MAJJHIMA-NIKAYA
MAJJHIMA-PAVANASA

Translation
By
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Nagpur 1913
for obscured parts of Kanderattu Sutta see copies. Attakakanagava Sutta (not copied) has been repaired

Kha.
1. Thus I heard, at one time, the Blessed One, living at Lumbārika, on the banks of the Ganges, was with a large company of bhikkhus. Then Rāma, the elephant, and Kandaraka the Wanderer went to the Blessed One, and exchanged greetings. After Rāma, after paying homage to him, sat down at one side, Kandaraka exchanged greetings with the Blessed One and when he had done so he looked and surveyed the silent bhikkhus, and he said to the Blessed One:

2. "It is wonderful, Master Gotama, it is marvellous, how well the right path of the community of bhikkhus has been gained. Everyone and every bhikkhu has been enlightened and fully enlightened. Even the community of bhikkhus to practice the right way as this is done by Master Gotama, even those Bhikkhus (who will be in the future) accomplished and fully enlightened, will only lead the community of bhikkhus to practice the right way as this is done by Master Gotama now.

3. So it is, Kandaraka; so it is. Even those Bhikkhus, who were in the past, accomplished and fully enlightened, who were in the past, do at most only lead the community of bhikkhus...
In the right way as * in done * by me

Then those blessed ones, accomplished

by enlightenment, who will be in the

will let us only lead the community

of disciples to practice the right way at

do * by me now.

Kandarakas: There in this community

there are disciples who are Arthur's with caskets

destroyed, who have lived the life. Done what

can to be done laid down. The burden.

reached the highest gain, destroyed the fetters

of being, who through knowing rightness are

liberated.

In this community faculties of con-

stant virtue, living a life of constant virtue,

of constant samadhi, living a life of samadhi.

They will be established in the four

foundations of mindfulness. Here, Kandarakas.

a disciple abide contemplating the body as a

body, ardent, fully aware and mindful;

having put away covetousness and grief for

the world. He abide contemplating feelings

as feelings... He abide contemplating

conceit as conceit... He abide contemp-
lating ideas as ideas, ardent, fully aware

and mindful, having put away covetousness

and grief to the world.

When this was said, Dasa the elephant

driver's son said: "It is wonderful, venerable,
sir. It is marvellous how all is too."


The four foundations of mindfulness have been made known by the Blessed One, the purification of beings, turning to sorrow and lamentation, subsiding of pain and grief, for attaining the true path, for the realization of cessation. We white-clad aloft, venerable sir, from him to take abode, venerable sir, we white-clad aloft too abide with contemplation well established on these four foundations of mindfulness. Here, venerable sir, we abide contemplating the body as a body, feelings as feelings, ideas as ideas, ardent, fully aware and mindful, having put away covetousness and grief for the world. It is wonderful, venerable sir, it is marvellous how well the Blessed One knows beings: welfare amid the human tangle, avid, human drugs, the avid human tangle; clinging, the Blessed One knows beings. Welfare for man kind, a tangle; this falsehood is plain enough. Venerable sir, I can drive an elephant like trained; in a shot an interval as it takes to make a trip from this to the city gate 1 and back in Campus with every kind of fraud and duplicity and crookedness and deception will be manifest. It is words while they
with their bodies
living (for us as slaves or as serfs
as servants, with their bodies
sitting at J in another way
I) they are acting in parts and their intention
is for another. It is wonderful, venerable
sir, it is marvellous, how amid the human
tangles [as above]... The breed is plain
enough.

so it is, Renz, so it is.
Man:
kind in a tangle; the breed is plain
enough.

Renz, there are four kinds of persons
to be thought of in the world. What four?
Here a certain kind of person torment
himself, being devoted to the pursuit of
Self.

Here a certain kind of person torment others,
being devoted to the pursuit of tormenting
others.

Here a certain kind of person torment others
himself, being devoted to the pursuit of self-

Here a certain kind of person torment others,
being devoted to the pursuit of tormenting
others.

Here a certain kind of person does not torment himself, being not being
the pursuit of self-torment and he torment others, being

Here a certain kind of person does not torment others, not being devoted to the

Here and now unpardoned, executing
...
The first three do not express at all the mind, venerable sir, but the last one does so.

6. — But, venerable sir, why do these three kinds of persons not command themselves to peace and recite from pain? For it is known that kind of person does not command itself to peace. And the kind of person who is not devoted to the present self-torture, torments others, being devoted to the present self-torture and torture and tortures others, being devoted to the present self-torture and torture, does not command itself to peace. But the kind of person who does not torment himself, not being devoted to the present self-torture, and does not torment others, not being devoted to the present self-torture, does not command itself to peace.
and extinguished, cooled, and having awakened into
harmony in himself, besides experiencing
that it is why that kind person
exercised. And now, venerable sir,
we depart; we are busy and have much
to do.

