The Fully-Enlightened Buddha.**

VII. MAHĀSAMAYA SUTTA

(Discourse on the Great Assemblage)

331. Thus have I heard: At one time the Bhagavā was residing in the Mahāvana forest at Kapilavaṭṭhu in the country of Sakka, together with a large number of bhikkhus, consisting of five hundred bhikkhus who were all Arahats. Most of the devas from ten lokadhātus, (each containing a thousand cakkavalas) gathered and came to pay respect to the Bhagavā and the community of bhikkhus. Then four brahmās from the Suddhāvāsa¹ Brahmā realm had this thought: “This Bhagavā is residing in the Mahāvana forest at Kapilavaṭṭhu in the country of Sakka, together with a large number of bhikkhus, who are all Arahats. Most of the devas² from ten lokadhātus³ (each containing a thousand cakkavalas), have gathered and come to see the Bhagavā and the community of bhikkhus. It would be good, if we also were to approach the Bhagavā, and each recite a verse in the presence of the Bhagavā.”

332. Then those four brahmās, just as instantaneously as a strong man stretches his bent arm or bends his stretched arm, vanished from the Suddhāvāsa brahmā realm and appeared before the Bhagavā. Then those brahmās made obeisance to the Bhagavā and stood at a suitable place. Then one of the brahmās recited this verse in the presence of the Bhagavā.

“In the forest (of Mahāvana) a group of devas and brahmās have come together forming a great assem-

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1. **Suddhavāsa Brahmās** are so called because they are pure, clean, undefiled brahmās, being either Anāgāmīs or Arahats. There are five Suddhavāsa Brahmā realms.
 2. **Devas: in the text devatā:** The term ‘devatā’ or ‘deva’ generally, as here, covers both devas of the six (lower) deva realms and the Brahmās of the Brahmā realms.
 3. **Lokadhātu:** A ‘Lokadhātu’ means a group of cakkavalās. A cakkavalā is a group of thirty one bhūmis or realms of existence.

blage. We too have come to this dhamma assembly to pay respect to the unconquerable community of bhikkhus, unconquerable by defilements, Kilesās.”

Then another brahmā recited this verse in the presence of the Bhagavā:

“There, the bhikkhus have their mind composed (in concentration), and keep their mind straight and upright. Just as a charioteer holds the reins (to control the horses), the wise (bhikkhus) guard their sense faculties.”

Then another brahmā recited this verse in the presence of the Bhagavā:

“Well-tamed, by the Bhagavā, the Possessor of the Eye of Wisdom, those young Arahats (susunāgā), free from craving, free from defilements (suddhā), unstained (vimala), having destroyed the thorns and spikes and cross bars, and having pulled out the doorpost, live and move about freely.”

And then another brahmā recited this verse in the presence of the Bhagavā:

“All those who take refuge in the Buddha will not be reborn in realms of misery (apāyabhūmi). After abandoning the human body, they will be reborn in the deva realms.”

(1) The Assembly of Devas

333. Then the Bhagavā said to the bhikkhus: Bhikkhus, most of the devas from ten lokadhātus (each containing a thousand cakkavalās) have gathered and come to pay respect to the Tathāgata and the community of bhikkhus. Bhikkhus, in times past, the Homage-Worthy, the Perfectly Self-Enlightened Ones had arisen, during the times of those Buddhas also, about the same number of devas and brahmās had assembled, just as in my time. Bhikkhus, in future times, the Homage-Worthy, the Perfectly Self-Enlightened Ones will arise, during the times of those Buddhas also, about the same number of devas and brahmās will assemble, just as in my time.

Bhikkhus, I shall tell you the names of those in the group of devas and brahmās. I shall announce the names of those in the group of devas and brahmās. I shall declare the

names of those in the group of devas and brahmās. Listen and bear it in mind well.

Those bhikkhus assented respectfully saying: “Very well, Venerable Sir” to the Bhagavā.

334. The Bhagavā said thus: Bhikkhus, I shall recite verses regarding earth bound devas. There are those bhikkhus who depend on mountain caverns, as their dwelling, with their mind well-composed, and directed towards Nibbāna. Those numerous bhikkhus, not being affected by hair raising fear, live in solitary haunts, like lions. They are clear minded, pure, serene and undefiled.

Then the Teacher (Tathāgata) knowing that more than five hundred disciples were living in the Mahāvana forest in Kapilavaṭṭhu, rejoicing in the Teaching, said ‘Bhikkhus, a group of devas and brahmās are approaching. Know them (with the supernormal celestial power of vision). Those bhikkhus, hearing the instruction of the Bhagavā, put forth effort to know those devas and brahmās.

To those bhikkhus, the knowledge, the supernormal power of vision (dibbacakku) to see the non-human beings (the devas and brahmās) arose. Some saw a hundred devas and brahmās. Some saw a thousand, some seventy thousand, some a hundred thousand devas and brahmās. Some saw an infinite number of devas and brahmās. In all directions, every place was full of devas and brahmās.

Then the Teacher, Possessor of the Eye of Wisdom, knowing all that (the bhikkhus had respectively seen) through special apperception (abhiññā), and having determined (what they had respectively seen), said to the disciples who were rejoicing in the Teaching thus:

‘Bhikkhus, the group of devas and brahmās are approaching. Know them. I shall announce their names to you in regular order, in verse’.

335. Seven thousand earth bound devas, living in Kapilavaṭṭhu, possessed of power, possessed of splendour, possessed of comely appearance (colour) and of (large) retinue, have come rejoicingly to the forest, where the bhikkhus have assembled.

Six thousand devas of the Hemavantā mountain, diverse

in colour and hue, possessed of power, possessed of splendour, possessed of comely appearance and of (large) retinue, have come rejoicingly to the forest where the bhikkhus have assembled.

Three thousand devas of the Satāgira mountain, diverse in colour and hue, possessed of power, possessed of splendour, possessed of comely appearance and of (large) retinue, have come rejoicingly, to the forest, where the bhikkhus have assembled.

These sixteen thousand devas, diverse in colour and hue, possessed of power, possessed of splendour, possessed of comely appearance and of large retinue, have come rejoicingly to the forest where the bhikkhus have assembled.

Five hundred devas of the Vessāmiṭṭa mountain, diverse in colour and hue, possessed of power, possessed of splendour, possessed of comely appearance and of large retinue, have come rejoicing to the forest where the bhikkhus have assembled.

The deva Kumbhīra, living on Vepulla mountain near Rājagaha, is befittingly attended on by more than a hundred thousand devas. This Kumbhīra deva, also has come to the forest where the bhikkhus have assembled.

336. Dhataratṭha, the great deva king, Lord of the Gandhabba devas, who instructs the devas of the eastern region, and has a large retinue, with his many sons, all named Inda, possessed of great strength, possessed of power, possessed of splendour, possessed of comely appearance and of large retinue, have also come rejoicingly to the forest, where the bhikkhus have assembled.

Virūlhaka, the great deva king, Lord of the Kumbhandā devas, who instructs the devas of the southern region, has a large retinue, with his many sons, all named Inda, possessed of great strength, possessed of power, possessed of splendour, possessed of comely appearance and of large retinue, have also come rejoicingly to the forest where the bhikkhus have assembled.

Virupaḅḅa, the great deva king, Lord of the Nāga devas, who instructs the devas of the western region, has a large

retinue, with his many sons, all named Inda, possessed of great strength, possessed of power, possessed of splendour, possessed of comely appearance and of large retinue, have also come rejoicingly to the forest where the bhikkhus have assembled.

Kuvera, the great deva king, Lord of the Yaḅḅa devas, who instructs the devas of the northern region, has a large retinue, with his many sons, all named Inda, possessed of great strength, possessed of power, possessed of splendour, possessed of comely appearance and of large retinue, have come rejoicing to the forest, where the bhikkhus have assembled.

In the east Dhataratha, in the south Virūlhaka, in the west Virūpaḅḅa, and in the north Kuvera these four great deva kings stood in the forest of Kapilavaḅḅu, shedding radiance all around, in all four directions.

337. The trusted slaves of those great devas are full of craftiness, deceit and hypocrisy. These devas Māyā, Kuḅḅu, Viḅḅu, Viḅḅu, Viḅḅu and together with them, the devas Candana, Kāmaseḅḅha, Kinnighaḅḅu and Nighaḅḅu, have come. The devas Panāda, Opamañña, Mātali the charioteer, Citta, Sena and Cittasena of the Gandhabbas, Nalarājā, Janavasabha, Pañcasikha, Timbaru and the female deva Suriya Vacchasā, (the daughter of Timbaru) have come. These Gandhabba deva kings together with other deva kings (of the Gandhabbas), together with the great deva kings have come rejoicingly to the forest, where the bhikkhus have assembled.

338. Besides, the Nāga devas of Nāgasa (lake) and the Nāga devas of Vesālī, have come with an accompanying group of Nāgas. Kampala Nāga deva, Assatara Nāga deva, and the Nāga devas of Pāyāga (landing place) with their kinsmen have come.

Nāga devas of the Yāmunā river, and Nāga devas of the Dhataratḅḅha, having large retinue have come. The great elephant deva named Eravana, too has come to the forest where the bhikkhus have assembled.

There are those Supannas, gifted with deva powers, twice-born winged, keen-eyed (very clear eyed), (can) catch and carry away forcibly, the Naga deva kings. Cittrā Supaḅḅa is their name. They have reached the middle of the forest by flying

through the sky.

The Nāga deva kings were at that time free from harm, having been made safe from the Supaṇṇas by the Buddha.

Speaking to one another in polite and gentle words, the Nāgas and the Supaṇṇas take refuge in the Buddha.

339. The Asurās, who are dependent on the ocean, having been defeated by Sakka, the bearer of the thunderbolt, are the brothers of Sakka. They are of great power and have large retinues.

The Kālakañca Asurās, creating huge, fearsome shapes, and the bowman Asurā called Dānaveghasa, the Asurās Vepacitti, Sucitti, and Pahārāda, together with Namuci (i.e. Māra) also came.

The hundred sons of the Asurā Bali, all of them named Veroca, having armed the Bali Asurā army went to the Asurā Chief Rāhu-Bhadda, and said “May auspiciousness be yours. It is now time to go to the forest where the bhikkhus have assembled’.

340. At that time, Āpo deva, Pathavī deva, Tejō deva, Vāyo deva, Varuna deva, Varaṇa deva, Soma deva came with Yasa deva. Groups of Mettā deva, Karunā deva, devas with large retinues also came.

These ten different groups of devas, all diverse in colour and hue, possessed of power, possessed of splendour, possessed of comely appearance and of large retinue, have come rejoicingly to the forest where the bhikkhus have assembled.

Veṇḍu deva, Sahali deva, Asama deva, and the two Yama devas came. The devas dependent on the moon came with the moon deva in front.

The devas dependent on the sun came with the sun deva in front. The attendant devas of the constellations came with the constellation devas in front. The Mandavalāhaka devas also came.

Sakka, king of the devas, also named Vāsavaṃ also came.

These ten different groups of devas, all diverse in colour and hue, possessed of power, possessed of comely appearance and of large retinue, have come rejoicing to the forest, where the

bhikkhus have assembled.

Besides these, Sahabhu devas shining like the flame of fire, Ariṭṭha devas, and Rōja devas, in colour like the azure flower of flax also came.

Varuṇa devas, Sahadhamma devas, Accuta devas, Anejaka devas, Sūleyya devas, and Rusira devas also came. Vāsavanesī devas also came.

These ten different groups of devas all diverse in colour and hue, possessed of power, possessed of splendour, possessed of comely appearance and of large retinue, have come rejoicingly to the forest where the bhikkhus have assembled.

Samāna devas, Mahā Samāna devas, Manusa devas, Mānusuttama devas, Khiddapadosika devas also came. Manopadosika devas also came.

Besides these, Hari devas, Lohitavāsi devas also came. Paraga devas and Mahāparaga devas with large retinues have also come.

These ten different groups of devas, all diverse in colour and hue, possessed of power, possessed of comely appearance and of large retinues, have come rejoicingly to the forest, where the bhikkhus have assembled.

Sukka devas, Karambha devas, Aruna devas, together with Veghanasa devas also came. The principal devas named Odātagayha, and Vicakkhana devas also came.

Sadāmatta devas, Hāragaja devas, and Missaka devas with large retinues also came.

Also Pajjunna deva, who causes rain to fall in all places, wherever he goes, also came with rolls of thunder.

These ten different groups of devas, all diverse in colour and hue, possessed of power, possessed of splendour, possessed of comely appearance and of large retinues, also came rejoicingly to the forest, where the bhikkhus have assembled.

Khemiya devas, Tusitā devas, Yāmā devas, Kaṭṭhaka devas with large retinues, Lambitaka devas, Lāmaseṭṭha devas, devas named Jōti, Āsava devas, and Nimmānarati devas also came. Besides these, Paranimmita-vasavattī¹ devas also came. These ten different groups of devas, all diverse in colour and

1. In the text, only Paranimmita is mentioned.

hue, possessed of power, possessed of comely appearance and large retinues, have come rejoicingly to the forest, where the bhikkhus have assembled.

These sixty different groups of devas, all diverse in colour and hue, grouped according to their names and lineage, also came together with devas of other cakkavalās grouped according to their names and lineage.

(They came proclaiming) “We have come to see those (ariya saṃghas the Arahats) who have exhausted rebirth, who have done away with the spikes and thorns (of attachment, hatred and bewilderment), who have crossed the (four) whirlpools¹, who are free of the āsavas, and to see the Bhagavā, who has exhausted rebirth, who is beyond defilements, who is (as graceful as) the moon, who is beyond āsavas, and who has crossed the whirlpool”.

341. The brahmā called Subrahmā and the brahmā called Paramatta, sons of the Buddha², who is possessed of power, came together. Sanaṅkumāra Brahmā and Tissa Brahmā, they also came to the forest, where the bhikkhus have assembled.

One thousand Mahā Brahmā (who can illuminate a thousand cakkavalās with a single finger, or ten thousand cakkavālas with ten fingers) have come. Amongst them a Mahā Brahmā, arisen spontaneously in the Brahmā realm, possessed of power, possessed of splendour, possessed of a great body, and with a large retinue, is dominant over a thousand other Mahā Brahmās.

Amongst them, ten Mahā Brahmās, each dominant over other brahmās, and each having the power to fulfil his own wish have come.

In their midst, there also came Harita Mahā Brahmā, attended on by a hundred thousand brahmās.

1. **The Whirlpools:** oghas are indentical with āsavas. These are (1) Kamāsava, hunger for sensual things; (2) Bhavāsava, hunger for becoming Brahmās and for jhānas; (3) Ditthāsava, hunger for wrong views, such as faith in atta (self, soul) and faith in false practices; and (4) Avijjāsava, ignorance of the Four Noble Truths.

2. **Sons of the Buddha:** These two brahmās were Ariyās, all Ariyās are called ‘Sons of the Buddha’

342. Behold, bhikkhus, the stupidity of Kanha (Māra the Dark One)!

The armies of Māra are approaching towards all those devas and Brahmās who have come together with Sakka (King of devas) and the Mahā Brahmās.

“Come on! Seize! Bind! Tie with the attachment (rāga). Surround them on every side! Do not let any one escape”.

Crying out thus, Māra, lord of a vast army, struck the ground with his hand, and sent his army (to the assembly), making a fearsome noise, like thunder with lightning during a very heavy rain-storm. Thereafter his wish not being fulfilled he retreated, feeling deeply angry.

343. Then the Teacher, Possessor of the Eye¹ of Wisdom, knowing all that (was happening) through special apperception (abhiññā) and having determined (the matter in his mind) said to the disciples who were rejoicing in the Teaching, thus: ‘Bhikkhus, the army of Māra is approaching. (Notice them, and) know them’. Those bhikkhus, hearing the instructions of the Buddha, put forth effort (to discern Māra’s army). Not being able to stir even the body hair of those Arahats, Māra and his army left them.

Then Māra recited this verse with regard to the bhikkhus: “Victorious in battle, beyond fear and dread, of great renown, pre-eminent among people, all those Ariya disciples (of the Buddha) rejoice together with other Ariyas”.

End of the Mahāsamaya Sutta, the seventh.

1. Possessor of the Eye: see footnote to para 186, MahāParinibbāna Sutta.

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**Namo Tassa Bhagavato Arahato
Sammāsambuddhassa**

**Homage to The Blessed One, The Arahāt,
The Fully-Enlightened Buddha.**

SAKKA PAÑHA SUTTA

(Discourse on Sakka's Questions)

344. Thus have I heard:

The Bhagavā was at one time residing at the Indasāla cave in (the side of) the Vedyaka mountain, north of the brāhmin village called Ambasaṇḍa, east of Rājagaha, in the country of Magadha. At that time there arose in Sakka, King of the devas, a strong longing to see the Bhagavā. Then Sakka, King of the devas, wondered: “Where is the Bhagavā, the Homage Worthy, the Perfectly Self Enlightened One residing now?” Then, seeing that the Bhagavā was residing at the Indasāla cave, in the Vedyaka mountain, north of the brāhmin village called Ambasaṇḍa, east of Rājagaha, in the country of Magadha, Sakka, King of the devas, said to the Tāvatiṃsā devas, “Friends, this Bhagavā is residing at the Indasāla cave, in the Vedyaka mountain, north of the brāhmin village called Ambasaṇḍa, east of Rājagaha, in the country of Magadha. Let us go and see that Bhagavā, the Homage Worthy, the Perfectly Self Enlightened One”. The Tāvatiṃsā devas assented, saying: “Very well, Sir”.

345. Then Sakka, King of the devas, said to Pañcasikha of the Gandhabba devas, thus: “Dear Pañcasikha, the Bhagavā is residing at the Indasāla cave, in the Vedyaka mountain, north of the brāhmin village called Ambasaṇḍa, east of Rājagaha, in the country of Magadha. Let us go and see that Bhagavā, the Homage Worthy, the Perfectly Self Enlightened One”. Replying “Very well, Sir” to Sakka, King of the Devas, Pañcasikha took his lute called Beluvapaṇḍu and went to accompany Sakka, King of Devas.

346. Then Sakka, King of the devas, surrounded by the Tāvatiṃsā devas and led by Pañcasikha of the Gandhabba devas, vanished from the realm of Tāvatiṃsā devas, just as instantaneously as a strong man stretches his bent arm, or bends his stretched arm, and appeared on the Vedyaka mountain, north of the brāhmin village called Ambasaṇḍa, east of Rājagaha, in the country of Magadha. At that time the Vedyaka mountain and the brāhmin village Ambasaṇḍa were shining brilliantly, with the radiance

due to the power of the devas. And people from the surrounding villages said thus: “Today the Vedyaka mountain is shining brilliantly. Today the Vedyaka mountain is as if on fire! Today the Vedyaka mountain is as if burning! Why are the Vedyaka mountain and the brāhmin village Ambasaṇḍa shining brilliantly today?” They were frightened, causing goose flesh to appear, and hair to rise, on their body.

347. Then Sakka, King of the devas, said to Pañcasikha of the Gandhabba devas, “Dear Pañcasikha, Tathāgatas are usually absorbed in jhāna meditation, they delight in jhāna meditation at such times; they are in solitary seclusion; (therefore) it is hard for one like me to approach the Tathāgata. Dear Pañcasikha (it would be well) if you were first to ask the Bhagavā for permission, for me to see the Bhagavā, and then after you have asked for permission, we will go and see the Bhagavā, the Homage-Worthy, the Perfectly Self Enlightened One”.

Replying ‘Very well Sir’ to Sakka, King of the devas, Pañcasikha of the Gandhabba devas took his Beluvapaṇḍu lute and went to the Indasāla cave. When he got there, he stood at a suitable place, thinking, ‘Here, I shall not be too far from or too near the Bhagavā, and the Bhagavā can hear the sound of my lute.’

(1) Verses Sung by Pañcasikha

348. Standing at a suitable place, Pañcasikha of the Gandhabba devas, played on the lute named Beluvapaṇḍu. He also sang these verses concerning the Buddha, the Dhamma, the Saṃgha, the Arahats and sensual pleasures.

“My dear Suriyavaccasā! You are a possessor of exquisite beauty. You have captivated my heart. I bow deeply to your father Timbarū, who has caused you to be born.

Radiant one! Just as a person who is oppressed with heat, longs for a cool breeze, just as a person who is oppressed with thirst, longs for cool water; just as an Arahāt longs for Magga, Phala and Nibbāna, so also, am I filled with longing for you.

My dear one, just as medicine cures the disease of a

patient, food relieves the hunger of a starving person; just as water extinguishes burning fire, so also let your love soothe my loving heart.

My dear! Just as a mighty elephant oppressed with heat plunges into the lake that is full of cool water and fragrant lotus, so also do I wish to rest in your bosom.

My dear! Just as an elephant overwhelmed by sexual urge loses his reason and becomes uncontrollable, so also do I, overwhelmed with love for you and your pair of exquisite thighs, lose my reason.

My dear! My mind is disturbed and is deeply attached to you, like a fish that has swallowed the hook, I cannot free myself from my love for you.

My dear, who has a pair of exquisite thighs! Please put your arms around me.

My dear who is in the habit of glancing with enticing eyes! Put your arms around me. My dear, the possessor of five kinds of exquisite beauty. Please embrace me. I am yearning for this warm embrace of yours.

My dear! In the beginning my love for you was not much. But, just as the merit earned as a result of making an offering to an Arahāt increases boundlessly, so also, my love for you, like hair with curling tips, grew boundlessly.

My dear, the possessor of all kinds of beauty! May all the good deeds of making offerings to the Arahats, who are unperturbed (by the vicissitudes of life), who are full of forbearance, bring about our union.

My dear, the possessor of all five kinds of beauty! May all the merit which I have earned on earth bring about our union.

My dear Sūriyavacchāsā! Just as the Bhagavā¹ of the Sakyan clan, searched for the Deathless Nibbāna, with one pointedness of concentration in jhāna, with wisdom and mindfulness, so also have I searched for you.

My dear, the possessor of exquisite beauty! Just as the Muni rejoiced in having attained the Noble Enlighten-

1. Just as the Bhagavā: In the text, Muni.

ment, so also may I rejoice in being together with you.

My dear Sūriyavacchasā! If Sakka, King of the Tāvatisā devas, should grant me any wish, the only wish I will make, will certainly be to have you. My love for you is so steadfast.

O Wise One! I deeply bow to your father who is like a freshly blooming Sal tree for having such an excellent daughter”.

349. When thus sung, the Bhagavā said to Pañcasikha of the Gandhabba devas thus: “Pañcasikha, the sound of the lute is in harmony with the (sound of) the singing, and the singing is in harmony with the sound of the lute. The sound of your lute does not overwhelm the sound of the singing, and the sound of the singing too does not overwhelm the sound of the lute. Pañcasikha, when did you compose these verses pertaining to the Buddha, the Dhamma, the Saṃgha, the Arahats and the sensual pleasures?”

“Venerable Sir, at one time the Bhagavā was staying under the Ajapāla banyan tree on (the bank) of the Neranjara river in the Uruvela wood, just after attaining the Enlightenment. Venerable Sir, at that time I was in love with Suriyavacchasā, also called Bhaddā, the daughter of Timbarū, King of Gandhabba devas. But, Venerable Sir, that girl loved another. She was in love with Sikhaṇḍi, son of charioteer Mātali.”

“Venerable Sir, when I could not get that girl by any means, I took my lute Beluvapaṇḍu and went to the residence of Timbarū, King of the Gandhabba devas. Having got there, I played the lute, and sang these verses pertaining to the Buddha, the Dhamma, the Saṃgha, the Arahats, and sensual pleasures”.

“My dear Suriyavacchasā! You are a possessor of exquisite beauty. You have captivated my heart. I bow deeply to your father Timbarū who has caused you to be born ...p...

O Wise One! I deeply bow to your father Timbarū who is like a freshly blooming Sāl tree for having such an excellent daughter”.

“Venerable Sir, when this was sung Bhadda Sūriyavacchasā

said to me thus: ‘Sir, I have not personally seen that Bhagavā. But I have heard about that Bhagavā when I was dancing at the Sudhammā Assembly hall of the Tāvatisā devas. Sir, because you have praised that Bhagavā, let there be an intimate meeting between us today’. Venerable Sir, that was the only time I had an intimate meeting with that girl. From that time up to now there has been no such meeting”.

(2) The Approach of Sakka

350. Then Sakka, King of the devas, thought: Pañcasikha of the Gandhabba devas has exchanged glad greetings with the Exalted One. Then Sakka King of the devas said to Pañcasikha of the Gandhabba devas: “Dear Pañcasikha go to the Bhagavā and respectfully say: ‘Venerable Sir, Sakka, King of the devas, with his ministers and attending retinue, pays homage at the feet of the Bhagavā’.”

Replying: ‘Very well, Sir,’ to Sakka, King of the devas, Pañcasikha of the Gandhabba devas respectfully said to the Bhagavā: “Venerable Sir, Sakka, King of devas with his ministers and attendant retinue, pays homage at the feet of the Bhagavā”. (The Buddha replied): ‘Very well, Pañcasikha, may happiness be to Sakka, King of the devas, and his ministers and his attendant retinue. Happiness is indeed desired by devas, humans, asurās, nāgas, gandhabbas and hosts of other beings”.

351. The Tathāgatas (usually) greet such powerful Yakkhas (devas) in this way. After the Bhagavā’s greeting, Sakka, King of the devas entered the Indasāla cave, paid homage to the Bhagavā and stood at a suitable place. The Tāvatisā devas too entered the Indasāla cave, paid homage to the Bhagavā and stood at a suitable place. Pañcasikha of the Gandhabba devas also entered the Indasāla cave, paid homage to the Bhagavā and stood at a suitable place.

At that time, although the Indasāla cave was (originally) uneven, it became even and smooth; although it was (originally) narrow, it became spacious. The darkness in the cave vanished and light appeared, due to the celestial power of the devas.

352. Then the Bhagavā said to Sakka, King of the devas thus; “Wonderful and marvellous it is that you, Venerable Kosiya,¹ having so many affairs to attend to and so many things to do, should come here”.

“Venerable Sir, from long before I have desired to come and see the Bhagavā. But having been intent on some business or other among the Tāvatisā devas, I had not been able to come and see the Bhagavā. Venerable Sir, at one time the Bhagavā was residing in the Salala Chamber at Sāvatti. At that time, Venerable Sir, I went to Sāvatti to see the Bhagavā. But at that very time the Bhagavā was absorbed in a certain jhāna². A handmaiden of the deva king Vessavaṇa called Bhūjati, was present in attendance, standing in homage with upraised palms together. Then, Venerable Sir, I said to Bhūjati, “Deva maiden, respectfully say to the Bhagavā that Sakka, King of the devas, with (his) ministers and attending retinue, pays homage at the feet of the Bhagavā”. Venerable Sir, on this being said (by me), Bhūjati said to me, “Sir it is not the proper time to see the Bhagavā. The Bhagavā is in solitary seclusion”. “In that case deva maiden, when the Bhagavā rises from that jhānic absorption, respectfully say in homage to the Bhagavā that Sakka, King of the devas, with his ministers and attending retinue, makes obeisance at the feet of the Bhagavā”. “Venerable Sir, did that deva maiden convey my words of homage to the Bhagavā? Does the Bhagavā remember the words of that deva maiden?”

“King of the devas, that deva maiden did convey your words to me, I do remember the words of that deva maiden. Actually, I had risen from that jhāna at the sound of the Venerable’s chariot wheels”.

“Venerable Sir, I had heard and understood from these devas themselves who had reached the Tāvatisā realm before us, that when the Homage Worthy, the Perfectly Self Enlightened Tathāgatas arise in the world, the number of devas in-

1. **Kosiya:** An epithet of Sakka, since Sakka was of Kosiya lineage.

2. **Absorbed in a certain jhāna:** this is what sakka thought; actually the Bhagavā was absorbed in the attainment of Fruition.

creases and the number of asurās diminishes. And Venerable Sir, in this matter I myself have seen this from the time the Tathāgata, the Homage Worthy, the Perfectly Self Enlightened One, arose in the world, the number of devas have increased and the number of asurās have diminished’.

(3) The Story of Deva Gopakā

353. “Venerable Sir, there was in this very country of Kapilavaṭṭhu, a daughter of the Sakyans, named Gopakā, who revered the Buddha, the Dhamma and the Saṃgha, and who observed fully the moral precepts. That princess, loathing the nature of womanhood, performed actions that would lead to rebirth as a man, and on the death and dissolution of her body, reached the happy realm of the Tāvatisā devas, as a son of ours. There too, that deva was addressed as Gopakā Devaputta”. Venerable Sir, three others who were bhikkhus, in spite of practising the Noble Life of Purity under the Bhagavā, were reborn in the community of the Gandhabbas, the inferior devas. Fully and thoroughly enjoying the five kinds of sensual pleasures, they came to the assembly of the devas to entertain us. To those three Gandhabba devas who came to entertain us, Gopakā Devaputta reproved thus:

“Sir, where was your attention fixed and turned when you were listening to the Bhagavā’s Teaching? Even though I was a woman, who revered the Buddha, the Dhamma and the Saṃgha and who observed the moral precepts, I loathed being a woman and performed actions leading to rebirth as a man. On the death and dissolution of my body, I have reached the happy realm of the Tāvatisā devas, as a son of Sakka, King of the devas. Here too, I am being addressed as of Gopakā Devaputta”.

“Sirs, as for you, in spite of practising the Noble Life of Purity under the Bhagavā, you have been reborn in the community of Gandhabba devas, the inferior devas. Sirs, it is a sorry sight for me to see, companions in the Noble Practice, in the community of the Gandhabbas, the inferior devas.”

“Venerable Sir, of those three Gandhabba devas who were reproved by Gopakā Devaputta, two regained mindfulness (of the first jhāna) in that very life and reached the brāhma

realm, but one of them remained indulging in the enjoyment of the sensual pleasures.”.

354. “I was a female disciple of the Possessor of the Eye of Wisdom (the Buddha). My name was Gopakā. I revered deeply the Buddha, the Dhamma and the Saṃgha with a reverential mind.”

“Only because of the excellence of the Dhamma of that Buddha, I have been reborn in the Tāvatisā deva realm possessing great power and great splendour, as a son of Sakka. Here too, I am known as Gopakā.”.

“Then I saw the former bhikkhus whom I had seen previously, arisen and dwelling in the community of the Gandhabbas. Indeed formerly when we were humans, we had, at our homes, ministered to those Gandhabbas, who were then Gotama’s disciples, with food and drink, with cleansing water for the feet and foot salve. Where was their attention fixed on when the Venerables were listening to the Buddha’s Teaching?”

“The Dhamma penetratingly known and well expounded by the Possessor of the Eye of Wisdom can be realized individually. Indeed, it was by closely attending and listening to what the Ariyas propounded well, that I have reached the Tāvatisā deva realm, possessing great power and great splendour, as the son of Sakka..

But, Sirs, as for you, in spite of having closely attended on the Buddha¹ and in spite of having practised the Noble Life of Purity, which is incomparable, you have been reborn in the community of Gandhabbas, the inferior devas.”

“The existence you have reached sirs, is not fitting. It is indeed an unpleasant sight to see companions in the Noble Practice, being reborn in the inferior community. Sirs, having arisen in the community of Gandhabbas, you have to come and entertain us. I lived the life of a householder and yet look at this extraordinary state. I, who was a woman (in the previous existence) have now become a male deva fully endowed with the sensual pleasures of the devas”.

1. In the Text Settha, the Supreme One.

Those three who were thus reproved by Gopakā the disciple of Gotama felt remorseful on account of what Gopakā had said, (and said): “Now let us make an effort; let us exert ourselves strenuously; let us not be servants of others.” Of those three, two exerted strenuously, repeatedly reflecting on the Teaching of the Buddha. In this very deva realm itself, having freed their minds of attachment, they saw the faults of sensual pleasures. As a strong elephant might break the binding ropes, those two devas, cutting the bonds and fetters of sensual pleasures, which are Mara’s yokes, so difficult to overcome, surpassed the Tāvatiṃsā devas (by reaching the brāhma realm). Getting rid of attachment, the two mighty devas, became Anāgamis, surpassing all the devas attending the Suddhamma deva assembly, including Sakka and Pajāpati, and reached the brāhma realm.

Seeing them, Vāsava (Sakka), King of the devas felt emotional awareness in the midst of the devas (saying): “Those two devas, although they had been reborn in the inferior community (of the Gandhabbas), have surpassed the Tāvatiṃsā devas (and have reached the brāhma realm)!” Then, hearing the words of Vāsava (Sakka) who was filled with emotional awareness the deva Gopakā said to him;

“Sir, there is the Buddha, lord of all living beings in the human world. He is renowned as Sakyamuni, conqueror over sensual pleasures. Those devas (those Gandhabbas) were sons of the Buddha himself; they had forsaken the mindfulness (of the first jhāna). Only being reproved by me, they regained the mindfulness (of the first jhāna). Of those three, one still continues to remain in the community of the Gandhabbas. Two of them however attained the Anāgāmi Magga, and being established firmly in concentration, they regard even the devas as inferior”.

“There are in this Teaching, such noble disciples who make evident (the truth of) the dhamma. How can anyone among them have any doubt in (the Buddha, the Dhamma, and the Saṃgha)? Let us (then) make obeisance to the Buddha, who has crossed the Whirlpool (Ogha), who has cut off doubt and uncertainty, who is the conqueror¹ and the Lord of all beings”.

1. Conqueror, (jina): Conqueror over five hostile forces or five māras,

“Venerable Sir, of those three, two were reborn in the Brahmmapurohita realm, having come to understand your dhamma in this deva realm, and having attained Anāgāmi Magga.”

“Venerable Sir, we have come here to attain this dhamma. Venerable Sir, if the Bhagavā will grant permission, we wish to ask a question”. (Thus said Sakka).

355. Then the Bhagavā thought: this Yakkha (Sakka) has led for a long time a pure life. Whatever question he may ask will be to a good purpose; it will not be useless. And what I shall answer to his question, that he will quickly understand.

356. Then the Bhagavā said in verse to Sakka, King of the devas:

“Vāsara, ask me whatever question you have in mind. I shall answer your question to the end (to your satisfaction).”

End of the First Portion for Recitation.

357. On being given permission by the Bhagavā, Sakka, King of the devas, asked the Bhagavā this first question.

“Venerable Sir, devas, humans, asurās, nāgās, gandhabbas and other groups of beings have this wish “May we live without hatred, without violence, without enmity, without malevolence and without hostility. And yet they live in hatred, in violence, in enmity, in distress and in hostility. To what fetters is this due?” In this manner Sakka, King of the devas, asked the Bhagavā this question. The Bhagavā answered the question of Sakka thus:

“King of the devas, devas, humans, asurās, nāgās, gandhabbas and other groups of beings, though wishing to live without hatred, without violence, without enmity, without distress and without hostility, yet live in hatred, in violence, in enmity, in distress and in hostility, due to the fetters of envy (issā)¹ and

namely, devaputta Mara, Kilesa Māra, Khandha Māra, Macca Māra and Abhisankhāra Māra.

1. Issas: jeasously, envy, ill-will.

stinginess (macchhariya)¹ ”.

This was the way the Bhagavā answered the question of Sakka, King of the devas. Delighted with what the Bhagavā said, Sakka, King of the devas, received it with gladness.

“So it is, Bhagavā; so it is, Sugata. Hearing the Bhagavā’s answer to the question, I have overcome doubt, I am rid of uncertainty in this matter”.

358. Having thus expressed delight in what the Bhagavā had said and having received it with gladness, Sakka, King of the devas, asked the Bhagavā a further question:

“Venerable Sir, what is the cause of envy and stinginess, what is their origin, what is their genesis, what is their source? What being present, do envy and stinginess come about? What being not present, do envy and stinginess not come about?”

“King of the devas, likes and dislikes (piya, appiya), are the cause of envy and stinginess, likes and dislikes are their origin, likes and dislikes are their genesis, likes and dislikes are their source. Likes and dislikes being present, envy and stinginess come about. Likes and dislikes not being present, envy and stinginess do not come about”.

“Venerable Sir, what is the cause of likes and dislikes, what is their origin, what is their genesis, what is their source? What being present, do likes and dislikes come about? What being not present, do likes and dislikes not come about?”

King of the devas, desire (chanda)² is the cause of likes and dislikes, desire is their origin, desire gives birth to them, desire is their source. Desire being present, likes and dislikes come about. Desire being not present, likes and dislikes do not come about.

“But Venerable Sir, what is the cause of desire, what is its origin, what is its genesis, what is its source? What being present, does desire come about? What being not present, does

1. **Macchhariya:** avarice, stinginess, selfishness, meanness.

2. **Chanda:** here it is equivalent to taṇhā, craving.

desire not come about?”

“King of the devas, initial application of the mind (vitakka) is the cause of desire, initial application of the mind is its origin, initial application of the mind is its genesis, initial application of the mind is its source. Initial application of the mind being present, desire comes about. Initial application of the mind not being present, desire does not come about”.

“Venerable Sir, what is the cause of initial application of the mind, what is its origin, what is its genesis, what is its source? What being present, does initial application of the mind come about? What being not present does initial application of the mind not come about?”

“King of the devas, the group of perception that prolong saṃsarā (papañca-sañña sankha)¹ is the cause of initial application of the mind, the group of perceptions that prolong saṃsarā is its origin, the group of perception that prolong saṃsarā is its genesis, the group of perception that prolong saṃsarā is its source. The group of perceptions that prolong saṃsarā being present, the group of perception that prolong saṃsarā comes about. The group of perception that prolong saṃsarā not being present, initial application of the mind does not come about”.

“Venerable Sir, following what course of practice is a bhikkhu said to be following the appropriate path leading to Nibbāna wherein the group of perception that prolongs saṃsarā ceases?”

(4) Contemplation of Sensation

359. King of devas, I declare pleasantness to be of two kinds, pleasantness that should be resorted to and pleasantness that should not be resorted to.

“King of the devas, I declare unpleasantness also to be of two kinds, unpleasantness that should be resorted to, and unpleasantness that should not be resorted to”.

“King of the devas, I declare equanimity also to be of two

1. **Papañca:** “The commentary points out that of the three Papañca factors, taṇhā (craving) māna (conceit), and diṭṭhi (wrong views), only taṇhā-papañca is here meant.”

kinds, equanimity that should be resorted to, and equanimity that should not be resorted to”.

360. “King of the devas, what is the reason for saying that I declare pleasantness to be of two kinds, pleasantness that should be resorted to and pleasantness that should not be resorted to?” Of these (two kinds of pleasantness), whatever pleasantness is known thus, ‘this pleasantness which I resort to increases demeritoriousness and decreases meritoriousness in me’, such pleasantness should not be resorted to. Of these (two kinds of pleasantness) whatever pleasantness is known thus, ‘this pleasantness which I resort to decreases demeritoriousness and increases meritoriousness in me’, such pleasantness should be resorted to.

“Of that pleasantness which should be resorted to, there is pleasantness accompanied by vitakka (initial application of the mind) and vicāra (sustained application of the mind) and there is pleasantness unaccompanied by vitakka and vicāra. That which is unaccompanied by vitakka and vicāra is superior.”

“King of the devas, this is the reason for my saying: ‘I declare pleasantness to be of two kinds, pleasantness that should be resorted to and pleasantness that should not be resorted to’.

361. “King of the devas, what is the reason for saying: ‘I declare unpleasantness to be also of two kinds, unpleasantness that should be resorted to, and unpleasantness that should not be resorted to¹’, of those (two kinds of unpleasantness), whatever unpleasantness known as due to frustration connected with worldly desires and conditions, and unpleasantness that should be nurtured, is the unpleasantness of one who has made some progress in cultivation of the mind, but has not yet attained, and is longing for Magga Insight.”

‘This unpleasantness which I resort to increases demeritoriousness and decreases meritoriousness in me’, such unpleas-

1. Unpleasantness that should not be resorted to is due to frustration connected with worldly desires and conditions, and unpleasantness that should be nurtured is the unpleasantness of one who has made some progress in cultivation of the mind, but has not yet attained, and is longing for Magga Insight.

antness should not be resorted to. Of those (two kinds of unpleasantness) whatever unpleasantness is known thus, 'this unpleasantness which I resort to decreases demeritoriousness and increases meritoriousness in me', such unpleasantness should be resorted to.

Of that unpleasantness which should be resorted to, there is unpleasantness accompanied by vitakka and vicāra, and there is unpleasantness unaccompanied by vitakka and vicāra. That which is unaccompanied by vitakka and vicāra is superior.

“King of the devas, this is the reason for my saying: ‘I declare unpleasantness also to be of two kinds, unpleasantness that should be resorted to, and unpleasantness that should not be resorted to’”.

362. “King of the devas, what is the reason for saying: ‘I declare equanimity to be also of two kinds, equanimity that should be resorted to, and equanimity that should not be resorted to?’ Of those (two kinds of equanimity) whatever equanimity is known thus; ‘this equanimity which I resort to increases demeritoriousness and decreases meritoriousness in me,’ such equanimity should not be resorted to. Of those (two kinds of equanimity), whatever equanimity is known thus; ‘this equanimity which decreases demeritoriousness and increases meritoriousness in me’, such equanimity should be resorted to¹.”

Of that (equanimity which should be resorted to), there is equanimity accompanied by vitakka and vicāra, and there is equanimity unaccompanied by vitakka and vicāra. That which is unaccompanied by vitakka and vicāra is superior.

“King of the devas, this is the reason for my saying: ‘I declare equanimity also to be of two kinds, equanimity that should be resorted to and equanimity that should not be resorted to’”.

363. King of the devas, a bhikkhu following this course of practice, is said to be a bhikkhu following the appropriate path

1. The distinction between the two kinds of equanimity is this: the equanimity in the case of a foolish average person, which actually is indifference due to confusion of mind; and the equanimity arising from insight and detachment.

leading to Nibbāna, wherein the group of perception that prolongs saṃsarā ceases.

This was the way the Bhagavā answered the questions of Sakka, king of the devas. Delighted with what the Bhagavā said, Sakka, King of the devas received it with gladness and said thus: “So it is, Bhagavā; so it is, Sugata. Hearing the Bhagavā’s answers to the questions I have overcome doubt, I am rid of uncertainty in this matter”.

(5) “Observance of Restraint According to the Fundamental Precepts for Bhikkhūs.”

364. Having thus expressed delight in what the Bhagavā had said and having received it with gladness, Sakka, King of the devas asked the Bhagavā a further question:

“Venerable Sir, following what course of practice is a bhikkhu said to be a bhikkhu who observes restraint according to the Fundamental Precepts for bhikkhus (Pātimokkhasaṃvara)”.

“King of the devas, bodily conduct (kāyasamācāra). I declare two kinds, bodily conduct that should be resorted to, and bodily conduct that should not be resorted to”.

“King of the devas, verbal conduct (vacīsamācāra). I declare also two kinds, verbal conduct that should be resorted to and verbal conduct that should not be resorted to”.

“King of the devas, quest (for things both tangible and not tangible) (pariyesanā). I declare two kinds, quest that should be resorted to and quest that should not be resorted to”.

“King of the devas, what is the reason for my saying: ‘I declare bodily conduct to be of two kinds, bodily conduct that should be resorted to and bodily conduct that should not be resorted to?’ Of those (two kinds of bodily conduct) whatever bodily conduct is known thus: ‘This bodily conduct which I resorted to increases demeritoriousness and decreases meritoriousness in me,’ such bodily conduct should not be resorted to. Of these (two kinds of bodily conducts) whatever bodily conduct is known thus: this bodily conduct which I resorted to decreases demeritoriousness and increases meritoriousness in me’, such bodily conduct should be resorted to.

King of the devas, this is the reason for my saying: 'I declare bodily conduct that should be resorted to, and bodily conduct that should not be resorted to'.

"King of the devas, what is the reason for my saying: 'I declare verbal conduct to be of two kinds, verbal conduct that should be resorted to and verbal conduct that should not be resorted to? Of those (two kinds of verbal conduct), whatever verbal conduct is known thus; 'this verbal conduct which I resorted to increases demeritoriousness and decreases meritoriousness in me, such verbal conduct should not be resorted to. Of those (two kinds of verbal conduct), whatever verbal conduct is known thus; 'this verbal conduct which I resorted to decreases demeritoriousness and increases meritoriousness in me', such verbal conduct should be resorted to.

"King of the devas, that is the reason for my saying; 'I declare verbal conduct to be of two kinds, verbal conduct that should be resorted to and verbal conduct that should not be resorted to'.

"King of the devas, what is the reason for my saying: 'I declare quest (for things tangible and not tangible) to be of two kinds, quest that should be resorted to, and quest that should not be resorted to?' Of those (two kinds of quest) whatever quest is known thus: 'This quest which I resorted to increases demeritoriousness and decreases meritoriousness in me', such quest should not be resorted to. Of those (two kinds of quest), whatever quest is known thus; this quest which I resorted to decreases demeritoriousness and increases meritoriousness in me', such quest should be resorted to.