It is time now, Penta, to do as you
think fit.

Then Penta the elephant driver, being
satisfied and rejoicing at the Blessed One's
words, got up from his seat, and after
paying homage to the Blessed One, she
departed, keeping him on her right.

7.

Soon after he had gone, the Blessed
One addressed the bhikkhu thus:

— Bhikkhu, Penta the elephant driver
is wise, he has great understanding. If
he had sat a while longer till I had
explained and described in detail these
four kinds of persons, he would have left
with greatly benefitted. Still even
now he has already greatly benefitted, even as it is.

— This is the time, Blessed One, this is
the time Sublime One! For the Blessed One will
explain in detail these four kinds of
persons. Having heard it from the
Blessed One, this bhikkhu will record it.
Then, halilah, listen and what I shall say.

Even so, venerable sir, the reply. The Blessed One said this:

Whakelhmu, what kind of person torments himself, being interested in self-torture? Here a certain person goes naked, rejecting conventions, as in Sutta 3.45. He dwells pursuing the practice of bathing in water for the third time by nightfall. In fact, he dwells pursuing the practice of torment and torture on the body, the organs, and so on. This is called the kind of person who torments himself, self-intoxicated in self-torture.

What is the kind of person who torments others, being interested in torturing others? Here a certain person is a butcher of sheep, a butcher of pigs, a foister, a trapper of wild beasts, a hunter, a fisher, a relation of a hangman or executioner of felons, a prison warden, or follows any other such bloody occupation. This is called the kind of person who torments others, being interested in torturing others.

What is the kind of person who torments himself, being interested in self-torture, and torments others, being interested in torturing others? Here some person is a king of warriors who strikes a head-appointed warrior—Noble one, or a Brahman.
t property. He has a new sacrificial
in the East of the city, and having
of his hair and beard, and damed
of an ox's hide and greased his
body with ghee and oil, he enters the
sacrificial temple, scrapping his back with
a deer's horn, and he enters the sacrif-
cial temple together with his chief queen
and his Brahman attendants. There he
lies down on the bare ground with the
glass on it. The king, the king uses any
milk there is in the first teat of a cow
with a calf of the same colour, while the
chief queen uses any milk in the second
teat, and the high-priest Brahman high
priest uses any milk in the third teat
and any milk in the fourth teat. They
pour onto the fire. The calf uses what
is left. He says thus: let so many
bulls be slaughtered for sacrifice, let so
many bullocks be slaughtered for sacrifice,
let so many heifers be slaughtered for
sacrifice, let so many goats be slaughtered
for sacrifice, let so many sheep be slaughtered
for sacrifice, let so many trees be cut
for the sacrificial posts, let so much
grass be cut for the sacrificial grass.
And then his slaves and messengers and
servants make the preparations
with tearful faces and weeping, being
spurred on by threats of pain and fear. This is called the kind of pain torments himself, being interested in torture and torments others, being in torturing others.

11. What is the kind of person who does not torment himself, not being interested in self-torture, and does not torment others, not being interested in torturing others? Hence he torments neither himself nor others, nor her and now unpunished, extinguished, cooled, and having but before having become divine in himself, he abides experiencing pleasure.

12. Here, Bhikkhus, a Perfect one appears in the world, accomplished and fully enlightened, one. [As in Sutta 27 § 13-122]

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18. Having abandoned these five hindrances, depredations of the heart that weaken understanding, quite secluded from sensual desires, secluded from unredeemed ideas, he enters upon and abides in the first illumination, which is accompanied by applied attention and sustained thought into happiness and [ordery] pleasure born of seclusion.

22. Second illumination... enlightenment... unlocking...

23. Third illumination... the third illumination... enlightenment... unlocking...

24. Fourth illumination... due to gaining...

25. When this concentrated attention is thus
...[as in Sutta 4 § 27]... Then, tail, and particularly he recalls manifold past life. Cognizance of men, his concentrated attention is thus purified...[as in Sutta 4 § 28]... He understands how beings pass according to their deeds.

27-8 When his concentrated attention is thus purified...[as in Sutta 4 § 31-2]... There is no more of this to come.

29 This is called the kind of person who does not torment himself, not being interested in self-torment, and does not torment others, not being interested in torturing others. He, since he has been free from torment, relieves himself, not others, is here and now unpunished, extinguished, cooled, if become divine in himself, abide experiencing bliss.

That is what the Blessed One said. The bhikkhus were satisfied and made these words.

301 notes § 8. brahmavādāna attāna viharati

Gong. glosses brahma with settha

310 haritipatta - covered with green:

attāna make

attānapo
Thus I heard.
On one occasion the venerable Ananda was living at Beluvagāmaka near Vesālī, householder.

Now on that occasion the householder Dasama of Atthaka Mahārāma had come to Pataliputta for some business or other. Then he went to a certain bhikkhu in Kukkuṭa’s Park, and after paying homage to him, he sat down at one side. When he had done so, he asked the bhikkhu:

1. 'Where does the venerable Ananda live now, venerable sir? I wish to see the venerable Ananda.'

2. 'The venerable Ananda is living at Beluvagāmaka near Vesālī, householder.'

When the householder Dasama had completed his business at Pataliputta, he went to the venerable Ananda at Beluvagāmaka near Vesālī, and after paying homage to him, he sat down at one side. Then he had done so, he asked:

1. 'Venerable Ananda, has any one idea been proclaimed by the Blessed One, knowing and seeing, accomplished and fully enlightened, wherein it a bhikkhu who is diligent, ardent and self-controlled, neither unliberated conkers come to be liberated or unexhausted conkers come to be exhausted, or the unattain
Supreme successe of bondage comes to be

*Yes,* householder. *What* is that, * venerable Ananda?*

He considers thus: *This first illumin-
ation is determined and willed. But what is de-
termined and willed is inseparable from the
fear and hatred, standing on the understanding
of the idea of aversion. That basis, consisting in the first illumin-
ation, that teaches exhaustion of caustics. Or else, if he
does not actually reach exhaustion of caustics,
then into destriction of the five lower taints over-
so to that same lust for the true Idea, delight in
the true Idea, she reappears spontaneously in the
true Idea, and there attains extinction
without ever returning from that world.
That in one idea proclaimed by the
blessed One, knowing and seeing, accomplished
and fully enlightened, wherein if a chiklba
and hostile, diligent, ardent and self-controlled, elu-
the unattained supreme successe of bondage comes
to be attained.

Again, with the skill of thinking and
pondering... second illumination... concentra-
9. He considers thus: "This second illumination is determined and willed; he understands. But what is determined from that world."
   That also is one idea... attained

10. Again, third illumination... mindfulness.

11. He considers thus: "This third illumination from that world."
   That also is one idea... attained

12. Again, fourth illumination... equanimity.

13. He considers thus: "This fourth illumination from that world."
   That also is one idea... attained

14. He considers thus: "This deliverance through cognizance of loving-kindness is determined and willed; he understands."
   That also is one idea... attained

15. Again... compassion... the all-embracing world.

16. He considers thus: "This deliverance through cognizance of compassion... from that world."
   That also is one idea... attained

17. Again... gladness... the all-embracing world.

18. He considers thus: "This deliverance through cognizance of gladness... from that world."
   That also is one idea... attained

19. Again... uneasing (equanimity)... the all-embracing world.

20. He considers thus: "This deliverance through cognizance of uneasing (equanimity)... from that world."

21. ...
That also is one idea... attained.

21. Again, with the complete surrendering of perception of form... [see in Salta 8, 9, 10]... the base consisting of boundless space.

22. He considers thus: 'This attainment of the base consisting of boundless space... from that world.

This also is one idea... attained.

23. Again, the base consisting of boundless consciousness.

24. He considers thus: 'This attainment of the base consisting of boundless consciousness... from that world.

This also is one idea... attained.'

25. Again, the base consisting of bodhiins.

26. He considers thus: 'This attainment of the base consisting of bodhiins... from that world.

This also is one idea... attained.'

27. When this was said the householder Damaana of Athakka nagara said to Vennada, Ananda, just as if a man seeking one hidden treasure came upon eleven hidden treasures, besides, I who was seeking one door to the Deathless have come to hear of eleven doors to the Deathless. Just as if eleven door...
have come all at once to hear all eleven doors to the death, lest I can get myself to safety by any one of these eleven doors to the death.

Venerable sir, these sectarins have asked for the teacher's fee for the teacher; but what now? shall I not [voluntarily] make an offering to the venerable Ananda?

25. Then the householder Dasama from Attake

magara assembled the community of bhikkhus from Pataliputta and Vesali, and he served and satisfied them with various kinds of eatables, good food, and he clothed each bhikkhu with a pair of clothes, and he clothed the Venerable Ananda with the triple robe, and he had a dwelling built for the Venerable Ananda.

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Note

32. Mention of Pataliputta instead of Pataligama (see D. ii.) indicates that this sutta describes events that took place after the Parinibbana of the Buddha.
1. Thus I heard.
   On one occasion the Blessed One was living at Kapilavatthu in Nigrodha’s Park.

2. Not on that occasion a new assembly hall had recently been built for the Sakyas of Kapilavatthu, and it had not yet been inhabited by any people or being of human being at all.
   Then the Sakyas of Kapilavatthu went to the Blessed One, and after paying homage to him, they sat down on one side.
   When they had done so, they said:

   "Venerable Sir, a new assembly hall has recently been built here for the Sakyas of Kapilavatthu, and it has not yet been inhabited by any people or being of human being at all. Venerable Sir, let the Blessed One be the first to see it. When the Blessed One has used it first, then the Sakyas of Kapilavatthu will use it afterwards. That will be long for their welfare and happiness."