"King of the devas, this is the reason for my saying: 'I declare quest to be of two kinds, quest that should be resorted to and quest that should not be resorted to'.

"King of the devas, a bhikkhu following this course of practice is said to be a bhikkhu who observes restraint according to the fundamental precepts for bhikkhus."

This was the way the Bhagavā answered the question of Sakka, King of the devas. Delighted with what the Bhagavā had

said. Sakka, king of the devas received it with gladness.

“So it is, Bhagavā; so it is Sugata. Hearing the Bhagavā’s answer to the question I have overcome doubt, I am rid of uncertainty in this matter’.

(6) Restraint in Sense Faculties

(Indriya samvara)

365. Having thus expressed delight in what the Bhagavā had said, and having received it with gladness, Sakka, King of the devas, asked the Bhagavā a further question. “Venerable Sir, following what course of practice is a bhikkhu said to be a bhikkhu who observes restraint in sense faculties?”

King of the devas, visible objects cognizable by eye-consciousness, I declare to be of two kinds, visible objects that should be resorted to, and visible objects that should not be resorted to.

King of the devas, sounds cognizable by ear-consciousness I declare to be of two kinds, sounds that should be resorted to and sounds that should not be resorted to.

King of the devas, smells cognizable by nose-consciousness, I declare to be of two kinds, smells that should be resorted to and smells that should not be resorted to.

King of the devas, tastes cognizable by tongue-consciousness I declare to be of two kinds, tastes that should be resorted to and tastes that should not be resorted to.

King of the devas, tangible objects cognizable by body-consciousness, I declare to be of two kinds, tangible objects that should be resorted to, and tangible objects that should not be resorted to.

King of the devas, mind objects cognizable by the mind, I declare to be of two kinds, mind objects that should be resorted to and mind objects that should not be resorted to.

On this being said, Sakka, King of the devas said to the Bhagavā thus: “Venerable Sir, this is how I understand in full the meaning of what the Bhagavā has said in brief: Venerable Sir, there are those visible objects, cognizable by eye-conscious-

ness, which increase demeritoriousness and decrease meritoriousness in one resorting to them. Such visible objects should not be resorted to. There are those visible objects, cognizable by eye-consciousness, which decrease demeritoriousness and increase meritoriousness in a person resorting to them. Such visible objects should be resorted to”.

“Venerable Sir, there are these sounds cognizable by the ear-consciousness ...p...

“There are those smells cognizable by the nose consciousness ...

“There are those tastes cognizable by the tongue consciousness ...

“There are those tangible objects cognizable by the body consciousness ...

“There are those mind objects cognizable by the mind which increase demeritoriousness and decrease meritoriousness in one resorting to them. Such mind objects should not be resorted to. Venerable Sir, there are those mind objects cognizable by the mind which decrease demeritoriousness and increase meritoriousness in one resorting to them. Such mind objects should be resorted to”.

“Venerable Sir, thus understanding in full the meaning of what the Bhagavā has said in brief, having heard the Bhagavā’s answer to the questions I have overcome doubt, I am rid of uncertainty in this matter”.

366. Having thus expressed his delight in what the Bhagavā had said and having received it with gladness, Sakka, King of the devas asked the Bhagavā a further question.

“Venerable Sir, do all samaṇas and brahmaṇas have the same view, the same mode of practice, the same belief, the same goal?”

“King of the devas, not all samaṇas and brahmaṇas have entirely the same view, the same mode of practice, the same belief, or the same goal”.

“Venerable Sir, why do all the samaṇas and brāhmaṇas not have the same view, the same mode of practice, the same

belief, or the same goal?”

“King of the devas, indeed there are many and varied dispositions (dhātu)¹ in the world. In that world where there are many and varied dispositions, beings cling to certain dispositions and adhering only to these dispositions strongly and firmly, they declare ‘only this view of mine is true; and any other is futile’. Therefore, all the samaṇas and brāhmaṇas do not have the same view, the same mode of practice, the same belief, or the same goal”.

“Venerable Sir, do all samaṇas and brāhmaṇas accomplish the end which is beyond destruction, (accanta niṭṭha); do they all have safety from the bonds, which is beyond destruction (accanta yogakkhemi); adopt the Ariya practice which is beyond destruction (accanta brahmacārī); do they all reach the ultimate goal, which is beyond the destruction (accanta pariyasana)?”

“King of the devas, not all samaṇas and brāhmaṇas accomplish the end which is beyond destruction, have safety from the bonds, which is beyond destruction, adopt the ariya practice which is beyond destruction, or reach the ultimate goal, which is beyond destruction”.

“Venerable Sir, why do not all samaṇas and brāhmaṇas accomplish the end which is beyond destruction, have the safety from the bonds, which is beyond destruction, adopt the Ariya practice, which is beyond destruction, or reach the ultimate goal, which is beyond destruction?”

“King of the devas, (only) the bhikkhus who are emancipated (from the defilements, kilesās) through (the Path of) destruction of craving (tanhā) accomplish the end which is beyond destruction, have the safety from the bonds, which is beyond destruction, adopt the Ariya practice which is beyond destruction, and reach the ultimate goal which is beyond destruction. Therefore, not all samaṇas and brāhmaṇas accomplish the end which is beyond destruction, have the safety from the

1. **Dhātu:** The term dhātu has many definitions, connotations and applications, besides “element.” In the present context it connotes disposition. (The commentry)

bonds, which is beyond destruction, adopt the Ariya practice which is beyond destruction or reach the ultimate goal which is beyond destruction”.

This was the way the Bhagavā answered the question of Sakka, King of the devas. Delighted with what the Bhagavā had said, Sakka, King of the devas, received it with gladness and said thus:

“So it is Bhagavā, so it is Sugata. Hearing the Bhagavā’s answer to the question, I have overcome doubt, I am rid of uncertainty in this matter”.

367. Having thus expressed delight in what the Bhagavā had said and having received it with gladness, Sakka, King of the devas, said to the Bhagavā thus: “Venerable Sir, craving is a disease; craving is an abscess; craving is a thorn. Craving drags all beings to be reborn in this or that existence, so that all these beings reach superior or inferior realms of existence”.

“Venerable Sir, I did not get any chance from other samaṇas and brāhmaṇas outside of this Teaching, even to ask these questions, which the Bhagavā has answered. For a long time the thorn of doubt and uncertainty has been present in me, but now the Bhagavā has pulled out that thorn”.

“King of the devas, do you remember having asked, other samaṇas and brāhmaṇas these questions?”

“Venerable Sir, I remember having asked other samaṇas and brāhmaṇas these questions”.

“King of the devas how did they answer these questions? Tell me if it is not burdensome for you”.

“Venerable Sir, it is not burdensome for me (to speak) at the place where the Bhagavā or someone like the Bhagavā is seated”.

“In that case, King of the devas speak”.

“Venerable Sir, I thought samaṇas and brāhmaṇas were those who lived in remote forest dwellings and I approached them and asked them these questions. They could not fully answer the questions asked by me. Not being able to answer these questions, they even asked me a counter question: ‘What

is the Venerable One's name?' Thus asked, I answered: 'Sirs, I am Sakka, King of the devas'.

They asked me a further counter question: 'King of the devas through performing what (sort of) action have you reached this position (of Sakka)?' "I expounded to them the dhamma¹ as far as I had heard and learnt. They were pleased with even by that much, (exclaiming) 'we have seen Sakka, King of the devas! What we asked of him, he has answered!' Actually they became my disciples. I did not become their disciple. Venerable Sir, I am a disciple of the Bhagavā, I am now a Sotāpanna, not liable to fall into realms of misery and suffering, and assured of a good destination and of attaining the three higher levels of Insight culminating in Enlightenment."

Happiness Experienced Previously

368. "King of the devas, do you remember having experienced previously such satisfaction and happiness?"

"Venerable Sir, I remember having experienced previously such satisfaction and happiness".

"King of devas, in what way do you remember having experienced previously such satisfaction and happiness?"

"Venerable Sir, what happened (at one time) in the past was that there was a battle between the devas and asurās. In that battle, Venerable Sir, the devas were victorious, and the asurās were defeated. Having won the battle, I, the conqueror in battle had this thought (of satisfaction and happiness): 'Now indeed of the food for the devas and for the asurās, both will be enjoyed by the devas!' But Venerable Sir, that satisfaction and happiness I gained then was the sort gained through force of arms and weapons, not conducive to disgust with the world, to freedom from attachment, to cessation of dukkha, to achievement of calm through extinction of defilements, to the attainment of special apperception (abhiññā), to the realization of the Four Ariyā Truths and to the realization of Nibbāna".

1. **The Dhamma;** By this is meant the seven principles of practice which cause a person to be reborn as Sakka.

‘Now, Venerable Sir, that satisfaction and happiness I gain from hearing the dhamma of the Exalted One, is satisfaction and happiness gained without force of arms, without use of weapons, and is conducive to disgust with the world, to freedom from attachment, to cessation of dukkha, to achievement of calm, to attainment of special apperception, to the realization of the Four Ariyā Truths and to the realization of Nibbāna”.

369. “King of the devas, seeing clearly what benefits do you declare in praise of gaining such satisfaction and happiness?”

“Venerable Sir, seeing clearly the six benefits I declare in praise of gaining such satisfaction and happiness”.

“While remaining even here, I, who had been Sakka regained my life as Sakka. Know thus Venerable Sir.”

“Venerable Sir, seeing clearly this first benefit, I declare in praise of gaining such satisfaction and happiness”.

On passing away from the realm of the devas, forsaking the deva life, mindfully and without being confused, I shall be conceived in my mother’s womb, in the realm in where my mind delights.

“Venerable Sir, seeing clearly this second benefit, I declare in praise of gaining such satisfaction and happiness”.

“Being free from confusion, living delightfully in the Teaching of the Buddha, whose wisdom is free from bewilderment, I shall live a life befitting an Ariyā, with mindfulness and comprehension.”

“Venerable Sir, seeing clearly this third benefit I declare in praise of gaining such satisfaction and happiness”.

“And if while living a life befitting an Ariyā, I should attain the Sakādāgāmi Magga Insight, I shall remain desiring to realize the higher levels of

Insight; that existence will be my last existence in the world of human beings”.

“Venerable Sir, seeing clearly this fourth benefit, I declare in praise of gaining such satisfaction and happiness”.

“Venerable Sir, passing away from the human world, forsaking human life, I shall again be a deva, as chief in the deva realm”.

“Venerable Sir, seeing clearly this fifth benefit (to me), I declare in praise of gaining such satisfaction and happiness”.

Venerable Sir, the Akaniṭṭha Brahmās are superior, with large retinues. When I reach the last existence, that (brahmā realm) will be my abode.

“Venerable Sir, seeing clearly this sixth benefit, I declare in praise of gaining such satisfaction and happiness”.

“Venerable Sir, seeing clearly these six benefits, I declare in praise of gaining such satisfaction and happiness”.

370. “Venerable Sir, seeking the Tathāgata, I wandered for a long time, with unfulfilled aspirations, with doubt and uncertainty (in my mind).”

“Thinking that those samaṇas, living in solitary seclusion, and thinking that they were enlightened Buddhas, I went to attend on them.”

“When I asked them (by what method) accomplishment (of magga insight) comes about or by what (method) it fails to come about, they were not able to answer fully and thoroughly, neither about the Path nor about the Practice.”

“When they knew that I, who had come to them, was Sakka, King of the devas, they even asked me what I had done to reach this position (of Sakka). I expounded to them, as I had heard the dhamma, which is well known amongst people, and they were pleased (saying): ‘we have seen Vāsava (Sakka)’”.

“I have met the Buddha who has dispelled doubts in me. Now that I have attended on the Enlightened One, I am free of dread”.

I pay homage to the Buddha, the Remover of the Thorn of Craving, the Knower of the Four Ariyā Truths, the Incomparable One, one who makes great effort, the kinsman of the Sun.

Venerable Sir, (once) we had paid homage to Brahmā. From now onwards we shall pay homage, together with the devas, to you. Now, we ourselves pay homage to you.

You are indeed the Enlightened One. You are the Incomparable Teacher. In the world including the devas, there is no person equal to you.

371. Then Sakka, King of the devas, said to Pañcasikha of the Gandhabbas, ‘Dear Pañcasikha, only after you had first asked permission from the Bhagavā, for me to see the Bhagavā, could we go and see the Bhagava, the Homage-Worthy, the Perfectly Self Enlightened One. I shall place you in your father’s position. You shall be king of the Gandhabbas. I shall give you the excellent Suriyavacchasā, whom you long for greatly’.

Then Sakka king of the devas, striking the earth with his hand, made this exultant utterance three times: “Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self Enlightened One!”

Even while this discourse, with questions and answers was being given, there arose in Sakka, King of the devas, the clear and undefiled eye of the Dhamma (dhamma-cakkhu), which perceives that whatever has the nature of arising, has the nature of cessation (sotāpaṭṭi magga). In other eighty thousand devas also, the dhamma-cakkhu arose. Thus the Bhagavā answered the questions asked by Sakka, King of the devas. Therefore, this discourse is called Sakka-Pañhā discourse.

End of the Sakka Pañha Sutta, the eighth.

The Long Discourses of the Buddha

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**Namo Tassa Bhagavato Arahato
Sammāsambuddhassa**

**Homage to The Blessed One, The Arahāt,
The Fully-Enlightened Buddha.**

MAHĀSATIPATṬHĀNA SUTTA (Great Discourse on Steadfast Mindfulness)

372. Thus have I heard:

The Bhagavā was at one time residing at the market-town called Kammāsadhamma in the Kuru Country. There the Bhagavā addressed the bhikkus, (saying): “Bhikkhus” and they replied to him, “ Venerable Sir.” The Bhagavā said:

Summary

373. Bhikkhus¹, this is the one and only way for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress, for attainment of the noble (ariya) Magga, and for the realization of Nibbāna. That (only way) is the practice of of the four methods of Steadfast Mindfulness, Satipatṭhāna.

What are the four (Satipatṭhānas)? Bhikkhus the bhikkhu (i.e., the disciple) following my Teaching keeps his mind steadfastly on the body (*kāya*)² with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless, and repulsive nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keep his mind steadfastly on sensation (*vedanā*), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu concentrates steadfastly on the mind (*citta*), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

1. *Bhikkhus*: “This term here includes all those dedicated to the practice of the Teaching, (not only those who have been admitted to the Order).” (The Commentary)

2. *the body*: Strictly speaking, the aggregate of physical phenomena.

The bhikkhu keeps his mind steadfastly on the *dhamma*¹ with diligence, comprehension and mindfulness, (and perceives their impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

End of the Summary

Perception of the True Nature of the Body:

(i) Section on Breathing

374. Bhikkhus, how does the bhikkhu keep his mind steadfastly on the body?

Bhikkhus, the bhikkhu following the practice of my Teaching, having gone to the forest, or to the foot of a tree or to an empty, solitary place, sits down cross-legged, keeping his body erect, and sets up mindfulness, orienting it (towards the object of concentration). (Then) with entire mindfulness he breathes in, and with entire mindfulness he breathes out. Breathing in a long inhalation, he is conscious of breathing in a long inhalation, or breathing out a long exhalation, he is conscious of breathing out a long exhalation. Breathing in a short inhalation, he is conscious of breathing in a short inhalation, or breathing out a short exhalation, he is conscious of breathing in a short exhalation. He trains himself to be clearly conscious of the whole stretch of the in-coming breath at its beginning, its middle, and at its end. He trains himself to be clearly conscious of the whole stretch of the out-going breath at its beginning, its middle, and at its end. (By being fully conscious of the inhalation) he trains himself to calm down the strong inhalation as he breathes in. (By being fully conscious of the exhalation) he trains himself to calm down the strong exhalation as he breathes out².

Just as, bhikkhus, a skilful turner or a turner's apprentice knows a long pull (on the string turning the lathe) when a long pull is made, or knows a short pull when a short pull is made, even so,

1. *dhammā*: the five dhammas consisting of (1) five nīvaraṇas. (2) five khandhas. (3) twelve āyatanas, (4) seven bojjhaṅgas, and (5) four ariya saccas. This will become clear in Paras 382 to 403 of this sutta.

2. No special effort is necessary to calm down the strong inhalation and exhalation. The more one gets mental concentration the more the strong inhalation and exhalation will calm down. when the mental concentration reaches its highest point, inhalation, and exhalation will become so delicate that the yogī will feel that his breathing has stopped.

bhikkhus, the bhikkhu breathing in a long inhalation is conscious of breathing in a long inhalation, or breathing out a long exhalation, or breathing in a short inhalation is conscious of breathing in a short inhalation, or breathing out a short exhalation. He trains himself to be clearly conscious of the whole stretch of the in-coming breath at its beginning, its middle, and at its end. He trains himself to be clearly conscious of the whole stretch of the out-going breath at its beginning, its middle, and at its end. He trains himself to calm down the strong inhalation as he breaths in. He trains himself to calm down the strong exhalation as he breaths out.

Thus he keep his mind steadfastly on the aggregate of physical phenomena which is his (own breathing), (and perceives its impermanent, insecure, and soulless nature). (Occasionally) he realizes that the aggregate of physical phenomena (which is the breathing) of others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the aggregate of physical phenomena (which is the breathing) of others. In this way, he is considered to keep his mind steadfastly on the aggregate of physical phenomena which is his (own breathing) or which is that of others. (When he gains more concentration), he perceives the cause and the actual appearing of the aggregate of physical phenomena (which is the process breathing). He (also) perceives the cause and the actual dissolution of the aggregate of physical phenomena (which is the process of breathing). He (also) perceives both the actual appearing and the actual dissolution of the aggregate of physical phenomena (which is the process of breathing) with their causes¹. And further, the bhikkhu is firmly mindful of the fact that there is only the aggregate of physical phenomena (which is inhaling and exhaling). That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Breathing

1. The causes of the appearing and dissolution of the aggregate of physical phenomena which is inhalation and exhalation are the existence or the non-existence of the body, the nose and the mind.

Perception of the True Nature of the Body:

(ii) Section on body Movement and Posture

375. And again, bhikkhus, the bhikku when walking, is conscious of walking; or when standing, he is conscious of standing; or when sitting, he is conscious of sitting; or when lying down, he is conscious of lying down, or in whatever movement or posture his body is, he is conscious of it.

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body (and perceives its impermanent, insecure, and soulless, and repulsive nature). (Occasionally) he realizes that the aggregate of physical phenomena which is the body of others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the aggregate of physical phenomena which is the body of others. In this way, he is considered to keep his mind steadfastly on the aggregate of physical phenomena which is his own body or which is that of others. (When he gains more concentration), he perceives the cause and the actual appearing of the aggregate of physical phenomena which is the body. He (also) perceives the cause and the actual dissolution of the aggregate of physical phenomena which is the body. He (also) perceives both the actual appearing and the actual dissolution of the aggregate of physical phenomena which is the body, with their causes¹. And further, the bhikkhu is firmly mindful of the fact that there is only the aggregate of physical phenomena (without soul

1. The causes of appearing of physical phenomena are ignorance of the Four Ariya Truths, craving, kamma, and nutriment. They and their effect, i.e., the continuous appearance of physical phenomena, are called five *Samudaya dhammā*. The perception of these five *Samudaya dhammā* is called *Samudaya dhammānupassī*. They are perceived in the following way:

When the bhikkhu can steadfastly keep his mind on the body-postures by means of diligence, mindfulness, concentration, comprehension, he perceives the sign or incessant appearance of physical phenomena (*nibbatti lakkhaṇā*): This perception usually begins, when the bhikkhu achieves the second *vipassanā ñāṇa-paccaya pariggaha ñāṇa*. From this perception, the bhikkhu draws the conclusion that rebirths of beings take place in a similar way.

Therefore, while the bhikkhu is perceiving the continuous appearance of physical phenomena he realizes that endless rebirths are due to: (1) ignorance of Four Ariya Truths; (2) craving for pleasure of the senses; (3) kamma (deeds, words and thoughts) which has the potency for rebirth as its

and or *atta* directing it) ¹. That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Body Movement and Posture

Perception of the True Nature of the Body:

(iii) Section on clear Comprehension

376. And again, bhikkhus, the bhikkhu in moving forward and in moving back does so with clear comprehension; in looking straight ahead and sideways, he does so with clear comprehension; in bending and in stretching his limbs, he does so with clear com-

effect; (4) nutriment which is essential for physical phenomena; (5) mind (*citta*) which is the motivating force; (6) heat and cold. The cause of dissolution of physical phenomena are the absence of the above factors.

The bhikkhu then realizes that extinction of ignorance of Four Ariya Truths will cause the extinction of endless appearance of physical phenomena. The actual perception of the sign of *change* or *disappearance* or *deterioration* of physical phenomena will begin when the bhikkhu achieves the third *vipassanā ñāṇa-Sammasanañāṇa*. The sign of change is called *viparināma lakkhaṇa*. In fact, the perception of the appearance and disappearance of physical phenomena, by means of *nibbatti* and *viprināma lakkhaṇa*, becomes clearer when the bhikkhu achieves the fourth *vipassanā ñāṇa-Udayabbaya ñāṇa*. However, the perception of only the disappearance of physical phenomena becomes stronger, when he achieves the fifth *vipassanā ñāṇa-bhaṅga ñāṇa*.

1. This shows the mental state of the bhikkhu when his mindfulness is at its height. Before he reaches this mental state, he occasionally imagines, in spite of his efforts to be mindful,

(a) that body and limbs are his,
 (b) that his *jīva* (soul or *atta*) is directing them to make postures. Occasionally, he even feels proud of and pleased with “his” body and limbs.

These false views of the body and limbs begin to disappear when he achieves the fifth *vipassanā ñāṇa-bhaṅga ñāṇa*. From that stage the bhikkhu perceives only the deterioration of the body. And he is not longer conscious of the body and the limbs as such. And therefore he does not take pride and pleasure in them.

With this perception of the non-existence of the body and limbs, he fully achieves the eleventh *vipassanā ñāṇa*, (*saṅkhārūpekkhāñāṇa*).

prehension; in craving or wearing the great robe, alms-bowl and the other two robes, he does so with clear comprehension; in eating, drinking, chewing and savouring, he does so with clear comprehension; in defecating and urinating, he does so with clear comprehension; in walking, standing, sitting falling asleep, waking, speaking or in keeping silent, he does so with clear comprehension.