3. The Blessed One consented in silence.
   Then, when they had seen that he consented, they got up from their seats, and after paying homage to him, keeping him on their right, they went to the assembly hall. They covered it completely with coverings and prepared seats, and they put out a big water trough and hung up an oil lamp. Then they...
went to the Blessed One, and after praying
homage to him, they stood at one side.

Then, they said:

"Venerable sir, the assembly hall
is covered completely with coverings and
seats are prepared, a big water trough
put out and an oil lamp hung up.
Now is the time for the Blessed One to do as
the Teacher fort."

4.

Then the Blessed One dressed, and
taking his bowl and staff, he went into
the Community of Bhikhus to the Assembly
hall. When he got there, he first
washed his feet and then entered the hall
and sat down by the central pillar facing
East. And the bhikhus of the Community
washed their feet and then entered the hall
and sat down by the western wall facing
East, with the Blessed One before them.
And the bhikhus of Kapilaralalin wash
and the bhikhus of the Community
washed their feet and then entered the hall and sat
their feet and entered the hall and sat
down by the eastern wall facing the West into
the Blessed One before them.

5.

Then the Blessed One, had instructed
urged, roused and encouraged the bhikhus
of Kapilaralalin, with talk on the True Idea.
For much of the night, he said to the Venerable
Ananda:

"Ananda, it may occur to you to..."
Fell according to the Sakyas of Kapila of the Dhatu who has entered on the Way. My back is uncomfortable. I will rest it.

A: Yes, venerable elder, the venerable Ananda replied. Then the Blinded One prepared his parted cloaks, cloaks folded in four, and he lay down on his right side in the lion's pose with one foot overlapping the other, mindful and fully aware, after noting the time for rising.

Then the venerable Ananda addressed Mahāśāma, the Sakyas thus:

Mahāśāma, here a noble disciple is a virtuous, perfect in virtue, he keeps the doors of his faculties guarded, he knows the right amount in eating, he is devoted to wakefulness, he possesses seven true ideas, and he is one who obtains at will, with no trouble or reserve, the four illuminations which are the highest cognizance and provide a pleasant abiding here and now.

And how is a noble disciple perfect in virtue? Here a noble disciple is virtuous, he dwells restrained with the restraint of the Bhikkhu's Rule, he is perfect in conduct and resort, and, seeing fear in the slightest fault, he trains by giving effect to the training precepts. That is how a noble disciple is perfect in virtue.
doors of the faculties guarded? On seeing a
storm with the eye, he apprehends signs
and features through which, if he leaves the
eye faculty unguarded, evil unprofitable
ideas of consciousness and grief weigh with
him; he practises the way of its restraint.
The guard of the eye faculty, restraining
a restraint of the eye faculty, on hearing a
sound with the ear; on smelling an odour
with the nose; on tasting a flavour with
the tongue; on touching a tangible with the
body; on cognizing an idea with the mind,
restraint of the mind faculty. That is
how a noble disciple keeps the doors of the
faculties guarded.

9. And how does a noble disciple know
the right amount in eating? Here with reason
reflex the nourishment into his restraint.
Neither for amusement nor for intoxication
(vanity) nor for sweetening nor for embellish-
ment, but only for the endurance and
enjoyment, and for ending desire.
continuance of this body. For ending desire.
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obstructive ideas. In the middle watches of the night he lies down on the right side in the drowsy sleeping pose with one foot overlapping the other, mindful and fully aware, after noting in his cognizance the time for rising in the third watch of the night. After rising, in the third watch of the night, while walking and sitting he practices cognizance of obstructive ideas. That is how a noble disciple is devoted to rakahene.

II.

And how does a noble disciple possess seven true ideas?

Here a noble disciple has faith and places his faith in the Perfect One. Enlightenment itself 'That Bhuma Dheo is such that he accomplished and fully enlightened, perfect in knowledge and conduct, sublime, known of worlds, incomparable leader of gods and men, tamed, teacher of gods and men, enlightened, blessed?'

He has conscience; he has convictions. He feels shame; he is ashamed at his conduct in body, speech and mind; he is ashamed at putting evil unprofitable ideas into practice. He has learnt much, remembers that he has learnt and consolidates what he has learnt; such ideas as are good in the beginning, he middle and the end with the night, in meaning and syllables and as after a
Life Divine that is utterly perfect and pure
such as there the less pleasant much of real
enter, consolidated by mind of health, look
ed over with the mind, and will pene-
trated by [right] view.

15. He is energetic in abandoning
unprofitable ideas and in undertaking
profitable ideas, he is habitually stead-
fast coordinating with respect to profitable ideas
launching this effort] with firmness, and an
relentless where profitable ideas are concerned.

16. He has mindfulness; the possesses
unconscious mindfulness and start, he
recalls and recollects both lengthy acts [of
Vinaya Discipline] and lengthy discourses
[On the Time Idea].

17. He has understanding, the possesses
understanding of rise and disappearance that is penetrative and and leads to
regard to the extinction of suffering.

That is how a Noble Disciple possesses
seven time ideas.

18. And how is a Noble Disciple one
who obtains at will without any trouble or
reserve the four illuminations, which are
the higher cognizance and provide a plea-
sant abiding here and now?

Here, quite secluded ... first illumini-
eten ... born of secluded.
20. With the subside second illumination from of concentration.

21. With the fading as well third illumination understanding mindful.

22. With the abandoning fourth illumination.

That is how a noble disciple is one who obtains at will with no trouble or reserve the four illuminations, which are the higher cog-nizance and provide a pleasant abiding here and now.

24. As soon as a noble disciple has thus become one who is perfect in nature, who keeps the doors of the faculties guarded, who keeps the doors of the faculties guarded, who keeps the doors of the faculties guarded, who knows the right amount in eating, 357 who is pleasant abiding here and now, then he is called an initiate who has entered on the Way of their hatching, he is capable, if their hatching, he is capable of full enlightenment. And if their hatching, he is capable of reaching the supreme freedom of bondage.

25. Suppose there were a hen with eight or ten or twelve eggs, well covered, well incubated and I will pretend, by heat through the for all she did not wish, "Oh that my chickens..."
might pierce their shells with the points of their claws and beaks and hatch out safely! Yet the chickens are capable of piercing their shells with the points of their claws and beaks and hatching out safely, so too, as soon as soon as a noble disciple has become who is perfect in victory, he is capable of reaching the supreme successor of bondage.

Having arrived at that same supreme mind fulness whose purity is due to onlook- ing (equanimity), characteristic of the teaching (illuminated), this noble disciple recollects his manifold past-life [as in sutta, §27]. Thus with its aspects and particulars he recollects his manifold past-life. This is his first hatching out-like that of the hen's chickens from their shells.

Having arrived... onlooker (equanimity), this noble disciple with the divine eye, which is purified and surpasses the human, which sees creatures passing this noble disciple sees creatures passing away and reappearing. He understands how creatures pass on according to their actions. This is his second hatching out-like that of the hen's chickens from their shells.

Having arrived... onlooker (equanimity), by realization himself with direct know- ledge, this noble disciple here and now
This is his third hatching out, like that of the hen's chickens from their shells.

Wherein a noble disposer is perfect in virtue, that is his conduct.

Wherein he keeps the doors of the families guarded, that is his conduct.

Wherein he knows the right amount in eating, that is his conduct.

Wherein he is directed to make fulfilling, that is his conduct.

Wherein he possesses seven true ideas, that is his conduct.

Wherein he is one who obtains at will, with no trouble or reserve the four illuminations, which are the higher cognizance and provide a pleasant abiding here and now, that is his conduct.

Wherein he recollects his manifold past life... with its aspects and particulars, that is his true knowledge.

Wherein, with the divine eye... he sees creatures passing away and reappearing, understands how creatures pass on according to their actions, that is his true knowledge.

Wherein, by realization himself with direct knowledge he here and now rules upon and abides in the deliverance through
cognizance and deliverance through understanding that are cancer-free with the exhaustion of cancers, that is his true knowledge.
This noble disciple is then said to be perfect in true knowledge and perfect in conduct and perfect in true knowledge and conduct.

And this stanza was uttered by the (Brahma) Divinity Samaññikumāra:

"The Warrior caste is held the best of people on earth; The best of gods and men is our Perfect in Knowledge and Conduct.

Now that stanza was well sung by the Divinity Samaññikumāra, not ill-sung; it was well spoken, not ill-spoken; it has a meaning and is not mean.

and it was approved by the Blessed One.

Then the Blessed One rose, and he addressed the Venerable Ananda thus: "Good, good! Ananda, good that you have told the Sages of Kapilavatthu of the Inhivate who has entered on the Way."

That was what the Venerable
M. 53

Ananda said, the Teacher approved, the sakyas of Kapilevatham were satisfied, and they delighted in the venerable Buddha's words.

Note: some suppress

§ 25 the second jhana, whose path, etc., refers
to the second jhana, described in the fourth
acala, illumination, described in § 22.
1. Thus I heard.
   On one occasion the Blessed One was living in the country of the Bhagavatas. There is a town of theirs called Apana.

2. Now when it was morning, the Blessed One dreamt, and taking his bowl and water pot, he went into Apana for alms. When he had wandered for alms in Apana and had returned from his alms round after his meal, he went to a certain grove to pass the day, and he went into the grove and sat down at the root of a tree. There he passed the day.