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body.....(p).....(that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Clear Comprehension

Perception of the True Nature of the Body:

(iv) Section on Consideration of Repulsiveness

377. And again, bhikkhus, The bhikkhu examines and reflects closely upon this very body, from the soles of the feet up and from the tips of the hair down, enclosed by the skin and full of manifold impurities, (thinking thus:) “There are in this body: hair of the head, hairs of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, membranes (including the pleura, the diaphragm and other forms of membrane in the body), spleen, lungs, large intestine, small intestine, contents of the stomach, faeces, (brain)¹, bile, phlegm, pus, blood, sweat, solid fat tears, liquid fat, saliva, nasal mucus, synovial fluid (i.e., lubricating oil of the joints) and urine.”

Just as if, bhikkhus, there were a bag with an opening at each end, and full of various kinds of grain such as hill-paddy, paddy, green gram, cow-pea, sesame and husked rice; and a man with sound eyes, having opened it, should examine and reflect (on the contents) thus: “This is hill-paddy, this is paddy, this is green gram, this is cow-pea, this is sesame and this is husked rice,” even so, bhikkhus, the bhikkhu examines and reflects on this very body, from the soles of the feet up and from tips of the hair down, enclosed by the skin and full of manifold impurities, (thinking thus:) “There are in this body: hair of the head,urine.”

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body.....(p).....(that) are continuously

1. ‘the brain’ is not included in the Pāli Text of this Sutta; but is included in the Paṭisambhīdā Magga.

deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Consideration of Repulsiveness

Perception of the Nature of the Body:
(v) Section on Consideration of the Primary
Elements

378. And again, bhikkhus, the bhikkhu examines and reflects on this body, in whatever position it remains or is placed, as composed of the primary elements¹: “There are in this body (only) the earth element, the water element, the fire element, and the air element.”

Just as if, bhikkhus, a skilful butcher of a butcher’s apprentice, having slaughtered a cow and cut it up into portions should be sitting at the junction of four main roads, (so that only pieces of meat are seen and not the cow as such), even so the bhikkhu examines and reflects on this very body in whatever position it remains or is placed, as composed of the primary elements: “There are in this body (only) the earth element, the water element, the fire element, and the air element.”

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body.....(p).....(that) are continuously

1. the primary elements: *dhātu*, ‘element’, is a force of Nature which behaves in accordance with the laws of Nature. The four primary elements literally translated above for the sake of brevity as ‘earth, water, fire, and air elements’ are:

- (1) *Pathavi-dhātu*: a force of Nature that has the attribute of causing hardness. (It is sometimes translated as the element of solidity or of extension);
- (2) *Āpo-dhātu*: a force of Nature that has the attributes of causing cohesion and of causing fluidity. (It is sometimes translated as the element of cohesion);
- (3) *Tejo-dhātu*: a force of Nature that has the attribute of causing heat or cold, i.e., thermal energy. (It is sometimes translated as the element of heat);
- (4) *Vāyo-dhātu*: a force of Nature that has the attribute of causing motion or impetus. (It is sometimes translated as the element of motion).

The *Pathavī-dhātu* is predominant in the first twenty items of the list given in Section (iv). The *Āpo-dhātu* is predominant in the last twelve items. The *Tejo-dhātu* consists of four kinds of heat in the body and *Vāyo-dhātu* consists of six kinds of Vāyo in the body.

deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Consideration of the Primary Elements

Perception of the True Nature of the Body:

(vi) Section on Nine Kinds of Corpses

379. And again, bhikkhus, as if the bhikkhu is seeing a body, one day dead, or two days dead, or three days dead, swollen, turning black and blue, and festering, abandoned in the charnel-ground, he applies (this perception) to his own body thus: “Indeed, this body of mine, too, is of the same nature; it will become like that; it cannot escape such (a fate).”

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body.....(p).....(that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

And again, bhikkhus, as if the bhikkhu is seeing a body abandoned in the charnel-ground, being devoured by crows, being devoured by hawks, being devoured by vultures, being devoured by herons, being devoured by dogs, being devoured by tigers, being devoured by leopards, being devoured by jackals, or being devoured by various kinds of worms, he applies (this perception) to this own body thus: “Indeed, this body of mine, too, is of the same nature; it will become like that; it cannot escape such (a fate).”

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body.....(p).....(that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

And again, bhikkhus, as if the bhikkhu is seeing a body abandoned in the charnel-ground---

(reduced to) a skeleton held together by the tendons, with some flesh and blood still adhering to it.....,

(reduced to) a skeleton held together by the tendons, blood-besmeared, fleshless.....,

(reduced to) a skeleton still held together by the tendons, without flesh and blood.....,

(reduced to) loose bones scattered in all directions,- at one place bones of a hand, at another place bones of a foot, at another place ankle-bones, at another place shin-bones, at another place

thigh-bones, at another place hip-bones, at another place rib-bones, at another place spinal-bones, at another place shoulder-bones, at another place neck-bones, at another place the jawbone, at another place the teeth, at another place the skull, he applies (this perception) to his own body thus: “Indeed, this body of mine, too, is of the same nature; it will become like that; it cannot escape such (a fate).”

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body.....(p).....(that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

And again, bhikkhus, as if the bhikkhu is seeing a body abandoned in the charnel-ground---

(reduced to) bleached bones of conch-like colour...,

(reduced to) bones more than a year old, lying in a heap...,

(reduced to) rotted bones, crumbling to dust, he then applies (this perception) to his own body thus: “Indeed, this body of mine, too, is of the same nature; it will become like that; it cannot escape such (a fate).”

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body (and perceives its impermanent, insecure, soulless, and repulsive nature). (Occasionally) he realizes that the aggregate of physical phenomena which is the body of others must be a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the aggregate of physical phenomena the body of others. In this way, he is considered to keep his mind steadfastly on the aggregate of physical phenomena which is his own body or which is that of others. (When he gains more concentration), he perceives the cause and the actual appearing of the aggregate of physical phenomena which is the body. He (also) perceives the cause and the actual dissolution of the aggregate of physical phenomena which is the body. He (also) perceives both the actual appearing and the actual dissolution of the aggregate of physical phenomena which is the body, with their causes. And further, the bhikkhu is firmly mindful of the fact that there is only the aggregate of physical phenomena (without soul or *atta* directing it). That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views without clinging to any of the five *khandhas* (that are continuously de-

teriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Nine kinds of Corpses

End of the Fourteen Way ¹ of Perception of the True Nature of the Body.

Perception of the True Nature of the Sensation:

380. Bhikkhus, how does the bhikkhu keep his mind steadfastly on sensation, *vedanā*, (and perceive its impermanent, insecure, and soulless nature)?

Bhikkhus, the bhikkhu who follows my Teaching, when experiencing a pleasant sensation, knows that a pleasant sensation is experienced; or when experiencing an unpleasant sensation, knows that an unpleasant sensation is experienced; or when experiencing a sensation neither pleasant nor unpleasant, knows that a sensation neither pleasant nor unpleasant is experienced.

When experiencing a pleasant sensation associated with sensual desires, he knows that a pleasant sensation associated with sensual desires is experienced; or when experiencing a pleasant sensation not associated with sensual desires, he knows that a pleasant sensation not associated with sensual desires is experienced; when experiencing an unpleasant sensation associated with sensual desires, he knows that an unpleasant sensation associated with sensual desires is experienced; or when experiencing an unpleasant sensation not associated with sensual desires, he knows that an unpleasant sensation not associated with sensual desires is experienced; when experiencing a sensation neither pleasant nor unpleasant associated with sensual desires, he knows that a pleasant sensation neither pleasant nor unpleasant associated with sensual desires is experienced; or when experiencing a sensation neither pleasant nor unpleasant not associated with sensual desires, he knows that a sensation neither pleasant nor unpleasant not associated with sensual desires is experienced.

Thus he keeps his mind steadfastly on sensation, *vedanā*, experienced by himself (and perceives its impermanent, insecure and soulless nature). (Occasionally) he realizes that sensation experienced by others must be a similar nature. Because of this realiza-

1. Fourteen Ways: consisting of one way of perception in each of the first five sections and nine ways of perception in the sixth and last section.

tion, he can be said to keep his mind steadfastly on sensation experienced by others. In this way, he is considered to keep his mind steadfastly on sensation experienced by himself or by others. (When he gains more concentration), he perceives the cause and the actual appearing of sensation. He (also) perceives the cause and the actual dissolution of sensation. He (also) perceives both the actual appearing and the actual dissolution of sensation, with their causes¹. And further, the bhikkhu is firmly mindful of the fact that there is only sensation (without soul or *atta*). That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five *khandhas* (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on sensation, (perceiving its true nature).

End of “Perception of the True Nature of Sensation ”

Perception of the True Nature of Mind:

381. Bhikkhus, how does the bhikkhu concentrate steadfastly on the mind, *citta*, (and perceive its impermanent, insecure, and soulless nature)?

Bhikkhus, the bhikkhu following my Teaching knows (i.e., is aware of) the mind accompanied by passion, *rāga*², as ‘Mind with passion’; he knows the mind unaccompanied by passion, as ‘Mind without passion’; he also knows the mind accompanied by anger, *dosa*³, as ‘Mind with anger’; he also knows the mind unaccompanied by anger, as ‘Mind without anger; he also knows the mind

1. The cause of the appearing of sensation are: ignorance of the Four Ariya Truths, craving *kamma* and contact (*phassa*). These result in the appearing of sensation. The disappearance of these causes results in the dissolution or absence of sensation.

2. **Passion, *rāga*:** In *vipassanā bhāvanā*, the bhikkhu is liable to misunderstand passion. He may think that he is required to be mindful of strong forms of passion only. He is, in fact, required to be mindful of all forms of passion - weak, medium, strong. In *vipassanā*, it is a very important point. Whatever takes place in the six senses, however insignificant, however good or bad it is, he is required to be mindful of it.

(passion-pleasure in or craving for something).

3. ***dosa*:** mental violence, hatred, frustraion, desire to ill-treat, desire to destroy, desire to kill, are all covered by this term, *dosa*.

unaccompanied by bewilderment, *moha* ², as ‘Mind with bewilderment’; he also knows the mind unaccompanied by bewilderment, as ‘Mind without bewilderment’; he also knows the indolent state of mind, *saṁkhitta citta* ³, as ‘indolent state of mind’; he also knows the distracted state of mind, *vikkhitta citta* ⁴, as ‘Distracted state of mind’; he also knows the developed state of mind, *mahaggata citta* ⁵, as ‘Developed state of mind’; he also knows the undeveloped state of mind, *amahaggata citta* ⁶, as ‘Undeveloped state of mind’; he also knows the inferior state of mind, *sa-uttara citta*, as ‘Inferior state of mind’; he also knows the superior state of mind, *anuttara citta* ⁷, as ‘Superior state of mind’; he also knows the mind in a state

2. *moha*: (Usually defined as stupidity, dullness of mind, bewilderment, infatuation, delusion). *Moha* is a *cetasika* that makes *citta* (mind) incapable of choosing between right and wrong, incapable of perceiving the four Noble Truths, incapable of practising correctly for the preception of the Four Noble Truths, incapable of adopting a proper mental attitude. It is called *micchāñāṇa*, the intellect that is capable of giving only evil counsel in all matters. *Moha* makes a person blind to the nature and consequences of a demeritorious deed.
3. *saṁkhitta citta*: (lit., shrunken mind); this means indolence, lethargy, slothfulness, lack of interest in anything. (The Commentary)
4. *vikkhitta citta*: A diffused or restless state of mind resulting in lack of concentration. (The Commentary)
5. *mahaggata citta*: The loftiness of mind experienced in *rūpa-jhāna* and *arūpa-jhāna*. (The Commentary)
6. *amahaggata citta*: (*kāmāvacara citta*): The mind as generally found in the sensuous realms. (The Commentary)
7. ‘*sa-uttara*’, and ‘*anuttara*’ are relative terms, indicating inferior and superior states of mind. A state of mind that has some other state of mind superior to it, and is therefore inferior, is *sa-uttara citta*; a state of mind that is superior to some other state of mind is *anuttara citta*. *Kāmāvacara citta*, the state of mind of the sensuous realms, is inferior to the *rūpa* and *arūpa jhāna* state of mind. The *rūpa jhāna* state of mind is inferior to the *arūpa jhāna* state of mind, but is superior to the *kāmāvacara* state of mind. In *vipassanā* practice, the *arūpa jhāna* state of mind is superior to both the *rūpa jhāna* and the *kāmāvacara* state of mind. Within the stage of the *jhānas* themselves, each *jhāna* is relatively inferior or superior, progressing to the *nevasaññānāsaññāyatana jhāna* which is the highest state of mind.

And ordinary *yogī* who has no experience of *jhāna* cannot concentrate on the *mahaggata* or *anuttara* states of mind.

of concentration, *samāhita citta*¹, as ‘Mind in a state of concentration’; he also knows the mind not in a state concentration, *asamāhita citta*², as ‘Mind not in a state of concentration’; he also knows the liberated state of mind, *vimuttacitta*³, as ‘Liberated state of mind’; he also knows the unliberated state of mind, *avimuttacitta*⁴, as ‘Unliberated state of mind’;

Thus the bhikkhu concentrates steadfastly on his own mind, *citta*, (and perceives its impermanent, insecure and soulless nature). (Occasionally) he realizes that the mind of others must be of a similar nature. Because of this realization, he can be said to concentrate steadfastly on the mind of others. In this way, he is considered to concentrate steadfastly on his own mind or on the mind of others. (When he gains more concentration), he perceives the cause and the actual appearing of the mind. He (also) perceives the cause and the actual dissolution of the mind. He (also) perceives both the actual appearing and the actual dissolution of the mind, with their causes.⁵ And further, the bhikkhu is firmly mindful of the fact that there is only Mind (without soul or *atta*). That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from

As a matter of fact, *anuttara* is normally an epithet for *Lokuttarā citta* or *Magga-phala citta*. However, in *vipassanā* practice, the *yogī* can concentrate only on the five *upādānakkhandhas*, the five *Aggaregates* which form the objects of Clinging. He cannot concentrate on *Magga-phala citta*. Therefore, *jhānas* are given the epithet *anuttara*. (The Commentary)

1. *samāhita citta* is the mind that has *samādhi*, which is mental concentration on an object. According to the Commentary, *Samāhita citta* has (1) *upacāra samādhi*, and (2) *appanā samādhi*, (i.e., *jhāna*). *Upacāra samādhi* is *samādhi* that precedes, and close to *appanā samādhi*, helping the latter to take place. *Appanā samādhi* fixes the mind on the mental object. The mind with *upacāra samādhi* generally belongs to the sensuous state of existence. The mind with *appanā samādhi* belongs to the *rūpa* (fine material) and *arūpa* (non-material) *jhānas*.
2. *asamāhita citta*: The mind without the two kinds of *samādhi*. (The Commentary)
3. *vimutta citta*: Here it must be the mind temporarily liberated from moral defilements (*kilesas*). (The Commentary)
4. *avimutta citta*: The mind not liberated from moral defilements. (The Commentary)
5. The causes of the appearing of the mind are: ignorance of the four *Ariya Truths*, craving, *kamma*, the complex of mental and physical aggregates (*nāma-rūpa*). The disappearance of these causes result in the dissolution of the mind.

craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu concentrates steadfastly on the mind, (perceiving its true nature).

End of 'Perception of the True Nature of Mind'

Perception of the True Nature of Dhamma:

(i) Section on the Hindrances

382. Bhikkhus, how does the bhikkhu keep his mind steadfastly on dhammā, mental and physical phenomena, (and perceive that they are just phenomena without any entity of soul)? Bhikkhus, the bhikkhu following my Teaching keeps his mind steadfastly on the mental phenomena of the five *nīvaraṇas*¹, Hindrances. And how does the bhikkhu keep his mind steadfastly on the five *nīvaraṇas*, Hindrances, (and perceive their soulless nature)?

Bhikkhus, when sense-desire, *kāmacchanda*, is present in him, the bhikkhu following my Teaching knows "There is sense-desire in me"; or when sense-desire is not present in him, he knows "There is no sense-desire in me". Besides, he knows that the sense-desire which has not yet arisen comes to arise; and he knows that the sense-desire that has arisen comes to be discarded; and he knows that the discarded sense-desire will not arise in the future.

When ill will, *byāpāda*, is present in him, he knows "There is ill will in me"; or when ill will is not present in him, he knows "There is no ill will in me". Besides, he knows that the ill will which has not yet arisen comes to arise; and he knows that the ill will that has arisen comes to be discarded; and he knows that the discarded ill will will not arise in the future.

1. *nīvaraṇa*: *Nīvaraṇa* means obstacles in the path of one's spiritual progress. They are hindrances to doing good deeds and to the achievement of *jhānas* and of the four Magga Insights. There are five Hindrances:

(a) *Kāmacchanda*: all forms of *taṇhā* and *lobha*, craving and desire.

(b) *Byāpāda*: ill will; harbouring evil desire to ill-treat to or destroy others, or to bring others into trouble.

(c) *Thina -middha*: sloth and torpor; feeling of indolence, particularly for doing good and meritorious deeds.

(d) *Uddhacca-kukkucca*: distraction (or agitation) and worry. This has two aspects: flitting about of the mind (series of thought-moments) in all directions, and worrying over past commissions and omission.

(e) *Vicikkicchā*: doubt or wavering of mind.

When sloth and torpor, *thina-middha*, is present in him, he knows “There are sloth and torpor in me”; or when sloth and torpor are not present in him, he knows “There are no sloth and torpor in me”. Besides, he knows that the sloth and torpor which have not yet arisen come to arise; and he knows that the sloth and torpor that have arisen come to be discarded; and he knows that the discarded sloth and torpor will not arise in the future.

When distraction and worry, *uddacca-kukkucca*, are present in him, he knows “There are distraction and worry in me”; or when distraction and worry are not present in him, he knows “There are no distraction and worry in me”. Besides, he knows that the distraction and worry which have not yet arisen come to arise; and he knows that the distraction and worry that have arisen come to be discarded; and he knows that the discarded distraction and worry will not arise in the future.

When doubt or wavering of the mind, *vicikicchā*, is present in him, he knows “There is doubt in me”; or when doubt is not present in him, he knows “There is no doubt in me”. Besides, he knows that the doubt which has not yet arisen comes to arise; and he knows that the doubt that has arisen comes to be discarded; and he knows that the discarded doubt will not arise in the future.

Thus he keeps his mind steadfastly on the dhammā, mental and physical phenomena, in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the dhammā in others. In this way, he is considered to keep his mind steadfastly on the dhammā in himself or in others. (When he gains more concentration), he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and the actual dissolution of the dhammā, with their causes¹.

1. The arising of the Hindrances is due to *ayoniso manasikāra*, wrong perception of phenomena, resulting from taking any phenomenon as permanent, pleasurable, endowed with soul, and non-repulsive. In the case of craving and desire, the *nīvaraṇa* is due to taking what is actually repulsive as non-repulsive; in the case of ill will, the *nīvaraṇa* is due to taking something as being offensive. The non-appearance or disappearance of the Hindrances is brought about by *yoniso manasikāra*, right perception of phenomena, view-

And further, the bhikkhu is firmly mindful of the fact that there are only the dhammā (without soul or atta). That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five *khandhas* (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the five *nīvaraṇa dhammā*, (perceiving their true nature).

End of the Section on the Hindrances

Perception of the True Nature of Dhammā:

(ii) Section on the five Khandhas

383. And again, bhikkhus, the bhikkhu keeps his mind steadfastly on the mental and physical phenomena of the five *upādānakkhandas*¹, Aggregates which are the objects of Clinging, (and perceives that they are just phenomena without any entity or soul). Bhikkhus, how does the bhikkhu keep his mind steadfastly on the five *upādānakkhandas*, Aggregates which are the objects of Clinging?

Bhikkhus, the bhikkhu following my Teaching perceives thus: 'Such is *rūpa*, physical phenomenon; such is the origination of physical phenomenon; such is the disappearance of physical phenom-

ing all phenomena as impermanent, unpleasurable, souless, and repulsive.

The discarded *kāmacchanda* will not arise again due to Arahatta Magga. The discarded *byāpāda* will not arise again due to Anāgāmi Magga. The discarded *thina-middha* will not arise again due to Arahatta Magga. The discarded *uddhacckukkucca* will not arise again due to Arahatta Magga and Anāgāmi Magga respectively. The discarded *vicikicchā* will not arise again due to Sotāpatti Mggā.

1. *upādānakkhandhas* are the five khandhas aggregates which are the objects of Grasping or clinging. The five *khandhas* are:
 - (a) *rūpakkhandha*, the aggregate of physical phenomena, or the body;
 - (b) *vedanakkhandha*, the aggregate of sensation or feeling;
 - (c) *saññākkhandha*, the aggregate of perception;
 - (d) *saṅkhārakkhandha*, the aggregate of volitional thought and action or mental formations, (with the exception of *vedanā* and *saññā*); and
 - (e) *viññāṇakkhandha*, the aggregate of consciousness.

But the *magga-phala citta* (lokuttara citta) is not an object of Clinging. Therefore, only the *viññāṇakkhandha* which does not include *magga-phala citta* can be the object of Clinging (*upādāna*).

enon. Such is *vedanā*, sensation; such is the origination of sensation; such is disappearance of sensation. Such is *saññā*, perception (i.e., assimilation of sensation); such is the origination of perception; such is the disappearance of perception. Such is *saṅkhāra*, mental formations; such is the origination of mental formations; such is the disappearance of mental formations, Such is *viññāṇa*, consciousness; such is the origination of consciousness; such is the disappearance of consciousness.'

Thus he keeps his mind steadfastly on the *dhammā*, mental and physical phenomena, in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the *dhammā* in others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the *dhammā* in others. In this way, he is considered to keep his mind steadfastly on the *dhammā* in himself or in others. (When he gains more concentration), he perceives the cause and the actual appearing of the *dhammā*. He (also) perceives the cause and the actual dissolution of the *dhammā*. He (also) perceives both the actual appearing and the actual dissolution of the *dhammā*, with their causes¹. And further, the *bhikkhu* is firmly mindful of the fact that there are only *dhammā*. That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The *bhikkhu* remains detached from craving and wrong views, without clinging to any of the five *khandhas* (that are continuously deteriorating). *Bhikkhus*, it is also in this way that the *bhikkhu* keeps his mind steadfastly on the five *upādānakkhandha dhammā*, (perceiving their true nature).

End of the Section on the five *khandhas*

Perception of the True Nature of *Dhammā*:

(iii) Section on the Twelve Sense-Bases

384. And again, *bhikkhus*, the *bhikkhu* keeps his mind steadfastly on the mental and physical phenomena of the six internal and

1. The causes for the appearing and dissolution of the Aggregate of physical phenomena are the same as those for body movement and posture, (see footnote to Para 375); for sensation, perception, and mental formations, the same and for sensation (see footnote to Para 380); for consciousness the same as for the Mind (see footnote to Para 381).

the six external āyatanas, sense-bases, (and perceives that they are just phenomena without any entity or soul). Bhikkhus, how does the bhikkhu keep his mind steadfastly on the six internal and the six external āyatana dhammā?

Bhikkhus, the bhikkhu following my Teaching is conscious of the eye, is also conscious of visible objects, and knows any fetter¹ that arises dependent on both (the eye and the visible object). Besides, he knows that a fetter which has not yet arisen comes to arise; and he knows that the fetter that has arisen comes to be discarded; and he knows that the discarded fetter will not arise in the future.

He is conscious of the ear, is also conscious of sounds, and knows any fetter that arises dependent on both (the ear and the sound). Besides, he knows that a fetter which has not yet arisen comes to arise; and he knows that the fetter that has arisen comes to be discarded; and he knows that the discarded fetter will not arise in the future.

He is conscious of the nose, is also conscious of odours, and knows any fetter that arises dependent on both (the nose and the odour). Besides, he knows that a fetter which has not yet arisen comes to arise; and he knows that the fetter that has arisen comes to be discarded; and he knows that the discarded fetter will not arise in the future.

He is conscious of the tongue, is also conscious of tastes, and knows any fetter that arises dependent on both (the tongue and the taste). Besides, he knows that a fetter which has not yet arisen comes to arise; and he knows that the fetter that has arisen comes to be discarded; and he knows that the discarded fetter will not arise in

1. **fetter**: saṃyojana: a fetter that binds one to endless dukkhas. There are ten saṃyojanas : (i) kāmarāga, craving for sensual pleasure; (ii) paṭigha, anger, disappointment, fear, grief, ill will; (iii) māna, pride, conceit; (iv) sakkāya-diṭṭhi, belief in the illusion that there is Self. Soul; (v) vicikicchā, doubt, wavering, scepticism, (see footnote on the Hindrances in Para 382); (vi) sīlabbataparāmāsa, the misleading belief that there are paths, other than the Ariya Path of Eight Constituents, that can liberate one from dukkha; (vii) bhavarāga, craving to become a brahmā with mind and body (rūprāga) or craving to become a brahmā with only mind and no body (arūparāga); (viii) issā, jealousy, envy; (ix) macchariya, meanness-and-stinginess; (x) avijjā, ignorance of the Four Noble Truths.

This list is according to the Adhidhamma classification.

the future.

He is conscious of the body, is also conscious of tactual objects, and knows any fetter that arises dependent on both (the body and the tactual object). Besides, he knows that a fetter which has not yet arisen comes to arise; and he knows that the fetter that has arisen comes to be discarded; and he knows that the discarded fetter will not arise in the future.

He is conscious of the mind, is also conscious of mind-objects, and knows any fetter that arises dependent on both (the mind and the mind-object). Besides, he knows that a fetter which has not yet arisen comes to arise; and he knows that the fetter that has arisen comes to be discarded; and he knows that the discarded fetter will not arise in the future.¹

Thus he keeps his mind steadfastly on the dhammā, in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the dhammā in others. In this way, he is considered to keep his mind steadfastly on the dhammā in himself or in others. (When he gains more concentration), he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and the actual dissolution of the dhammā, with their causes². And further, the bhikkhu is firmly mindful of the fact that there are only the dhammā. That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to

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1. A fetter which has not yet arisen comes to arise due to *ayoniso-manasikāra*; the fetter that has arisen comes to be discarded through *yoniso-manasikār*; due to one of the four Ariya Maggas the discarded fetter will not arise in the future.
 2. The causes for the appearing of the physical sense-bases are ignorance of the four Noble Truths, craving, kamma, and nutriment; and dissolution of those physical sense-bases is due to the disappearance of those causes. The causes for the appearing and the dissolution of the mind base are the same as those for the Mind; (see footnote to Para 381). The causes for the appearing and the dissolution of the mind-object base, which are not already included in the physical sense-bases, are the same as those for Sensation; (see footnote to Para 380)

any of the five *khandhas* (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the six external and the six external *āyatana dhammā*, (perceiving their true nature).

End of the Senction on the Twelve-Bases

Perception of the True Nature of Dhammā:

(iv) Section on Bojjhaṅgā

385. And again, bhikkhus, the bhikkhu keeps his mind steadfastly on the mental phenomena of the seven *bojjhaṅgā*¹ (factors which enable one to comprehend the four Ariya Truths), and perceives that they are just phenomena without any entity or soul. And, bhikkhus, how does the bhikkhu keep his mind steadfastly on the seven *bojjhaṅgā*, and perceive their true nature?

Bhikkhus, when *sati-sambojjhaṅga*², the enlightenment-factor of Mindfulness, is present in him, the bhikkhu following my Teaching knows “sati-sambojjhaṅga is present in me”; or when *sati-sambojjhaṅga* is not present in him, he knows ‘sati-sambojjhaṅga is not present in me’. Besides, he knows that the *sati-sambojjhaṅga* which has not arisen before comes to arise³; and he knows the complete fulfilment in developing⁴ the arisen *sati-sambojjhaṅga*.

When *dhammavicaya-sambojjhaṅga*⁵, the enlightenment-fac-

1. *Bojjaṅgā*, pl. of *bojjaṅga*: from bodhi+āṅga. Bodhi=knowledge of the four Ariya Truths, Enlightenment, through vipassanā insight, and magga-phala insight. Aṅga= factor leading to such knowledge. *Bojjaṅgā* is generally translated as factor of enlightenment or enlightenment-factor.
2. *Sati-sambojjhaṅga*: This is a combination of three words, namely, *sati*=steadfast mindfulness+ *sam*=well, positively, clearly+*bojjhaṅga*=one of the seven *bojjhaṅgā*. *Sati-sambojjhaṅga* is the *bojjhaṅga* of steadfast mindfulness that enables one to comprehend clearly the four Ariya Truths.
3. This is due to *yoniso manasikāra*: *yoniso*=proper+ *manasikāra*=attention to the object. (See footnote to para 382). This also applies to the three factors of enlightenment.
4. This is due to *Arahatta-magga*: The four and final stage of Magga Insight, Magga *nāṇa*, in which all the kilesas, moral defilements, are eradicated. This also applies to the other factors of enlightenment.
5. *dhammavicaya* is a combination of two words, namely, *dhamma*+*vicaya*. *Dhamma* means the five *khandhas*, or *nāmarūpa*, mental and physical phenomena. *Vicaya* means knowledge through proper investigation. Here, investigation means vipassanā bhāvanā. So *dhammavicaya* means knowledge of the true nature of the five *khandhas* by means of vipassanābhāvanā.

tor of investigative knowledge of phenomena, is present in him, he knows “dhammavicaya-sambojjaṅga is present in me”; or when dhammavicaya-sambojjaṅga is not present in him, he knows ‘dhammavicaya-sambojjaṅga is not present in me’. Besides, he knows that the dhammavicaya-sambojjaṅga which has not arisen before comes to arise; and he knows the complete fulfilment in developing the arisen dhammavicaya-sambojjaṅga.

When *vīriya-sambojjaṅga*¹, the enlightenment-factor of effort, is present in him, he knows “vīriya-sambojjaṅga is present in me”; or when vīriya-sambojjaṅga is not present in him, he knows ‘vīriya-sambojjaṅga is not present in me’. Besides, he knows that the vīriya-sambojjaṅga which has not arisen before comes to arise; and he knows the complete fulfilment in developing the arisen vīriya-sambojjaṅga.

When *pīti-sambojjaṅga*², the enlightenment-factor of delightful satisfaction, is present in him, he knows “pīti-sambojjaṅga is present in me”; or when pīti-sambojjaṅga is not present in him, he knows ‘pīti-sambojjaṅga is not present in me’. Besides, he knows that the pīti-sambojjaṅga which has not arisen before comes to arise; and he knows the complete fulfilment in developing the arisen pīti-sambojjaṅga.

When *passaddhi-sambojjaṅga*³, the enlightenment-factor of serenity, is present in him, he knows “passaddhi-sambojjaṅga is present in me”; or when passaddhi-sambojjaṅga is not present in him, he knows ‘passaddhi-sambojjaṅga is not present in me’. Besides, he knows that the passaddhi-sambojjaṅga which has not arisen

1. *Vīriya-sambojjhaṅga*: Vīriya means the right effort to be mindful. It is a well-balanced effort which is neither unduly strong nor unduly weak. If the effort is unduly weak, the bhikkhu cannot achieve mental concentration (*samādhi*). If it is unduly strong, he will become so exhausted that *samādhi*, which he has already achieved, can be impaired.
2. *Pīti*: when one’s vīriya, effort, becomes well-balanced, after attaining sati, steadfast mindfulness, and *dhamma-vicaya*, knowledge of the true nature of *nāmarūpa*, one gets pīti, joy and satisfaction which may thrill one through and through.
3. *Passaddhi-sambojjhaṅga*: After one has got pīti-sambojjaṅga, one naturally gets passaddhi-sambojjaṅga. Before this stage, one has to start the meditation process by making a definite effort to be steadfastly mindful. However, when this Passaddhi stage has been once reached, mindfulness takes place without much effort.

before comes to arise; and he knows the complete fulfilment in developing the arisen passaddhi-sambojjaṅga.

When *samādhi-sambojjaṅga*¹, the enlightenment-factor of concentration, is present in him, he knows “samādhi-sambojjaṅga is present in me”; or when samādhi-sambojjaṅga is not present in him, he knows ‘samādhi-sambojjaṅga is not present in me’. Besides, he knows that the samādhi-sambojjaṅga which has not arisen before comes to arise; and he knows the complete fulfilment in developing the arisen samādhi-sambojjaṅga.

When *upekkhā-sambojjaṅga*², the enlightenment-factor of equanimity, is present in him, he knows “upekkhā-sambojjaṅga is present in me”; or when upekkhā-sambojjaṅga is not present in him, he knows ‘upekkhā-sambojjaṅga is not present in me’. Besides, he knows that the upekkhā-sambojjaṅga which has not arisen before comes to arise; and he knows the complete fulfilment in developing the arisen upekkhā-sambojjaṅga.

Thus he keeps his mind steadfastly on the dhammā, in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the dhammā in others. In this way, he is considered to keep his mind steadfastly on the dhammā in himself or in others. (When he gains more concentration), he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and the actual dissolution of the dhammā, with their causes³. And further, the bhikkhu is firmly

1. *Samādhi-sambojjaṅga*: Samādhi-sambojjaṅga is a logical consequence of passaddhi-sambojjaṅga. When the bhikkhu achieves it, he is instantly and closely aware of every object as it appears in his mind.

2. *Upekkhā-sambojjaṅga*: Upekkhā-sambojjaṅga is a bojjaṅga that keeps a balance between saddhā (faith) and paññā (knowledge of the true nature of the five khandhas by means of vipassanā bhāvanā). It also keeps a balance between vīriya and samādhi.

3. The arising of the bojjaṅgā, factors of enlightenment, is due to yoniso-manasikāra, right perception of phenomena, viewing all phenomena as impermanent, unpleasurable, soulless and repulsive. The non-appearance or disappearance of a bojjaṅga is due to ayoniso-manasikāra, wrong perception of phenomena, viewing all phenomena as permanent, pleasurable, endowed with soul, and non-repulsive.

mindful of the fact that there are only the dhammā. That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five *khandhas* (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the seven bojjhaṅgā, perceiving their true nature.

End of the Section on the Seven Bojjhaṅgā

Perception of the True Nature of Dhammā:

(v) Section on the Four Noble Truths

386. And again, bhikkhus, the bhikkhu keeps his mind steadfastly on the mental and physical phenomena of the four Noble Truths (and perceives that they are just phenomena without any entity or soul). And, bhikkhus, how does the bhikkhu keep his mind steadfastly on the four Noble Truths?

Bhikkhus, the bhikkhu following my Teaching knows ‘This is dukkha’ as it really is; he knows ‘This is the origin of dukkha’ as it really is; he knows ‘This is the cessation of dukkha’ as it really is; he knows ‘This is practice of the Path leading to the cessation of dukkha’ as it really is.

End of the First Portion for Recitation

Exposition of the Noble Truth of Dukkha

387. Bhikkhus, what is the the Noble Truth of Dukkha¹? Birth (i.e., repeated rebirth) is dukkha. Ageing also is dukkha. Death also is dukkha. Grief, lamentation, pain, distress, and despair are also dukkha. To have to associate with those (person or things) one dislikes is also dukkha; to be separated from those one loves or likes is also dukkha; the craving for the what one cannot get² is also dukkha; in short, the five Aggregates which are the objects of Clinging are dukkha.

388. And, bhikkhus, what is birth (*jati*)? The coming into

1. *Dukkha* as a Noble Truth is left untranslated. “Suffering” and “ill” are inadequate renderings. Dukkha is inherent in existence. The five Aggregates which are the objects of Clinging therefore embody dukkha. Dukkha has connotations of impermanence, insubstantiality, unsatisfactoriness, emptiness, imperfection, insecurity, besides the obvious ones of suffering, physical pain (as in para 393) and mental affliction.

2. According to the Commentary.

existence (of *nāmarūpa*), the complete origination, the conception, the arising up in new form, the appearance of the Aggregates (*khandhas*), the acquisition of the sense-bases of various beings in various categories,-this, bhikkhus, is called birth.

389. And, bhikkhus, what is ageing (*jarā*)? The process of ageing, the decrepitude, the decay and loss of teeth, the greying of hair, the wrinkling of skin, the failing of the life-force, the wearing out of the sense-faculties (such as sight) of various beings in various categories,-this, bhikkhus, is called ageing.

390. And, bhikkhus, what is death (*maraṇa*)? The falling away from existence, the passing away from existence, the dissolution, the disappearance, the end of life, the passing away due to completion of the life-span, the breaking up of the Aggregates (*khandhas*), the discarding of the body, the destruction of the life-faculty of various beings in various categories,-this, bhikkhus, is called death.

391. And, bhikkhus, what is grief (*soka*)? The grievous anxiety, the sorrowful and anxious state of mind, the sorrowfulness and anxiety, the inward grief, the inward wretchedness of one who is beset by some ruinous loss or other, who encounters some painful misfortune or other,-this, bhikkhus, is called grief.

392. And, bhikkhus, what is lamentation (*parideva*)? The weeping and lamenting, the act of weeping and lamenting. the condition of weeping and lamenting by one who is beset by some ruinous loss or other, who encounters some painful misfortune or other,-this, bhikkhus, is called lamentation.

393. And, bhikkhus, what is pain (*dukkha*)? The bodily pain and bodily unpleasantness, the painful and unpleasant feeling produced by contact of the body, this-, bhikkhus, is called pain.

394. And, bhikkhus, what is distress (*domanassa*)? The mental pain and mental unpleasantness, the painful and unpleasant feeling produced by contact of the mind, this-, bhikkhus, is called distress.

395. And, bhikkhus, what is despair (*upāyāsa*)? The sorrowful trouble and tribulation, the troubled state, the state of tribulation of one who is beset by some ruinous loss or other, who encounters some painful misfortune or other, - this, bhikkhus, is called despair.

396. And, bhikkhus, what is the *dukkha* of having to associate with those (persons or things) one dislikes (*appiyehi sampayogo dukkho*)? Having to meet, remain together, be in close contact, or

intermingle, with sights, sounds, odours, tastes, tactual objects and mind-objects in this world which are undesirable, unpleasant or unenjoyable, or with those who desire one's disadvantage, loss, discomfort, or state of harmful bondage (to *kilesas*, moral defilements),- this bhikkhus is called the *dukkha* of having to associate with those (persons or things) one dislikes.

397. And, bhikkhus, what is the *dukkha* of being separated from those one loves or likes (*piyehi vippayogo dukkho*)? Not being able to meet, remain together, be in close contact, or intermingle, with sights, sounds, odours, tastes, tactual objects and mind-objects in this world which are desirable, pleasant or enjoyable, or with mother or father brothers or sisters or friends or companions or maternal and paternal relatives who desire one's advantage, benefit, comfort, or freedom from harmful bondage (to *kilesas*, moral defilements),- this bhikkhus is called the *dukkha* of being separated from, those one loves or likes.

398. And, bhikkhus, what is the *dukkha* of the craving for what one cannot get? In beings subject to birth the wish arises: 'Oh that we were not subject to birth! Oh that (new) birth would not happen to us!' But it is not possible to get such a wish. This is the *dukkha* of the craving for what one cannot get. Bhikkhus, in beings subject to ageing the wish arises: 'Oh that we were not subject to ageing! Oh that ageing would not happen to us!' But it is not possible to get such a wish. This also is the *dukkha* of the craving for what one cannot get. Bhikkhus, in beings subject to illness, the wish arises: 'Oh that we were not subject to illness! Oh that illness would not happen to us!' But it is not possible to get such a wish. This also is the *dukkha* of the craving for what one cannot get. Bhikkhus, in beings subject to death the wish arises: 'Oh that we were not subject to death! Oh that death would not happen to us!' But it is not possible to get such a wish. This also is the *dukkha* of craving for what one cannot get. Bhikkhus, in beings subject to grief, lamentation, pain, distress and despair the wish arises: 'Oh that we were not subject to grief, lamentation, pain, distress and despair! Oh that grief, lamentation, pain, distress and despair would not happen to us!' But it is not possible to get such a wish. This is also the *dukkha* of the craving for what one cannot get.

399. And, bhikkhus, what is (meant by) 'In short, the five Aggregates which are the objects of Clinging are *dukkha*? They are

the Aggregate of Corporeality the Aggregate of Sensation, the Aggregate of Perception, the Aggregate of Mental Formations, and the Aggregate of Consciousness as objects of Clinging. These, bhikkhus, are what is meant by 'In short, the Five Aggregates of which are the objects of Clinging are dukkha'.

Bhikkhus, this is called the Noble Truth of Dukkha.

Exposition of the Noble Truth of the Origin of Dukkha

400. And, bhikkhus, what is the Noble Truth of the origin of dukkha? The origin of dukkha is the Craving (*taṇhā*) which gives rise to fresh rebirth, and accompanied by pleasure and passion, finds great delight in this or that existence, namely, Craving for pleasures of the senses (*kāma-taṇhā*)¹, Craving for (better) existence (*bhava-taṇhā*)¹, and Craving for non-existence (*vibhava-taṇhā*)¹.

But, bhikkhus, when this Craving arises, where does it arise? Where it establishes itself, where does it establish itself? When this Craving arises and establishes ² itself, it does so in the delightful and pleasurable characteristics of the upādānakkhandhas³.

What are the delightful and pleasurable characteristics of the upādānakkhandhas?

In the upādānakkhandhas, the eye has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there (i.e., in the eye); when it establishes itself, it establishes itself there. In the upādānakkhandhas, the ear.....In the upādānakkhandhas, the nose.....In the upādānakkhandhas, the tongue----In the upādānakkhandhas the body..... In the upādānakkhandhas, the mind has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

1. *Kāma-taṇhā* is hankering after and becoming attached to pleasures of the senses. *Bhava-taṇhā* is hankering after and becoming attached to continued existence, either the current sensual existence or a better and higher existence in the *rūpa* (fine material) or *arūpa* (non-material) *brahmā* realms, or becoming attached to the *rūpa* and *arūpa* jhānas. *Vibhava-taṇhā* is hankering after and becoming attached to the idea that there is no *kamma* for rebirth, and hence no future existence.

2. *establishes*: *nivisati*= recurs again and again. (The Commentary)

3. *upādānakkhandhas*: In the Pāli text, *loka*, which the Commentary explains as the Aggregates which are the objects of Clinging.

In the upādānakkhandhas, visible objects... In the upādānakkhandhas, the sounds... In the upādānakkhandhas, odours... In the upādānakkhandhas, tastes--- In the upādānakkhandhas tactual objects... In the upādānakkhandhas, mind-objects have the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, eye-consciousness (i.e., -consciousness arising in the eye)... In the upādānakkhandhas, ear-consciousness... In the upādānakkhandhas, nose-consciousness... In the upādānakkhandhas, tongue-consciousness... In the upādānakkhandhas, body-consciousness... In the upādānakkhandhas, mind-consciousness has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, eye-contact (i.e., contact with the sense of sight)... In the upādānakkhandhas, ear-contact (i.e., contact with the sense of hearing) ... In the upādānakkhandhas, nose-contact (i.e. contact with the sense of smell)... In the upādānakkhandhas, tongue-contact... In the upādānakkhandhas, body-contact... In the upādānakkhandhas, mind-contact has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, the sensation born of eye-contact... In the upādānakkhandhas, the sensation born of ear-contact... In the upādānakkhandhas, the sensation born of nose-contact... In the upādānakkhandhas, the sensation born of tongue-contact... In the upādānakkhandhas, the sensation born of body-contact... In the upādānakkhandhas, the sensation born of mind-contact has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, perception of visible objects... In the upādānakkhandhas, perception of sounds ... In the upādānakkhandhas, perception of odours... In the upādānakkhandhas, perception of tastes... In the upādānakkhandhas, perception of tactual objects... In the upādānakkhandhas, perception of mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, volition (*sañcetanā*) focussed on visible objects... In the upādānakkhandhas, volition focussed on sounds ... In the upādānakkhandhas, volition focussed on odours... In the upādānakkhandhas, volition focussed on tastes... In the upādānakkhandhas, volition focussed on tactual objects... In the upādānakkhandhas, volition focussed on mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, Craving for visible objects... In the upādānakkhandhas, Craving for sounds ... In the upādānakkhandhas, Craving for odours... In the upādānakkhandhas, Craving for tastes... In the upādānakkhandhas, Craving for tactual objects... In the upādānakkhandhas, Craving for mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, *vitakka*¹, initial application of the mind to visible objects... In the upādānakkhandhas, initial application of the mind to sounds ... In the upādānakkhandhas, initial application of the mind to odours... In the upādānakkhandhas, initial application of the mind to tastes... In the upādānakkhandhas, initial application of the mind to tactual objects... In the upādānakkhandhas, initial application of the mind to mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, *vicāra*¹, sustained application of the mind to visible objects... In the upādānakkhandhas, sustained application of the mind to sounds ... In the upādānakkhandhas, sustained application of the mind to odours... In the upādānakkhandhas, sustained application of the mind to tastes... In the upādānakkhandhas, sustained application of the mind to tactual objects... In the upādānakkhandhas, sustained application of the mind to mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

1. *Vitakka* is the initial turning of the mind towards the object of attention. It is also rendered as 'reflection' 'thinking' or 'thought-conception'. *Vicāra* is the deliberate investigation or examination by the mind of the object of attention.

Bhikkhus, this is called the Noble Truth of the Origin of Dukkha.