3. Pataliya, the householder, was walking in full dress with parangal and sandals. He also went to the grove, walking and wandering for exercise, the grove, walking and wandering for exercise, the grove, walking and wandering for exercise.
   And when he had gone into the grove he sat down at the root of a tree. He, having sat down, ate the food, and when he had done so, the Blessed One said to him, "There are seats, householder, sit down if you like!"

   When this was said, the householder Pataliya thought, 'The monk Metteva addresses me both the word, "householder."' And he was annoyance and displeased and remained silent.
   A second time, a third time the Blessed One said to him, "There are seats,"
householder, sit down if you like."

When this was said, the householder Pataliṣṭikṣa [thought], 'The noble Gāthāma address me with the word 'householder' and he was angry and displeased, and he said, 'Master Gāthāma, it is neither fitting nor proper that you address me with the word 'householder'."

'Householder, you have the aspect, marks and signs of a householder.'

'Nevertheless, Master Gāthāma, I have given up all kingly and temporal affairs'.

'In what way have you given up all your works, householder, and terminated all your affairs?'

'What ever property or cow or silver or gold I had, I have assigned it all as an inheritance to my children. I live on that without giving advice or reproof, using just enough for food and clothing. That is how I have given up all my works and terminated all my affairs.'

'Householder, termination of affairs as you describe it is one and termination of affairs in the Noble One, discipline is another'.

'How is, termination of affairs in the Noble One, discipline then, venerable sir? It would be good if the learned One would teach me the True Idea [showing] how the termination of affairs is in the Noble One, discipline.'
"Then listen, householder, and heed well what I shall say."

"Yes, venerable sir," he replied. The Blunder One said this:

4. "Householder, there are eight ideas in the Noble One's Discipline that lead to the termination of affairs. What are the eight? Killing, the killing of things in to be abandoned with the support of non-killing of things. Taking, the taking of things to be abandoned with the support of non-taking. Giving, the giving of things to be abandoned with the support of non-giving. Speech, the making of speech to be abandoned with the support of non-speech. Revenge, the making of revenge to be abandoned with the support of non-revenge. Anger, the anger to be abandoned with the support of non-anger. Pride, the pride to be abandoned with the support of non-pride. These are the eight ideas, stated in brief without going into details that lead to the termination of affairs."

5. "Venerable sir, it would be good if the Blunder One would expand the details of these eight ideas that lead in the Noble One's Discipline to the termination of affairs, which have been stated in brief by the Blunder One without expanding the details."
6. "Killing of breathing things is to be abandoned with the support of non-killing of breathing things; so it was said. And with reference to what was said? Here a noble disciple considers thus:

7. "Taking what is not given is to be abandoned with the support of taking what is given; so it was said. And with reference to what was said? Here a noble disciple considers thus:

"I am practicing the way to the abandoning the cutting off, if those fetter which are the reason for my killing breathing things. Were I to be a killer of breathing things, surely self would constitute too great a hindrance."
Were I to be a taker of what is not given [my]

self would blame me for that, and the wise
would judge and censure me for that, and
on the dissolution of the body, after death, an
unhappy destination is to be expected owing to
that. But this taking of what is not given is a
false speech. Is it to be abandoned with
support of false speech, or to be abandoned with
support of true speech? So it was said, 'False speaks,
not given is to be abandoned with
support of true speech.'

And with reference to what was thus said,
False speech is to be abandoned with
support of true speech; so it was said.
And with reference to what was thus said,
false speech, which arises owing to the abandoning,
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false speech, which arises owing to the abandoning,
the cutting off of
false speech, which arises owing to the abandoning,
with the support of true speech?

9. Malicious speech is to be abandoned with the support of unmalicious speech; so it was said. And with reference to what was said? Here a noble disciple considers thus: I am practicing the way to the abandoning, the cutting off, of those letters which are unwise for me to speak maliciously. Were I to be a malicious speaker, [my] self would blame me for that and the wise would judge and censure me, for that and on the dissolution of the body after death, an unhappy destination is to be expected after that. This malicious speech is a hindrance. And while causers of defilement might arise owing to malicious speech, there are no causers of defilement in one who abstains from malicious speech. So it was with reference to this that it was said, 'Malicious speech is to be abandoned with the support of unmalicious speech.'

10. Rapacious greed is to be abandoned with the support of absence of rapacious greed; so it was said. And with reference to what was said? Here a noble disciple considers thus: I am practicing the way to the abandoning, the cutting off, of those letters which are unwise for me to be rapaciously greedy. Were I on for my being rapaciously greedy, I self would blame me for that, and the wise would judge and
censure me for that, and as the destruction of the body, after death, an unhappy destiny is to be expected owing to that. But this repugnance greed is a
fever of depletion might arise owing to repugnance greed. There are no cankers and fever of depletion might arise owing to repugnance greed. 