Exposition of the Noble Truth of the Cessation of Dukkha

401. And, bhikkhus, what is the Noble Truth of the Cessation of Dukkha?

It is the complete extinction and cessation of this very Craving, its abandoning and discarding, the liberation and detachment from it. (This, in fact, is realization of Nibbāna.)

But, bhikkhus, when this Craving is abandoned, where is it abandoned? When it ceases, where does it cease? When this Craving is abandoned or ceases it is abandoned, or it ceases in the delightful and pleasurable characteristics of the upādānakkhandhas.

What are the delightful and pleasurable characteristics of the upādānakkhandhas?

In the upādānakkhandhas, the eye has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there (i.e., in the eye); when it ceases, it ceases there. In the upādānakkhandhas, the ear..... In the upādānakkhandhas, the nose..... In the upādānakkhandhas, the tongue..... In the upādānakkhandhas, the body..... In the upādānakkhandhas, the mind has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there, when it ceases, it ceases there.

In the upādānakkhandhas, visible objects..... In the upādānakkhandhas, sounds..... In the upādānakkhandhas, odours..... In the upādānakkhandhas, tastes..... In the upādānakkhandhas, tactual objects..... In the upādānakkhandhas, mind-objects have the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there, when it ceases, it ceases there.

In the upādānakkhandhas, eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there, when it ceases, it ceases there.

In the upādānakkhandhas, eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact, (each) has the

characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there, when it ceases, it ceases there.

In the upādānakkhandhas, the sensation born of eye-contact, the sensation born of ear-contact, the sensation born of nose-contact, the sensation born of tongue-contact, the sensation born of body-contact, the sensation born of mind-contact, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there, when it ceases, it ceases there.

In the upādānakkhandhas, perception of visible objects, perception of sounds, perception of odours, perception of tastes, perception of tactual objects, perception of mind-objects, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there, when it ceases, it ceases there.

In the upādānakkhandhas, volition focussed on visible objects, volition focussed on sounds, volition focussed on odours, volition focussed on tastes, volition focussed on tactual objects, volition focussed on mind-objects, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there, when it ceases, it ceases there.

In the upādānakkhandhas, Craving for visible objects, Craving for sounds, Craving for odours, Craving for tastes, Craving for tactual objects, Craving for mind-objects, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there, when it ceases, it ceases there.

In the upādānakkhandhas, *vitakka*, initial application of the mind to visible objects, to sounds, to odours, to tastes, to tactual objects, to mind-objects, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there, when it ceases, it ceases there.

In the upādānakkhandhas, *vicāra*, sustained application of the mind to visible objects, to sounds, to odours, to tastes, to tactual objects, to mind-objects, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there, when it ceases, it ceases there.

Bhikkhus, this is called the Noble Truth of the Cessation of *Dukkha*.

**Exposition of the Noble Truth of the Path
leading to the Cessation of Dukkha**

402. And, bhikkhus, what is the Noble Truth of the Path leading to the Cessation of *Dukkha*?

It is the Noble Path of Eight Constituents, namely, *sammādiṭṭhi*, Right View, *sammāsaṅkappa*, Right Thinking, *sammāvācā*, Right Speech, *sammākammanta*, Right Action, *sammā-ājīva*, Right Livelihood, *sammāvāyama*, Right Effort, *sammāsati*, Right Mindfulness, *sammāsamādhi*, Right Concentration.

And, bhikkhus, what is Right View? Insight-knowledge of *dukkha*, Insight-knowledge of the origin of *dukkha*, Insight-knowledge of the cessation of *dukkha*, (i.e., Nibbāna), Insight-knowledge of the path leading to the cessation of *dukkha*, (i.e., the Path leading to Nibbāna). This, bhikkhus, is called Right View.

And, bhikkhus, what is Right Thinking? Thoughts directed to liberation from sensuality, thoughts free from ill will (i.e., thoughts of loving-kindness), and thoughts free from cruelty (i.e., thoughts of compassion). This, bhikkhus, is called Right Thinking.

And, bhikkhus, what is Right Speech? Abstaining from falsehood, from back-biting, from coarse speech, from vain and unbeneficial talk. This, bhikkhus, is called Right Speech.

And, bhikkhus, what is Right Action? Abstaining from killing, from taking what is not given, from wrongful indulgence in sensual pleasures. This, bhikkhus, is called Right Action.

And, bhikkhus, what is Right Livelihood? Bhikkhus, the *ariya* disciple following my Teaching completely abstains from a wrong way of livelihood, and makes his living by a right means of livelihood. This, bhikkhus, is called Right Livelihood.

And, bhikkhus, what is Right Effort? Bhikkhus, the bhikkhu following my Teaching generates will, makes effort, rouses energy, applies his mind, and strives most ardently to prevent the arising of evil demeritorious states of mind that have not yet arisen. He generates will, makes effort, rouses energy, applies his mind, and strives most ardently to abandon evil demeritorious states of mind that have arisen. He generates will, makes effort, rouses energy, applies his mind, and strives most ardently to attain meritorious states of mind that have not yet arisen. He generates will, makes effort, rouses energy, applies his mind, and strives most ardently to maintain the meritorious states of mind that have arisen, to prevent

their lapsing, to increase them, to cause them to grow, to make them develop in full (in samatha, vipassanā meditation). This, bhikkhus, is called Right Effort.

And, bhikkhus, what is Right Mindfulness? Bhikkhus, the bhikkhu (i.e., the disciple) following my Teaching keeps his mind steadfastly on the body (*kāya*), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless and repulsive nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on sensation (*vedanā*), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu Concentrates steadfastly on the mind (*citta*), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on the *dhammā*, with diligence, comprehension and mindfulness, (and perceives their impermanent, insecure and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas). This, bhikkhus, is called Right Mindfulness.

And, bhikkhus, what is Right Concentration? Bhikkhus, the bhikkhu who follows my Teaching, being detached from sensual pleasures and demeritorious factors, achieves and remains in the first jhāna, which has *vitakka* (initial application of the mind), *vicāra* (sustained application of the mind), *pīti* (delightful satisfaction) and *sukha* (bliss), born of detachment from the hindrances (*nīvaraṇas*).

Having got rid of *vitakka* and *vicāra*, the bhikkhu achieves and remains in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of Concentration, devoid of *vitakka* and *vicāra*, but with *pīti* and *sukha* born of Concentration.

Having been detached from *pīti*, that bhikkhu dwells in equanimity with mindfulness and clear comprehension, and experiences *sukha* in mind and body. He achieves and remains in the third jhāna, that which causes a person who attains it to be praised by the Noble

Ones as one who has equanimity and mindfulness, one who abides in *sukha*.

By dispelling both pain and pleasure, and by the previous disappearance of sadness and gladness, that bhikkhu achieves and remains in the fourth jhāna, a state of equanimity and absolute purity of mindfulness, without pain or pleasure.

This, bhikkhus, is called Right Concentration.

Bhikkhus, this is called the Noble Truth of the Path leading to the Cessation of *Dukkha*.

403. Thus he keeps his mind steadfastly on the dhammā, in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the dhammā in others. In this way, he is considered to keep his mind steadfastly on the dhammā in himself or in others. (When he gains more concentration), he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and the actual dissolution of the dhammā, with their causes. And further, the bhikkhu is firmly mindful of the fact that there are only the dhammā. That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five *khandhas* (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the Four Noble Truths, (perceiving their true nature).

End of the Section on the Noble Truths

End of “Perception of the True Nature of Dhammā”

404. Indeed, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this manner for seven years, one of two results is to be certainly expected in him: arahatship (*aññā*, the knowledge of final emancipation, *arahatta phala*) in this very existence, or if there yet be any trace of Clinging left, the state of an *anāgāmi* (the state of Non-return to the world of sense-existence, *anāgāmmi phala*).

Let alone seven years, bhikkhus, whosoever practises these

four methods of Steadfast Mindfulness in this manner for six years.....for five years.....for four years.....for three years.....for two years.....for one year.....

Let alone one year, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this manner for seven months, one of two results is to be certainly expected in him: arahatship in this very existence, or if there yet be any trace of Clinging left, the state of an *anāgāmi*.

Let alone seven months, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this manner for six months....for five months.....for four months.....for three months....for two months....for one months.....for half-a-month....

Let alone half-a-month, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this manner for seven days, one of two results is to be certainly expected in him: arahatship in this very existence, or if there yet be any trace of Clinging left, the state of an *anāgāmi*.

405. Because of these beneficial results, I have declared (at the beginning) thus: “bhikkhus, this is the one and only way for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress for attainment of the noble (Ariya) Magga, and for the realization of Nibbāna. That (only way) is the practice of the four methods of Steadfast Mindfulness, Satipaṭṭhāna.”

Thus spoke the Bhagavā. Delighted, the bhikkhus received the words of the Buddha with respectful appreciation.

End of the Mahāsatipaṭṭhāna Sutta, the Ninth Sutta.

The Long Discourses of the Buddha

Dīgha Nikāya (Division Two)

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**Namo Tassa Bhagavato Arahato
Sammāsambuddhassa**

**Homage to The Blessed One, The Arahāt,
The Fully-Enlightened Buddha.**

PĀYĀSI SUTTA

(Discourse on Pāyāsi)

406. Thus have I heard:

At one time, Venerable Kumāra Kassapa, while journeying through the country of the Kosalans with a large number of bhikkhus, numbering five hundred, reached a Kosalan town called Setavya. And there he stayed in a grove of simsapā¹ trees, north of Setavyā.

At that time Governor² Pāyāsi ruled over Setavya, which was densely populated, teeming with livestock, abundant in fodder, firewood, water and grain. The town was granted him permanently by King Pasenadi of Kosala as a royal gift.

(1) The Story of Governor Pāyāsi

407. At that time, there arose in Governor Pāyāsi's mind, an evil view: "For this reason, there is no other world; there is no rebirth of beings (after death) there is no fruit (phala) or result (vipāka) of good or bad deeds."

The brāhmins and householders of Setavya heard thus: "Indeed, friends, the Samaṇa Kumāra Kassapa, a disciple of the Samaṇa Gotama, while journeying through the country of the Kosalans, with a large number of bhikkhus, numbering five hundred, has reached Setavya and is staying in a grove of Simsapā trees, north of Setavya. Now the excellent reputation of that Venerable Kumāra Kassapa has spread thus: 'He is wise, experienced, of great intelligence, of wide knowledge, a brilliant orator, capable of good replies, elderly and is an Arahat'. It would be a good thing to go and see such an Arahat".

Then, the brāhmins and householders of Setavya came

1. Simsapā: *Dalbergia cultrata*.

2. Governor: *rājaññā*; a lesser, unanointed king who enjoys power, prerogatives and taxes from ruling over a town or a limited domain. Translated here as 'Governor'

out in groups, became a huge crowd and went northward to the Simsapā grove.

408. At that time Governor Pāyāsi had gone up to the upper terrace of his palace for rest during the day. Governor Pāyāsi saw the brāhmins and householders of Setavya coming out in groups, becoming a huge crowd and going northward to the Simsapā grove. Seeing them he asked his minister: “O Minister, why are the brāhmins and householders of Setavya coming out in groups, forming a crowd and going northward to the Simsapā grove?”

“Sir, the Samaṇa Kumārakassapa, a disciple of the Samaṇa Gotama, while journeying through the Kosalan country, with a large number of bhikkhus, numbering five hundred, has reached Setavya and is staying in the Simsapā grove, north of Setavya. Now the excellent reputation of that Venerable Kumārakassapa has spread thus:

‘He is wise, experienced, of great intelligence, of wide knowledge, a brilliant orator, capable of good replies, elderly and is an Arahat.

Those brāhmins and householders are going to see that Venerable Kumārakassapa’.

“In that case, O Minister go to those brāhmins and householders of Setavyā, and say thus: ‘Friends, Governor Pāyāsi has asked you to wait. Governor Pāyāsi also will go to see the Samaṇa Kumārakassapa’; before Samaṇa Kumārakassapa can give a discourse to the foolish and unintelligent brāhmins and householders of Setavya saying: ‘For this reason, there is other world; there are beings who after death arise spontaneously; there is consequence (fruit) or result of good or bad deeds’. O Minister, indeed, there is no other world; there is no rebirth of beings after death; there is no fruit or result of good or bad deeds’.

Replying: “Very well, Sir,” the minister went to the brāhmins and householders of Setavya and said to them: “Friends, Governor Pāyāsi has asked you to wait. Governor Pāyāsi also will go to see Samaṇa Kumārakassapa’.

409. Then, Governor Pāyāsi surrounded by a retinue of

brāhmins and householders of Setavya went to the Venerable Kumārakassapa at the Simsapā grove and exchanged glad greetings. After having concluded amiable and courteous greetings he sat at a suitable place.

Some of the brāhmins and householders of Setavya paid homage to the Venerable Kumārakassapa and sat at suitable places. Some exchanged glad greetings with the Venerable Kumārakassapa and having concluded amiable and courteous greetings sat at suitable places. Some showed their respect with joined palms raised to their foreheads in the direction of the Venerable Kumārakassapa and sat at suitable places. Some announced their names and family, and seated themselves at suitable places. Some silently sat at suitable places.

(2) The Natthika Vāda

(The Belief that there is no Fruit or Result of Good or Bad Actions)

410. Seated at a suitable place, Governor Pāyāsi said to the Venerable Kumārakassapa thus: “Kassapa Sir, I say this and believe this: ‘For this reason, there is no other world; there is no rebirth of beings after death; there is no fruit or result of good or bad deeds’.

“Governor, I have not seen or heard of anyone who says thus or who believes thus, why do you say that ‘For this reason, there is no other world; there is no rebirth of beings after death; there is no fruit or result of good or bad deeds’”.

(i) Simile of the Moon and the Sun

411. “If it is so, Governor, I shall cross question you in this matter. You may answer as may seem good to you. Governor, what do you think of that (which shall I say)? Are there moon and sun in this world or in another world? Are they devas or are they humans?”

“Kassapa Sir, the moon and the sun are in another world, not in this world. They are devas not humans”.

“By this way of reasoning, Governor, let your belief be like this: ‘For this reason, there is another world; there is rebirth of beings after death; there is fruit or result of good or bad deeds’.”

412. “Although the Revered Kassapa says thus, in this matter, my belief is thus: ‘For this reason, there is no other world; there is no rebirth of beings after death; there is no fruit or result of good or bad deeds’”.

“Governor, is there a reason for your holding this belief: ‘For this reason there is no other world, there is no rebirth of beings after death, there is no fruit or result of good or bad deeds?’”

“Kassapa Sir, there is a reason for my holding this belief that there is no other world, that there is no rebirth of beings after death, there is no fruit or result of good or bad deeds”.

“Governor, what is that reason?”

“Kassapa Sir, in this world I have had friends, companions and relations by blood who took life, who took what was not given, who committed sexual misconduct, who told lies, who uttered slanderous words, who used harsh speech, who talked frivolously, who were covetous, who were malevolent and who held wrong views. Sometime after, they fell sick, were in pain, and were gravely ill, when I knew that they were not going to recover from that illness, I went to them and said ‘Friends, there are some samaṇas and brāhmaṇas who say and believe that: “Those who take life, who take what is not given, who commit sexual misconduct, who tell lies, who utter slanderous words, who use harsh speech, who talk frivolously, who are covetous, who are malevolent, and who hold wrong views, will after death and dissolution of the body be reborn in miserable existences (apāya), wretched destinations (duggatim), states of ruin (vinipāta), and realms of continuous suffering (niraya).”

“You friends, are in the habit of taking life, taking what is not given, committing sexual misconduct, telling lies, uttering slanderous words, using harsh speech, talking frivolously; you are being covetous, are being malevolent and are holding

wrong views. If what those revered samaṇas and brāhmaṇas say is true, then friends, after death and dissolution of the body, you will be reborn in miserable existences, wretched destinations, states of ruin, and realms of continuous suffering.”

‘Friends, if after death and dissolution of the body, should you be reborn in miserable existences, wretched destinations, states of ruin, or realms of continuous suffering, do come and inform me that: “For this reason, there is another world, there is rebirth of beings after death, there is fruit or result of good or bad deeds. Friends, you are for me trustworthy and reliable. Friends, what you have seen, shall be as if I myself have seen it’.

“They agreed replying, ‘Very well’. But not a single one has come and informed me; they have not even sent a messenger (to tell me).”

“Kassapa Sir, this is the reason for my holding this belief: ‘For this reason, there is no other world; there is no rebirth of beings after death; there is no fruit or result of good or bad deeds’”.

(ii) Simile of the Thief

413. “If it is so, Governor, I shall cross-question you in this matter. You may answer as may seem good to you. Governor, what do you think of that? In this world, should your men, having caught a thief who had committed offences, show him (to you), (and say): ‘Sir, this man is a thief who has committed offences (in your domain); impose on him whatever punishment you wish’”.

“And you might say to them: ‘In that case, men, bind this man’s arms behind him securely with strong ropes, shave his head, and lead him around from main road to main road, crossroad to crossroad, (announcing his offences and punishment) to the sound of a loud sounding big drum, and then leaving from the southern gateway, take him to the execution ground south of the town, and (there) cut off his head’.”

“They might then reply ‘Very well’, and might bind the

man's arms behind him securely with strong ropes, shave his head, lead him around from main road to main road, from crossroad to crossroad, to the sound of a loud sounding big drum, and then leaving from the southern gateway, take him to the execution ground and (there) make him sit".

"The thief might then say to the executioners: 'I have at such and such a village or town, friends, and companions and blood relations; I shall go and show (myself or hidden property) to them, and then I shall come back. Please wait till then, O Executioners'" "Now would his request be granted, or would the executioners cut off his head, even while he was wailing and lamenting?"

"Kassapa Sir, that thief would not get his request granted (should he say): 'I have at such and such a village or town friends, companions and blood relations; I shall go and show (myself or hidden property) to them, and then I shall come back. Please wait till then, O Executioners'. Actually, the executioners would cut off his head even while he was wailing and lamenting".

"Governor, if indeed that thief, a human being, would not get his request granted by the executioners, who are also human beings, should he say to them: 'I have at such and such a village or town friends, companions and blood relations; I shall go and show (myself or hidden property) to them, and then I shall come back; please wait till then, O Executioners. How then can your friends, companions and blood relations who were in the habit of taking life, taking what is not given, committing sexual misconduct, telling lies, uttering slanderous words, using harsh speech, talking frivolously, who are covetous, malevolent and holding wrong views, who after death and dissolution of their bodies are reborn in miserable existences, in wretched destinations, states of ruin, and realms of continuous suffering, get their request granted by the guards of niraya, should they say to them: 'We have to go and inform Governor Pāyāsi 'for this reason, there is another world, there is rebirth of beings after death; there is fruit or result of good or bad

deeds’.

“By this way of reasoning Governor, let your belief be like this: ‘For this reason there is another world, there is rebirth of beings after death; there is fruit or result of good or bad deeds’”.

414. “Although Revered Kassapa says thus, in this matter my belief is thus: ‘For this reason, there is no other world; there is no rebirth of beings after death; there is no fruit or result of good or bad deeds’”.

“Governor, is there (another) reason for your holding this belief; ‘For this reason, there is no other world, that there is no rebirth of beings after death; there is no fruit or result of good or bad deeds’”.

“Kassapa Sir, there is another reason for my holding this belief: “For this reason, there is no other world, there is no rebirth for beings after death, there is no fruit or result of good or bad deeds’”.

“Governor, what is the reason?”

“Kassapa Sir, in this world I have had friends, companions and blood relations, who abstained from taking life, abstained from taking what was not given, abstained from committing sexual misconduct, abstained from telling lies, abstained from uttering slanderous words, abstained from using harsh speech, abstained from talking frivolously, who were not covetous, who were not malevolent, and who hold right views. Sometime after, they fell sick, were in pain, and were gravely ill. When I knew that they were not going to recover from that illness, I went to them and said: ‘Friends, there are some samaṇas and brāhmaṇas who say and believe thus: “Those who abstain from taking life, abstain from taking what is not given, abstain from committing sexual misconduct, abstain from telling lies, abstain from uttering slanderous words, abstain from using harsh speech, abstain from talking frivolously, who are not covetous, are not malevolent and who hold right views, will after death and dissolution of their bodies, be reborn in a good destination the happy world of the devas.

‘Your, friends, are in the habit of abstaining from taking

life, abstaining from taking what is not given, abstaining from committing sexual misconduct, abstaining from telling lies, abstaining from uttering slanderous words, abstaining from using harsh speech, abstaining from talking frivolously, are not covetous, are not malevolent, and are holding right views. If what those revered samaṇas and brāhmaṇas say is true, then friends, you will, on death and dissolution of the body, be reborn in a good destination, the happy world of the devas.'

"Friends, if after death and dissolution of the body should you be reborn in a good destination, the happy world of the devas, do come and inform me thus: 'For this reason, there is another world; there is rebirth of beings after death; there is fruit or result of good or bad deeds. Friends, you are for me trustworthy and reliable. Friends, what (you say) you have seen, shall be as if I myself have seen it'".

"They agreed replying: 'Very well'. But not a single one has come and informed me; they have not even sent a messenger to tell me".

"Kassapa Sir, this is the reason, for my holding this belief; 'For this reason, there is no other world; there is no rebirth of beings after death; there is no fruit or result of good or bad deeds'".

(iii) Simile of a Man in an Excreta Pit

415. "Since that is so, Governor, I shall give you a simile. In this world, by a simile, some intelligent people will know the meaning of what is said. Suppose Governor, there is a man sunk in an excreta pit up to his head. Then, you might order your men thus: 'Take that man out of that excreta pit'. They saying: 'Very well' might do so. Then you might order them thus: 'Wipe off completely with bits of split bamboo the excreta clinging to that man's body'. They saying: 'Very well' might do so."

"Then again you might order them thus: 'Rub that man's body well with yellow lime three times'. They might do so. Then again, you might order them thus: 'Rub him with oil and then cleanse him thoroughly with soft bath powder three

times.’ They might do so. Then again, you might order them thus: ‘Trim that man’s hair and beard,’ and they might do so. Then again you might order them thus: ‘Give that man costly garlands, costly perfumes and costly garments’. And they might do so. Then again you might order them thus: ‘Take that man up on to the upper terrace and provide him with the five sensual pleasures’. They might do so.”

“Now Governor, what do you think of that? Would that man, well bathed, well anointed with cosmetics, with hair and beard well trimmed, garlanded, well decked with adornments, clad in clean garments, staying on the upper terrace and fully and thoroughly enjoying the five kinds of sensual pleasures, have any desire to be sunk again in that excreta pit?”

“Kassapa Sir, indeed he would not. Why is it so? Kassapa Sir, it is because the unclean excreta pit is foul and has the characteristic of foulness; it is stinking and has the characteristic of stink; it is disgusting and has the characteristic of disgust; it is repulsive and has the characteristic of repulsiveness.”

“In the same way, Governor, to the devas, human beings are foul, and have the characteristic of foulness, are stinking and have the characteristic of stinking, are disgusting and have the characteristic of disgust, are repulsive and have the characteristic of repulsiveness. Governor, from a hundred yozanas away the odour of humans offends the devas. Since that is so, your friends, companions and blood relations who abstained from taking life, abstained from taking what is not given, abstained from committing sexual misconduct, abstained from telling lies, abstained from uttering slanderous words, abstained from using harsh speech, abstained from talking frivolously, who were not covetous, who were not malevolent, and who hold right views, should they after death and dissolution of the body, be reborn in a good destination, the happy world of the devas how would they come and inform you? ‘For this reason there are other worlds, there is rebirth of beings after death, there is fruit or result of good or bad deeds’?”

“By this way of reasoning Governor, let your belief be like this: ‘For this reason, there is another world, there is rebirth of beings after death, there is fruit or result of good and bad deeds’”.

416. “Although Revered Kassapa says thus, in this matter, my belief is thus; ‘For this reason, there is no other world; there is no rebirth of beings after death; there is no fruit or result of good or bad deeds’”.

“Governor is there another reason ...p...

Kassapa Sir, there is another reason for my belief ...p...

“Governor what is that reason?”

“Kassapa Sir, in this world, I have had friends, companions and blood relations who abstained from taking life, abstained from taking what is not given, abstained from committing sexual misconduct, abstained from telling lies, abstained from taking intoxicants. Sometime after they fell sick, were in pain, and were gravely ill, when I knew that they were not going to recover from that illness I went to them and said: ‘Friends, there are samaṇas and brāhmaṇas who say and believe thus: ‘Those who abstain from taking life, abstain from taking what is not given, abstain from committing sexual misconduct, abstain from telling lies, abstain from taking intoxicants, will after death and dissolution of the body, be reborn in a good destination, the happy world of the devas as companions of the Tāvatiṃsā devas’”.

“You friends, are in the habit of abstaining from taking life, abstaining from taking what is not given, abstaining from committing sexual misconduct, abstaining from telling lies, and abstaining from taking intoxicants. If what those revered samaṇas and brāhmaṇas say is true, then, Sirs, you, after death and dissolution of the body will be reborn in a good destination, the happy world of the devas, as companions of the Tāvatiṃsā devas.

‘Friends, if after death and dissolution of the body, should you be reborn in a good destination, the happy world of the devas, as companions of the Tāvatiṃsā devas, do come and inform me thus: ‘For this reason, there is another world,

there is rebirth of beings after death, there is fruit and result of good or bad deeds. Friends, you are, for me trustworthy and reliable. Friends, what (you say) you have seen, shall be as if I myself have seen it’.

“They agreed replying: ‘Very well’. But not a single one has come and informed me; they have not even sent a messenger (to tell me).”

“Kassapa Sir, this is the reason, the evidence, for my holding this belief: ‘For this reason, there is no other world; there is no rebirth of beings after death; there is no fruit and result of good or bad deeds’.

(iv) Simile of Tāvatisā Devas

417. “If it is so, Governor, I shall cross-question you in this matter. You may answer as may seem good to you. Governor, a hundred years in the human world are equivalent to one day in the life of Tāvatisā devas. Thirty of those days and nights are a month. Twelve such months make one year. A thousand of such years is the life span of the Tāvatisā devas. If your dear friends, companions and blood-relations who abstained from taking life, abstained from taking what is not given, abstained from committing sexual misconduct, abstained from telling lies, abstained from taking intoxicants, who became companions of the Tāvatisā devas, should have this thought: “Let us for two or three days fully and thoroughly enjoy the five kinds of sensual pleasures, only after that we shall go and inform Governor Pāyāsi thus; ‘For this reason, there is another world; there is rebirth of beings after death; there is fruit or result of good and bad deeds’; would they be able to come and tell you thus: ‘There is another world; there is rebirth of beings after death; there is fruit or result of good and bad deeds?’ ”

“Kassapa Sir, indeed they would not. Kassapa Sir, indeed we would be long dead (by then). But who has told the Revered Sir, that there are Tāvatisā devas or that the Tāvatisā devas have such long years of life? We do not believe the revered Kassapa’s words that there are Tāvatisā devas or that the

Tāvātimsa devas have such long years of life”.

(v) Simile of the Man Born Blind

418. “Governor, for example a man born blind, who could not see objects as black or white, as dark blue, as yellow, as red, as dark red, as even or uneven, who could not see the stars or the sun or the moon, were to say: There is no object as black or white, nor anyone who sees a black object or a white object; there is no object as dark blue, yellow, red, dark red colour, nor anyone who sees a dark blue object, a yellow object, a red object, a dark red object; there is no object which is even or uneven; nor anyone who sees an even object or uneven object; there are no stars, nor anyone who sees the stars; there is no moon nor sun, nor anyone who sees the moon or the sun. I do not know these things. I do not see these things. Therefore, these things do not exist. Governor, in saying this, would he be saying the right thing?”

“No indeed Kassapa Sir. There are black objects or white objects, and there are people who see black objects or white objects; there are dark blue objects, and people who see dark blue objects ...p... there are even objects and uneven objects, and people who see even objects and uneven objects; there are the stars and people who see the stars; there are the moon and the sun, and people who see them. Kassapa Sir, saying: ‘I do not know these things, I do not see these things, therefore they do not exist’ is not saying the right thing”.

“Governor, similarly, what you have said to me makes it clear that you think just like that blind man. You have said to me ‘who has told you Kassapa Sir, that there are Tāvātimsā devas, or that the Tāvātimsā devas have long years of life? We do not believe Revered Kassapa’s words that there are Tāvātimsā devas or that the Tāvātimsā devas have long years of life’. Governor, it is not to be regarded that other worlds are visible to these physical eyes as you think. Governor, the samaṇas and brahmaṇas who resort to remote dwellings deep in a forest; there, practising vigilantly, strenuously, with mind resolutely directed towards Nibbāna, cultivating the development of the

divine power of sight (Dibbacakkhu Ñāṇa). Those samaṇas and brahmaṇas with the divine power of sight, which is extremely clear, surpassing the sight of man, (can) see either this world or another world, and see beings reborn after death. Governor, this is how other worlds should be understood. Other worlds should not be regarded as visible to these physical eyes as you think.

“By this way of reasoning, Governor let your belief be thus: ‘There is another world; there is rebirth of beings after death; there is fruit and result of good or bad deeds’”.

419. Although Revered Kassapa says thus, in this matter my belief is thus: ‘For this reason, there is no other world; there is no rebirth of beings after death; there is no fruit and result of good or bad deeds’.

“Governor is there (another) reason ...p...”

“Kassapa Sir, there is another reason ...p...”

“Governor what is that reason?”

“Kassapa Sir, in this world I see samaṇas and brāhmaṇas, who are endowed with morality, who are virtuous, who wish to live and does not wish to die, who desire happiness and loathe suffering. Kassapa Sir, when I see them this thought occurs to me; ‘If these revered samaṇas and brāhmaṇas who are endowed with morality and are virtuous know: ‘when we die we will be reborn in a world better than this’, then these revered samaṇas and brāhmaṇas who are endowed with morality and are virtuous would either take poison, or take weapons and kill themselves, or hang themselves, or throw themselves down a precipice. It is because these revered samaṇas and brāhmaṇas, who are endowed with morality and are virtuous do not know ‘When we die we will be reborn in a better world than this,’ that they wish to live and do not wish to die and desirous of happiness, and loathe suffering, and do not kill themselves”.

“Kassapa Sir, this is the reason for my holding this belief: ‘For this reason, there is no other world; there is no rebirth of beings after death; there is no fruit and result of good or bad deeds’.”

(vi) Simile of the Pregnant Woman

420. "If it is so, Governor, I shall give you a simile. In this world, by a simile some intelligent people will know the meaning of what is said. Governor, what happened in the past was that a certain brāhmin had two wives. One of the wives had a son about ten or twelve years old. The other was fully pregnant and near her time. Then that brāhmin died. Then that young boy said to his mother's enemy, his stepmother: 'Lady, all this wealth, all this store of grain, all this silver, and all this gold are mine. There is nothing for you in respect of these. Lady, make over to me my inheritance from my father'. On this being said, the brahminī (the stepmother) said to him: 'Wait, dear, till my child is born. If it is a boy, a portion (of the inheritance) will be his; if it is a girl, she shall serve you'.

For a second time, that young boy said to his mother's enemy: 'Lady, all this wealth, all this store of grain, all this silver and all this gold are mine. There is nothing for you in respect of these, lady, make over to me my inheritance from my father. For a second time, the brahminī said to him: 'Wait dear, till my child is born. If it is a boy, a portion (of the inheritance) will be his; if it is a girl, she shall serve you'.

For a third time that young boy said to his mother's enemy: 'Lady all the wealth, all this store of grain, all this silver, and all this gold are mine. There is nothing for you in respect of these. Lady make over to me my inheritance from my father'.

"Then that brahminī, taking a knife, entered an inner chamber, and cut open her abdomen, so that a boy or a girl might be born. That woman (thus) destroyed herself, her life, her unborn child, and all the wealth. Just as that foolish and senseless woman met with disaster through thoughtless seeking after a heritage, even so, Governor, you, who are foolish and senseless will meet with disaster through thoughtless seeking after the other world. Governor, the samaṇas and brāhmaṇas who are endowed with morality and virtuousity, do not forcibly bring to maturity, what is not yet mature, like that foolish and

senseless brahmini, who met with disaster through thoughtless seeking after inheritance. Indeed, they wait for that maturity. Governor, the wise samaṇas and brāhmaṇas who are endowed with morality and virtuosity should live long. Governor, for as long as the samaṇas and brāhmaṇas who are endowed with morality and virtuosity, remain alive, for that long they in many ways will produce abundant merit, will act for the welfare and happiness of the good of the world, and for the benefit, welfare and happiness of devas and men.”

“By this way of reasoning Governor, let your belief be thus: ‘For this reason, there is another world; there is rebirth of beings after death; there is fruit and result of good or bad deeds’.”

421. “Although Revered Kassapa says thus, in this matter, my belief is thus: ‘For this reason, there is no other world; there is no rebirth of beings after death; there is no fruit and result of good or bad deeds’”.

“Governor is there another reason ...p...”

“Kassapa Sir, there is a reason ...p...”

“Governor, what is the reason?”

“Kassapa Sir, in this world, having caught a thief who has committed offences, my men showed him to me (saying): ‘Sir, this man is a thief who committed offences (in your domain); impose on him whatever punishment you wish’. Then I said to them, ‘in that case, men, put him while still alive in a jar; close the mouth of the jar and fasten it up tightly with wet leather; apply over it a thick layer of moist clay; put it on the fireplace and make fire under it’.

They replied, ‘Very well’, and put that man while still alive in a jar, closed the mouth of the jar and fastened it up tightly with wet leather; apply over it a thick layer of moist clay; put the jar on the fireplace and made fire under it. When they knew that the man was dead, they took the jar off the fireplace, removed the covering layer of clay and slowly opened the mouth of the jar, (thinking) ‘We might see the

1. Pāli word used in the text is Jiva. Lit... life

consciousness of that man leaving (the jar)', (but) they did not see the consciousness¹ of that man leaving (the jar.).

“Kassapa Sir, this is the reason, the evidence, for my holding this belief; ‘For this reason, there is no other world; there is no rebirth of beings after death; there is no fruit and result of good or bad deeds’”.

(vii) Simile of a Dream

422. “If it is so, Governor, I shall cross-question you in this matter. You may answer as may seem good to you. Governor, do you remember having had dreams of an enjoyable park, an enjoyable woodland, enjoyable ground, or an enjoyable lake, while having a nap in the daytime”.

“Kassapa Sir, I remember having had dreams of an enjoyable park, an enjoyable woodland, an enjoyable ground, or an enjoyable lake, while having a nap in the daytime”.

“At that time (while you were dreaming) were the attendant women, of low or high caste, very young or maidens, watching over you?”

“Kassapa Sir, at that time, the attendant women, of low and high caste, very young girls and maidens, were all watching over me”.

“Now then, did the attendant women see your consciousness entering you or leaving you¹?”

“No Kassapa Sir”.

“Indeed, Governor, if those living attendant women, who are alive, could not see your consciousness entering or leaving you, who are alive, how then will you be able to see the consciousness of a dead man entering or leaving him?”

“By this way of reasoning, Governor, let your belief be thus: ‘For this reason, there is another world; there is rebirth of beings after death; there is fruit and result of good or bad deeds’”.

1. This question was put to Pāyāsi because the Revered Kassapa knew that pāyāsi held the wrong view that when a man is dreaming his consciousness leaves his body and wanders about various objects that appear in his dream and re-enters his body.

423. Although the Revered Kassapa says thus, in this matter, my belief is thus: 'For this reason, there is no other world; there is no rebirth of beings after death; there is no fruit and result of good or bad deeds.'

"Governor, is there another reason ...p..."

"Kassapa Sir, there is another reason ...p..."

"Governor, what is the reason?"

"Kassapa Sir, in this world, having caught a thief who has committed offences, my men showed him to me, (saying): 'Sir! this man is a thief who has committed offences (in your domain); impose on him whatever punishment you wish'. Then I said to them, 'In that case men, weigh him while still alive, on the scales, then strangle him to death with a bow string, so that there might be no outgoing or incoming breath and then weigh him again on the scales.'"

"They replied 'Very well' and weighed him while still alive, on the scales, then strangled him to death, with a bow string, so that there might be no outgoing or incoming breath, and then weighed him again on the scales".

That man while alive was lighter, more supple, and more easier to handle. But, when he was dead, he was heavier, stiffer and less easy to handle.

"Kassapa Sir, this is the reason, for my holding this belief: 'For this reason, there is no other world; there is no rebirth of beings after death; there is no fruit and result of good or bad deeds'."

(viii) Simile of the Red, Hot Ball of Iron

424. "If it is so, Governor, I shall give you a simile. In this world, by a simile some intelligent people will know the meaning of what is said. Suppose, Governor, a man weighs on the scales, a red hot ball of iron, ablaze and flaming, which had been heated in the fire all day long. Suppose he later weighs it again, on the scales, when it has been cooled, and its heat has been quenched. In which state would that ball of iron be lighter, more supple, more easy to handle; when it is red hot, ablaze and flaming or when it is cool and quench?"

“Kassapa Sir, that ball of iron when it is red hot, ablaze and flaming, due to its coming together with the heat and air element, will be lighter, more supple, and more easy to handle, than when it is cool and quench, as in that state it will lack the combination of the heat element and the air element and it will be heavier, stiffer, less easy to handle”.

“Even so Governor, this body, when it is in conjunction with the life principle, body heat and consciousness is lighter, more supple and more easy to handle. When it is not accompanied by the life principle, body heat and consciousness, it is heavier, stiffer and less easy to handle”.

“By this means of reasoning Governor, let your belief be thus: ‘For this reason, there is another world; there is rebirth of beings after death; there is fruit and result of good and bad deeds”.

425. “Although Revered Kassapa says thus, in this matter my belief is thus: ‘For this reason, there is no other world; there is no rebirth of beings after death; there is no fruit and result of good or bad deeds”.

“Governor, is there another ...p...”

“Kassapa Sir, there is another reason ...p...”

“Governor, what is that reason?”

“Kassapa Sir, in this world, having caught a thief who has committed offences, my men showed him to me (saying): ‘Sir, this man is a thief, who has committed offences (in your domain); impose on him whatever punishment you wish’. Then I said to them, ‘In that case men, without destroying the outer skin, the under skin, the flesh, the sinews, the bones, the marrow, deprive this man of his life. We might see his consciousness leaving.’

“They replied ‘Very well’ and without destroying the outer skin, the under skin, the flesh, the sinews, the bones, the marrow, they deprived that man of his life”. When that thief was at the point of death, I said to the men ‘in that case men, lay this man on his back. We might see his consciousness leave. They laid that man on his back, (but) we did not see his

consciousness leave. Then I said to them: ‘In that case men, lay him prone, face downward; lay him on his side; lay him on his other side; stand him up upright; stand him on his head. Strike him with the hand, hit him with stones, beat him with sticks; cut him with swords; on this side, on that side, again and again. We might see his consciousness leaving’.

“Those men struck that man as they were told from this side, from that side, from all sides, (but) we did not see his consciousness leave. That man had eyes and there were visible objects, but there was no perception by those eyes; he had ears and there were sounds, but there was no hearing by those ears; he had a nose and there were odours, but there was no smelling by that nose; he had a tongue and there were tastes, but there was no savouring of those tastes by that tongue; he had a body and there were tangible objects, but there was no sensation of touch, of those tangible objects, by that body”.

“Kassapa Sir, this is the reason, the evidence for my holding this belief: ‘For this reason, there is no other world; there is no rebirth of beings after death; there is no fruit and result of good or bad deeds’ ”.

(ix) Simile of the Conch Blower

426. “If it is so Governor, I shall give you a simile. In this world, by a simile some intelligent people will know the meaning of what is said. Governor, what happened in the past was that a certain conch blower, taking his conch went to the border countryside. He went to a certain village, and having got there, stood in the middle of the village and blew the conch three times. He then laid the conch on the ground and sat at a suitable place. Then Governor, the people of the border village thought: ‘Friends, what is this sound that is so delightful, so desirable, so intoxicating, so enticing, so entrancing?’ They then assembled together, and asked the conch blower, ‘Friends, what is this sound that is so delightful, so desirable, so intoxicating, so enticing, so entrancing?’

‘Friends, this is called a conch. The sound that is delightful, so desirable, so intoxicating, so enticing, so entrancing is

its sound’.

“Then they laid the conch face up and said to it, ‘O Conch, make a sound! O, Conch make a sound!’ That conch did not make any sound. Then they laid the conch face down, laid it on one side, laid it on the other side, placed it upright, placed it upside down, they struck it with hands, hit it with stones, beat it with sticks, cut it with swords, beat it on this side, on that side, again and again. They said to it, ‘Make a sound, O Conch! Make a sound, O Conch!’ That conch did not make a sound.”

“Governor, then the conch blower thought: ‘These border village people are so stupid. Why do they seek so senselessly for the sound of the conch’. While the villagers were looking on, the conch blower held the conch, blew on it three times and taking it left.”

“Then Governor, the people of the border village thought thus: ‘Indeed Friends, this thing called a conch, makes sound (only) when it is in conjunction with man (blower), effort (the act of blowing), and air (that is blown). Friends, this thing called a conch does not make any sound when it is not in conjunction with man, effort, or air.’”

“In the same way Governor, when this body is in conjunction with life principle, body heat and consciousness, it moves forward, moves backward, stands, sits, lies down. It sees visible objects with the eye; it hears sounds with the ear; it smells odours with the nose; it savours taste with the tongue; it feels tangible objects with the body and cognizes mind objects with the mind. When this body is not in conjunction with life principle, body heat and consciousness, it does not move forward, nor move backward, nor stand, nor sit, nor lie down. It does not see visible objects with the eye, does not hear with the ear, does not smell odours with the nose, does not savour tastes with the tongue, does not feel tangible objects with the body, does not cognize mind objects with the mind”.

“By this means of reasoning Governor, let your belief be thus: ‘For this reason, there is another world; there is rebirth of beings after death; there is fruit and result of good or bad

deeds”.

427. “Although the Revered Kassapa says thus, in this matter my belief is thus: ‘For this reason, there is no other world; there is no rebirth of beings after death; there is no fruit and result of good or bad deeds’”.

“Governor, is there another reason...p...”

“Kassapa Sir, there is a reason ...p...”

“Governor, what is that reason?”

“Kassapa Sir, in this world, having caught a thief who has committed offences, my men showed him to me saying: ‘Sir this man is a thief who has committed offences (in your domain), impose on him whatever punishment you wish’. Then I said to them, ‘In that case men, flay his outer skin. We might see his consciousness’. They flayed that man. We did not see his consciousness. I said to them, ‘In that case man, remove his under skin. Cut out the flesh. Cut the sinews. Break his bones. Extract the bone marrow and we might see his consciousness’. They extracted his bone marrow and still we did not see his consciousness.’

“Kassapa Sir, this is the reason, for my holding this belief: ‘For this reason, there is no other world; there is no rebirth of beings after death; there is no fruit and result of good or bad deeds’”.

(x) Simile of the Fire Worshipping Ascetic

428. “If it is so Governor, I shall give you a simile. In this world, by a simile some intelligent people will know the meaning of what is said. Governor, what happened in the past was that a certain fire worshipping ascetic was living in a leaf-roofed hut in a forest. Governor, about that time, a caravan of carts was travelling through the countryside and encamped for one night near the hermitage of the fire worshipping ascetic, and then went away. Then, Governor, the fire worshipping ascetic had this thought: ‘It would be good if I were to go to where the caravan encamped, I might get something useful for myself.’

“Then the fire worshipping ascetic rose early and went to

where the caravan had encamped. There, at the site of the camp, he saw an abandoned male child who was very young and weak, who was only able to lie on its back. Then the ascetic thought thus: 'It would not be proper for me that I should let a human being die while I look on. I will carry this infant to my hermitage and foster, tend and rear it'. Then the fire worshipping ascetic carried the boy to his hermitage and fostered, tended and reared it. When the boy got to the age of ten or twelve years, there arose some business or other for the fire worshipping ascetic to do in the countryside. Then the fire worshipping ascetic said to the boy; 'Dear boy, I wish to go to the countryside, Dear boy, tend the fire; don't let it go out. If it should go out, here is an adze, here are pieces of firewood, and here is a set of drill stick and drill block. Rekindle the fire should it go out, and tend to it'.

"Having instructed the boy thus, the fire worshipping ascetic went to the countryside. While the boy was playing, the fire went out. Then the boy thought thus: 'Father told me, Dear boy, tend to the fire, don't let it go out. If it should go out, here is an adze, here are pieces of firewood and here is a set of stick and drill block. Rekindle the fire and tend to it'. Now then it would be well for me if I were to rekindle the fire and tend to it.

Then the boy hacked the set of fire drill with the adze, thinking 'Perhaps in this way I might get fire'. He did not get any fire. He split the fire drill into two pieces, into three, four, five, ten; a hundred pieces. He chopped it up into small bits and pounded them in a mortar. Having pounded them in a mortar, he scattered them in a strong wind thinking: 'Perhaps in this way I might get fire'. He did not get any fire.