So it was with reference to that that it was said: 'Repugnance greed is to be abandoned with the support of absence of repugnance greed.'

'Spiritual revenge is to be abandoned with the support of absence of spiritual revenge,' so it has been said. And with reference to what has this said? Here a noble disciple considers thus: I am practicing the way to the abandoning, the cutting off of those fetters which are the reason of being spiritfully revengeful. Were it for me being spiritfully revengeful, I would blame me for that, and the wise would judge me for that, and I would be spiritfully revengeful. So it was with reference to that that it was said: 'Spiritual revenge is to be abandoned with the support of absence of spiritual revenge.'
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The support of absence of angry despair; so it was said. And with reference to what was this said? Here a noble disciple considers thus: I am practicing the way to the abandoning, the cutting off, of those falters which are the cause of angry despair. Were I to be proud, [my] self would blame me for that; and thus, I would judge and curse me for that, and on the dissolution of the body, after death, an unhappy destination is to be expected owing to that. But this pride is itself a falters and a hindrance. And while cockers and fawer doth

13. Pride is to be abandoned with the support of non-p pride; so it was said. And with reference to what was this said? Here a noble disciple considers thus: I am practicing the way to the abandoning, the cutting off, of those falters which are the reason for angry despair. Were I to be proud, [my] self would blame me for that; and thus, I would judge and curse me for that, and on the dissolution of the body, after death, an unhappy destination is to be expected owing to that. But this pride is itself a falters and a hindrance. And while cockers and fawer doth
14. "Venerable sir, how does the cutting off of affairs come to pass in the Noble One's discipline altogether and in all ways? If such discipline is good, venerable sir, if the Blessed One would tell me that.

15. "Then listen, householder, and heed well what I shall say.

16. "Householder, suppose a dog was waiting hungry and weak in a butcher's shambles, and then a skilled butcher or his apprentice carved out a bone covered with meat and blood-smeared, passed it to the dog, how do you conceive that dog got rid of his hunger and weakness by gnawing such a bone?" "No, venerable sir. Why is that?
that dog would keep weariness and disappointment." — "So too, household, a noble disciple considers; thus, sensual desires have been compared to a bone skeleton by the Blessed One as providing little enjoyment and much suffering and despair while the danger in them is great; and having seen them thus as they actually are with right understanding, having the avowed desire of this kind of onlookers (equanimity) based on reality supported by steadfastness and development of that kind of onlookers (equanimity) based on unity, supported by unity, whose clinging to material things of the world ceases altogether without remainder.

17. Household, suppose a vulture or a hawk or a kite seized a piece of meat and his wrong, and then vultures and hawks and kites took it and gobbled and clawed it, how do you conceive this, household, it, how do you conceive this? household, a noble disciple considers thus, sensual desires have been compared to a piece of meat by the Blessed One as providing little enjoyment and much suffering and despair while the danger in them is great," and having seen them thus, ... altogether without remainder.
18. Household, suppose a man took a lighted
grain torch, and went against the wind,
how do you conceive this, household, if
that man did not soon relinquish the light
that grain torch, would that lighted grain torch
burn his hand or his arm or one or other
from his limbs, and might he because what
of his limbs, and might he because what
must death or deadly suffering?

"Yes, venerable sir." — "So too, household,
a noble disciple considers thus: Sensual de-
ires have been compared to a grain torch,
and much suffering and despair, and much
danger in them is great, and having seen
them thus ... altogether without remainder.

19. Household, suppose there were a char-
col pit deeper than a man's height. Full
coal pit deeper than a man's height. Full
of glowing coals without flame or smoke,
and then a man came who wanted to live,
and then a man came who wanted to live.
and not to die, who wanted pleasure and
and not to die, who wanted pleasure and
towards that charcoal pit, how do you con-
towards that charcoal pit, how do you con-
ceive this, household, would that man
ceive this, household, would that man
flake his body this way and that?" —
flake his body this way and that?" —
"Yes, venerable sir. Why is that? Because
"Yes, venerable sir. Why is that? Because
that man knows that if he falls into that
that man knows that if he falls into that
charcoal pit, he will everlasting death or dearly suffering.
charcoal pit, he will everlasting death or dearly suffering.
cause if that man knows that if he falls into that
cause if that man knows that if he falls into that
charcoal pit, he will everlasting death or dearly suffering.
charcoal pit, he will everlasting death or dearly suffering.
20. Householder, suppose a man saw a dream with delightful parks, delightful woods, delightful meadows and delightful lakes and on waking he saw nothing of it, so too a noble disciple considers thus: "Sensual desires have been compared by the Blessed One to a dream by the Blessed One... altogether without remainder.