Then the fire worshipping ascetic, having finished his business in the countryside, came back to the hermitage and asked the boy, 'Dear boy, how is it? Is your fire still going?' the boy said, 'Father while I was playing here the fire went out. Father, then I thought 'Now then it would be well for me if I were to rekindle the fire and tend to it'. Then I hacked the

set of fire drill with the adze, thinking: 'Perhaps in this way I might get fire'. I did not get fire. I split the fire drill into two pieces, into three, four, five, ten and a hundred pieces. I chopped it up into small pieces and pounded them in a mortar. I scattered them in a strong wind thinking; 'Perhaps in this way I might get fire. But I did not get any fire.'

"Then the fire worshipping ascetic thought: 'How foolish, how unintelligent this boy is! Why should he be seeking fire in this senseless manner?'" While the boy was looking on the ascetic took a set of fire drill and making fire, said to him: 'Dear boy, this is how fire should be made, not as you, so foolish and unintelligent seek to make fire senselessly'.

"In the same way Governor, you, being foolish and unintelligent, seek another world senselessly. Give up Governor, this evil, wrong view. Give up Governor, this evil wrong view. Do not let disadvantage and suffering, that will last a long time, happen to you".

429. "Even though the Revered Kassapa says thus, I am not able to give up this evil, wrong view. King Pasenadi of Kosala knows me, and also the Kings of foreign countries (know me), as holding the creed and the belief 'For this reason, there is no other world, there is no rebirth of beings after death, there is no fruit and result of good or bad deeds. Kassapa Sir, if I should give up this evil, wrong view, there will be people who say to me, 'How foolish, how unintelligent Governor Pāyāsī is, to have held on to this evil wrong view'. I shall stick to it in anger against them. I shall stick to it to refute them and I shall stick to it to oppose them".

(xi) Simile of the Two Caravan Leaders

430. "If it is so Governor, I shall give you a simile. In this world, by a simile some intelligent people will know the meaning of what is said. "Governor, what happened in the past was that a great caravan of a thousand carts was going from a country in the east to a country in the west. Wherever it

1. In the Pāli text only 'Kalapa', quiver, is mentioned.

reached, grass, firewood, water and green leaves were soon exhausted. In that great caravan there were two caravan leaders, each leading five hundred carts. Then those caravan leaders had this thought: 'There are a thousand carts in this great caravan. Wherever we go, grass, firewood, water and green leaves are soon exhausted. It would be good if we were to divide this caravan into two groups, each containing five hundred carts'.

"They then divided the caravan into two groups, each containing five hundred carts. One of the caravan leaders, having taken on large quantities of grass, firewood and water, caused his caravan to set out. After they had proceeded two or three days, that leader saw a swarthy red eyed man, armed with a bow and a quiver of arrows¹, wearing lotus flowers, with wet clothes and wet hair, coming from the opposite direction in an excellent carriage with mud splattered wheels. Seeing him, the caravan leader said: 'Friend, from where have you come?'

'From such and such a country'.

'Where are you going?'

'To such and such a country'.

'Friend, how is it? Has it been raining very heavily in the stretch of journey ahead?' 'It is so friend, it has been raining very heavily in the stretch of journey ahead. The road tracks are covered with water. There are large quantities of grass, firewood, and water. Friend, throw away the grass, firewood and water you have. Go quickly with lightly laden carts. Let not the oxen be unduly tired'.

Then the caravan leader said to the cartmen: 'Friends, this man says: It has been raining very heavily in the stretch of journey ahead. The road tracks are covered with water. Friends, throw away the old stock of grass, firewood and water that you have. Go quickly, with lightly laden carts. Let not the oxen be tired. Friends, throw away the old stock of grass, firewood and water, that we have. Drive on the caravan with lightly laden carts'.

The cartmen replied: 'Very well, Sir,' to the caravan

leader and throwing away the old stock of grass, firewood and water that they had, drove the caravan on with lightly laden carts.

At the first camp (lit, caravan resting place) they did not find any grass, firewood or water. At the second camp also ... at the third camp also ... at the fourth camp also ... at the fifth camp also ... at the sixth camp also ... at the seventh camp also, they did not find any grass, firewood or water.

All of them met with ruin and destruction. The demon, under human disguise (yakkha,) devoured all the men and the cattle in that caravan. Only the bones remained. When the second caravan leader knew that it had been a long time since that caravan had left, he took on large quantities of grass, firewood and water, and caused the caravan to set out. After they had proceeded two or three days that leader saw a swarthy red eyed man, armed with a bow and a quiver of arrows, wearing lotus flowers, with wet clothes and wet hair, coming from the opposite direction in an excellent carriage with mud splattered wheels. Seeing him, the caravan leader said: 'Friend, from where have you come?'

'From such and such a country'.

'Where are you going to?'

'To such and such a country'.

'Friend, how is it? Has it been raining very heavily in the stretch of journey ahead?' 'It is so friend; it has been raining very heavily in the stretch of journey ahead. The road tracks are covered with water. There are large quantities of grass, firewood and water. Friend throw away the grass, firewood and water that you have. Go quickly with lightly laden carts. Let not the oxen be unduly tired. Then the caravan leader said to the cartmen; 'Friends, this man says: "It has been raining very heavily in the stretch of journey ahead. The road tracks are covered with water, there are large quantities of grass, firewood and water. Throw away the grass, firewood and water that you have. Go quickly with lightly laden carts. Let not the oxen be unduly tired'. Friends, this man is neither our

friend nor our blood relation. Why should we believe him, and go (as he says)? Those old stock of grass, firewood and water that we have should not be thrown away. Drive on the caravan with all the goods we have. We will not throw away the old stock that we have.

“Those cartmen assented, replying ‘Very well Sir’, to the caravan leader, and drove on the caravan with all the goods they had. At the first camp they did not find any grass, firewood or water. At the second camp also ... at the third camp also ... at the fourth camp also ... at the fifth camp also ... at the sixth camp also ... at the seventh camp also, they did not find any grass, firewood or water. They found only that caravan which had met with ruin and destruction. They found only the bones of the men and the cattle from that caravan, having been devoured by the yakkha, under human disguise.”

“Then that caravan leader said to the cartmen, ‘Friends, that caravan met with ruin and destruction due to the leadership of the foolish caravan leader. That being the case, friends, throw away these wares of little value from our caravan and take from that caravan such wares as are of great value’.

“The cartmen assented, replying ‘Very well Sir’, to the caravan leader, and threw away their wares of little value and took on wares of great value from that caravan and got the journey over safely under the leadership of that wise caravan leader”.

“In the same way Governor, you, being foolish and unintelligent, in senselessly seeking another world, will meet with ruin and destruction like that first caravan leader. Those who think your words should be listened to, should be believed, will also meet with ruin and destruction, like those members of the (first) caravan. Give up, Governor, this evil wrong view. Give up Governor, this evil wrong view. Do not let disadvantage and suffering that will last a long time happen to you”.

431. “Even though the Revered Kassapa says so, I am not able to give up this evil wrong view. King Pasenadi of Kosala,

and also the Kings of foreign countries know me, as ‘Governor Pāyāsi holds this creed and this belief: ‘For this reason, there is no other world; ...p... no fruit and result of good or bad deeds.’ Kassapa Sir, if I should give up this evil wrong view, there will be people who say of me, ‘How foolish, how unintelligent Governor Pāyāsi is, to have held on to this evil wrong view!’ I shall stick to it in anger against them, I shall stick to it to refute them, I shall stick to it to oppose them”.

(xii) Simile of One who carries away Excrements

432. “If it is so Governor, I shall give you a simile. In this world, by means of a simile some intelligent people will know the meaning of what is said.”

“Governor, what happened in the past was that a certain pig breeder went from his village to another village. There he saw a large heap of dry excrements which had been thrown away. Seeing that, he thought: ‘This is a lot of dry excrements thrown away. It will be good for my pigs. It would be good if I were to carry away the dry excrements from here’. That man spread his upper robe, put the large amount of dry excrements on it, tied it into a bundle and carrying it on his head, went away.

During his journey (before he reached his village) there was a heavy downpour of rain. He went on carrying the bundle of excrement that was oozing and flowing out so that he was smeared all over with excrements down to the tips of his fingernails and toenails.

“Seeing that man, people said to him: ‘Man, are you mad? Is your mind deranged? Why are you carrying that bundle of excrement which is oozing and flowing out so that you are smeared all over with excrements, down to the tips of your fingernails and toenails.’

(The man replied): ‘Indeed it is you who are mad, it is you whose minds are deranged. This bundle of excrement is my pigfeed’.

“Governor, in the same way, it is evident that you are

like one in the simile who carried the bundle of excrement. Give up, Governor, this evil wrong view. Give up, Governor, this evil wrong view. Do not let disadvantage and suffering, that will last a long time, happen to you”.

433. “Even though the Revered Kassapa says so, I am not able to give up this evil wrong view. King Pasenadi of Kosala and also the kings of foreign countries know me as ‘Governor Pāyāsi holds this creed and this belief: ‘For this reason, there is no other world: there is no rebirth of beings after death; there is no fruit and result of good or bad deeds’. I shall stick to it in anger against them, I shall stick to it to refute them, I shall stick to it to oppose them”.

(xiii) Simile of the Dice Player

434. “If it is so Governor I shall give you a simile. In this world, by means of a simile some intelligent people will know the meaning of what is said”.

“Governor, what happened in the past was that two dice players were playing dice. One of the dice players swallowed every losing dice that fell. The other dice player saw that player swallowing every losing dice that fell. Seeing that, he said to the first player: ‘Friend, you certainly have won. Friend, give me the dice; I shall make an offering of them to the devas. ‘Very well Friend’ said the dice player and handed over the dice to the second dice player. Then the second player smeared poison on the dice, and said to the first player, ‘Come friend, let us play dice’. The first player replied: ‘Very well friend’, and they played dice for a second time. The second time also, the first dice player swallowed every losing dice that fell. The second player saw that player swallowing every losing dice that fell. Seeing that he said to that dice player:

“The man swallowing the dice does not know it has been smeared over with an extremely strong poison: swallow, you wicked dice player, swallow. Soon a bitter fate will be yours”.

“In the same way Governor, it is evident that you are like the first dice player in the simile. Give up Governor, this evil

wrong view. Give up Governor, this evil wrong view. Do not let disadvantage and suffering that will last a long time happen to you”.

435.“Even though the Revered Kassapa says so, I am not able to give up this evil wrong view. King Pasenadi of Kosala and also the Kings of foreign countries know me as: ‘Governor Pāyāsi holds this creed and this belief: ‘For this reason, there is no other world; there is no rebirth of beings after death; there is no fruit and result of good or bad deeds’. Kassapa Sir, if I should give up this evil wrong view, there will be people who say of me: ‘How foolish, how unintelligent Governor Pāyāsi is to have held on to this evil wrong view. I shall stick to it in anger against them. I shall stick to it to refute them, I shall stick to it to oppose them’.

(xiv) Simile of the Man Who carried Hemp

436.“If it is so, Governor, I shall give you a simile. In this world, by a simile some intelligent people will know the meaning of what is said. Governor, what happened in the past was that a certain village tract moved away. Then a man said to his friend, ‘Come, friend, let us go to the site of that village tract. Perhaps we might get some valuable things there.’ His friend agreed replying: ‘Very well friend’. Then they went to a village within that village tract. Seeing there a large amount of hemp which had been thrown away, one of them said to his friend, ‘Friend, here is a great deal of hemp thrown away. So friend, you bundle up a load of hemp, and I also will bundle up a load of hemp. We both will take a bundle of hemp each and go’. His friend agreed, saying: ‘Very well friend’ and making (two) loads of hemp, the two friends carried them away, and went to another village.

There they saw a large amount of hemp thread which had been thrown away. Seeing that one of the friends said to the other, ‘Friends, one needs hemp to get hemp thread. This large amount of hemp thread has been thrown away. So friend, throw away your load of hemp and I also will throw away my load of hemp. Let us both carry a bundle of hemp thread each

and go away'. His friend said, 'Friend, I have carried this load of hemp a long way. It is also well tied up. This is enough for me. For yourself you may make your own choice'. Then the (first) friend threw away the load of hemp and took away a bundle of hemp thread.

They then went to the site of another village. There they saw a large amount of hemp cloth which had been thrown away. Seeing that, one of the friends said to the other, 'Friend, one needs hemp or hemp thread to get hemp cloth. Here is a large amount of hemp cloth thrown away. So friend, throw away the load of hemp and I also will throw away my load of hemp thread. Let us both carry a bundle of hemp cloth each and go away.'

“(His friend said): 'Friend, I have carried this load of hemp a long way. It is also well tied up. This is enough for me. For yourself you may make your own choice'. Then the (first) friend threw away the load of hemp thread, and took away a bundle of hemp cloth.

Then they went to the site of another village. There they saw a large amount of thrown away flax. Seeing that ...p... seeing a large amount of thrown away linen thread ...p... seeing a large amount of thrown away linen cloth ...p... seeing a large amount of thrown away cotton ...p... seeing a large amount of thrown away cotton thread ... seeing a large amount of thrown away cotton cloth ... seeing a large amount of thrown away iron ... seeing a large amount of thrown away copper ...(as before). Seeing a large amount of thrown away lead ...(as before). Seeing a large amount of thrown away tin ... seeing a large amount of thrown away silver ... seeing a large amount of thrown away gold, the first friend said to the other,

'Friend, one needs hemp or hemp thread or hemp cloth or flax or linen thread or linen cloth or cotton or cotton thread or cotton cloth or iron or copper or lead or tin or silver to get gold. Here is a large amount of gold thrown away. So Friend, throw away the load of hemp and I also will throw away the load of silver. Let us both carry away a load of gold each and

go away’.

“(His friend said): ‘Friend, I have carried this load of hemp a long way. It is also well tied up. This is enough for me. For yourself you may make your own choice’. Then the first friend threw away the load of silver and took away a load of gold.

Then they went back to their own village. Of the two friends, the parents, the wife, sons and daughters, the friends and companions of the friend who had brought the load of hemp were not pleased with him. For that reason, he gained neither happiness nor satisfaction. But the parents, the wife, sons and daughters, the friends, and companions of the friend who had brought the load of gold were pleased with him. For that reason, he gained happiness and satisfaction.

“In the same way Governor, it is evident that you are like the one in this simile who carried the load of hemp. Give up Governor, this evil wrong view. Give up Governor, this evil wrong view. Do not let disadvantage and suffering that will last a long time happen to you”.

(3) Taking Refuge in the Three Gems

437. “Even by the first simile of the Revered Kassapa I was pleased and very much satisfied (to the point of acceptance). But I thought I should seem to oppose the Revered Kassapa, only because I wanted to hear the wonderfully intelligent answers to the questions. O Kassapa it is excellent, O Kassapa it is excellent. The Revered Kassapa has taught the dhamma in many ways; it is, “O Kassapa, as if one turns up what lies upside down; as if one uncovers what lies covered; as if one shows the way to another who is lost; as if one holds up a lamp in the darkness for those with eyes to see visible objects. Kassapa Sir, I take refuge in the Revered Gotama. I take refuge in the Dhamma and I take refuge in the Saṃgha. May the Revered Kassapa regard me as a lay disciple who has taken refuge (in the Buddha, the Dhamma and the Saṃgha) from today onwards till the end of my life”. “O Kassapa Sir,

I wish to make a great sacrificial offering. Please instruct me, “O Kassapa, on that offering which will bring me benefit and happiness for a long time”.

(4) Exposition on Sacrificial Offerings

438. “Governor, there are sacrificial offerings in which oxen are slain, goats are slain, fowls and pigs are slain, in which various living things meet with death, and where the recipients of the offerings are holders of wrong view, wrong thinking, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness and wrong concentration. Governor such sacrificial offerings are not of great benefit, are not of great advantage, are not of great splendour and are not at all pervading. For example Governor, if a cultivator were to enter a wood taking with him seed and plough, and in a bad field of very uneven ground, where stumps and thorny obstacles had not been removed, were to plant seeds that were broken, rotten, damaged by wind and sun, with no kernel intact, not properly stored, and there were not sufficient rain in season, then would those seeds grow, prosper and attain full development, and would the cultivator gain much benefit?”

“No indeed Kassapa Sir”.

“In the same way Governor, there are sacrificial offerings in which oxen are slain, goats are slain, fowls and pigs are slain, in which various living things meet with death, and at which the recipients of the offerings are holders of wrong view, wrong thinking, wrong speech, wrong actions, wrong livelihood, wrong effort, wrong mindfulness and wrong concentration. Governor such sacrificial offerings are not of great benefit, are not of great advantage, are not of great splendour and are not all pervading. Governor, there are offerings in which oxen are not slain, goats are not slain, fowls and pigs are not slain, in which various living things do not meet with death, and at which the recipients of the offerings are holders of right view, right thinking, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration. Governor, such sacrificial offerings are of great benefit,

are of great advantage, are of great splendour and are all pervading”.

“For example Governor, if a cultivator were to enter a wood taking with him seed and plough, and in a good field of even ground where stumps and thorny obstacles had been removed, were to plant seeds that were not broken, not rotten, not damaged by wind or sun, with good kernel intact, properly stored, and if there were sufficient rain in season, then would those seeds grow, prosper, and attain full development and would the cultivator gain much benefit?”

“Yes indeed Kassapa Sir”.

“In the same way Governor, there are offerings in which oxen are not slain, goats are not slain, fowls and pigs are not slain, and various living things do not meet with death, and where the recipients of the offerings are holders of right view, right thinking, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. Governor, such offerings are of great benefit, great advantage, great splendour and are all pervading”.

(5) The Story of Young Uttara

439. Then Governor Pāyāsi arranged for offerings to be made to samanās and brāhmaṇas, solitary indigents, wayfarers, alms seekers, and beggars. The offerings were such foods as porridge of broken rice with sour gruel, and coarse (with knots and loose threads) thick clothing. The giving of offerings was supervised by a young man by the name of Uttara. That young man Uttara, in making the offerings, expressed this wish: ‘By this alms giving, may I be associated with Governor Pāyāsi only in this existence, but not in another’. Governor Pāyāsi heard that the young man Uttara in making the offerings had expressed the wish ‘By this alms giving may I be associated

1. The Venerable Gavampati was a disciple of the Buddha and was an Arahāt. He was born a deva in the Catumahārājika deva realm in one of his previous existences and had occupied this Serisaka mansion. When he became an Arahāt in this existence he remembered this mansion and used to go there continually to spend the day.

with Governor Pāyāsi only in this existence, but not in another’.

Then Governor Pāyāsi called the young man Uttara to him and asked him: “Is it true O Uttara, that in making the offerings you expressed the wish: ‘By this alms giving may I be associated with Governor Pāyāsi only in this existence but not in another?’

“Sir, it is true”.

“But why O Uttara, do you express the wish ‘By this alms giving may I be associated with Governor Pāyāsi only in this existence but not in another? O Uttara, surely we desire of merit and hope for the fruits of alms giving, do we not?’”

“At your Lordship’s alms giving, such foods as porridge of broken rice with sour gruel are given. That kind of food Your Lordship will not even want to touch with your foot, much less eat. Coarse thick clothings are given; that kind of clothing Your Lordship will not even want to touch with your foot, much less wear. Indeed, we love and respect you. How can we combine what is agreeable with what is disagreeable?”

“In that case O Uttara, give as offerings the kind of food that I eat, the kind of clothing that I wear”.

“Very well Sir,” replied the young man Uttara and gave as offerings the kind of food Governor Pāyāsi ate and the kind of clothing Governor Pāyāsi wore.

440. Then, because he had made the offerings without due respect, without giving them personally with his own hands, without enthusiasm, and as if discarding them, Governor Pāyāsi, on the death and dissolution of the body, became only a companion of the Catumahārājika devas in the empty Serīsaka mansion.

But the young man Uttara who supervised the giving of offerings, because he had made the offerings with due respect, giving them with his own hands, with enthusiasm and not as if discarding them, on the death and dissolution of his body, reached a happy destination as a companion of the Tāvatisā devas.

(6) The Story of the Pāyāsi Deva

441. At that time, the Venerable Gavampati was in the habit of continually going to the empty Serīsaka mansion to spend the day. Then Pāyāsi deva approached the Venerable Gavampati¹ and having paid homage to him stood at a suitable place. To Pāyāsi deva who was thus standing, the Venerable Gavampati asked: “Who are you friend?”

“Venerable Sir, I was the Governor Pāyāsi”.

“Friend, did you not have the belief: ‘For this reason, there is no other world; there is no rebirth of beings after death; there is no fruit and result of good or bad deeds?’” It is true Venerable Sir. I held the belief: ‘For this reason, there is no other world; there is no rebirth of beings after death; there is no fruit and result of good or bad deeds. But the Revered Kumāra Kassapa dissuaded me from that evil wrong view”.

“Friend, where has the young man Uttara, who supervised your alms giving been reborn?” “Venerable Sir, the young man Uttara, who supervised my alms giving because he had made the offerings with due respect, giving them personally with his own hands, with enthusiasm, and not as if discarding them, has on the death and dissolution of his body, reached a happy destination, as a companion of the Tāvatisā devas. But, Venerable Sir, as for me, because I gave the offerings without due respect, not with my own hands, without enthusiasm, and as if discarding them, I, on the death and dissolution of my body became (only) a companion of the Cātumahārājika devas in the empty Serīsaka mansion. Therefore, when the Venerable Gavampati goes back to the world of humans please tell them thus: ‘Give offerings with due respect, give with your own hands, give with enthusiasm, do not give the offerings as if discarding them.’”

The Governor of Pāyāsi because he had made the offerings without due respect, without giving them with his own hands, without enthusiasm, and as if discarding them, had, on the death and dissolution of his body, became (only) a companion of the Cātumahārājika devas. But the young man

Uttara who supervised his alms giving, because he had made the offerings with due respect, giving them personally with his own hands, with enthusiasm and not as if discarding them, had on the death and dissolution of his body, reached a happy destination, as a companion of the Tāvatisa devas.

Then, the Venerable Gavampati came back to the world of humans and told them thus: “Give offerings with due respect; give with your own hands; give with enthusiasm; do not give the offerings as if discarding them. The Governor Pāyāsi because he had made the offerings without due respect, without giving them with his own hands, without enthusiasm, and as if discarding them, had, on the death and dissolution of his body, became (only) a companion of the Cātumahārājika devas. But the young man Uttara, who supervised his alms-giving, because he had made the offerings with due respect, giving them personally with his own hands, with enthusiasm, and not as if discarding them, had, on the death and dissolution of his body reached a happy destination, as companion of the Tāvatisā devas”.

End of the Pāyāsi Sutta, the tenth in this Vagga.

End of Mahā Vagga, Dīgha Nikāya.

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