21. Householder, suppose a man borrowed property on loan — a smart carriage or fine jewelled earrings, and preceded and surrounded by that borrowed property he went into the market-place, and then when people saw him, they spoke thus: "Sir, you are a rich man! That is how the rich enjoy their riches!" and then the owners, whenever they saw him, told back that man theirs, how what do you conceive this, householder, and that be enough for that man to change his mind?" — "Yes, venerable sir. Why is that? Because the owners take back what is theirs." So too, householder a noble disciple considers thus: "Sensual desires have been compared by the Blessed One to a loan by the Blessed One... altogether without remainder.

22. Householder, suppose there was a dense grove not far from some village or town where there was a tree all in blossom but none of its flowers had fallen to the ground, but they were being needed flowers seek...
lying flowers, wandering in search of flowers and
she went into the grove and saw the tree all in
blossom, whereupon he [thought], 'This tree is all
in blossom among its flowers, fallen
from the ground, still I know how to climb a tree, so
why should I not climb this tree and pick as
many as I want and fill my pocket?' and he
* did so * and then a second time seeking flowers
seeking flowers, wandering in search of flowers
and he took a sharp axe and went into that
grove and saw that tree all in blossom, and
he [thought], 'This tree is all in blossom, but
none of its flowers have fallen to the ground, but
I do not know how to climb a tree, so why
should I not cut this tree down to its root and
pick as many as I want and fill my pocket?
pick as many as I want and fill my pocket'
and he did so. How do you conceive this, horse-
man, who had climbed
the tree, did not soon come down, might he
break his hand when the tree fell, or his foot or
break his limbs, whereby he might incur
death or deadly suffering' — 'Yes, venerable
sir' — 'So too, householders, a noble disciple
considers thus, venerable disciples have been con-
gured to a tree by the Blessed One... altogether
without remarried.

23. A noble disciple having arrived at that
state of mind, in which purity is due to a
sense of the whole, looking (equanimity) a characteristic of the pure
in mind, this noble disciple recollects his
impurity, manifold past life... [as in Sutta 4, §27]
... thus into its aspect, and particulars he
Having arrived ... onlooking (equanimity), with the divine eye, which is purified and surpasses the human. This noble disciple sees creatures passing away and reappearing. [St. John 4, 8-9] ... he understands how creatures pass on according to their actions.

Having arrived ... onlooking (equanimity), by realization himself with direct knowledge, this noble disciple here and now understands upon and abide in the deliverance through orpignance and deliverance through understanding that are cancer free with exhaustion of cankers.

At this point, Master, the cutting off of affairs in the noble One's discipline has been achieved altogether and in all ways. How do you conceive this, noble Master? Do you see in yourself any such cutting off of affairs in the noble One's discipline? When it is achieved altogether and in all ways?

— "Venerable sir, who am I that I should possess this cutting off of affairs altogether and in all ways as it is in the noble One's discipline? I am not indeed from that venerable sir. For, venerable sir, while the wanderers of other sects do not know we conceived that they knew; while they do not
know, we fed them as one feeds those who know, while they do not know we eat them in the place of those who know. But while the thickest know, we conceived that they did not know, while know, we conceived that they did not know, while they know, we fed them as one feeds those who do not know, while they know, we conceived that they did not know. But how, in the place of those who do not know, 368 while the wanderers of other beds venerable sit, shall we know that they do not know; do not know, we know that they do not know; while they do not know, we shall feed them as we did while they do not know, 369 while the wanderers of other beds venerable sit. We know that they do not know, while they do not know, we shall feed them in the place of those who do not know, while they do not know, we shall feed them in the place of those who do not know, while they do not know, we shall feed them in the place of those who do not know, while they do not know, we shall feed them in the place of those who do not know.

Venerable Sir, the Blessed One knows my love for months, my respect for months, my confidence in months; my respect for months. Magnificent, Master John, I want to refuge for life.

Note

§ 17 'Kālika - gkoulk'. The B.C.S. Dictionary only gives a meaning 'heron'; but such a meaning would be very odd for heron. Kālika could be a form of Kaliya rather than for heron. Kālika could be a form of Kaliya rather than

§ 23 'for the mind's plumes' see Sutta 53, § 28
1. Thus I heard. On one occasion the Blessed One was living at Rajagaha in the mango grove of Tisaka Kumārabhačca.

2. Then Tisaka Kumārabhačca went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he said to the Blessed One:

3. "A venerable Sir, I have heard this: 'They slaughter breathing things for the monk Gotama; the monk Gotama knowingly eats meat prepared for him when invited.' Venerable Sir, when they say 'they do,' do they say what the Blessed One says? Without misrepresenting the Blessed One with what is not so, do they act in accordance with the True Idea with nothing illegitimate arising from their assertions?

4. "Tisaka, there who say thus, 'They slaughter breathing things for the monk Gotama; the monk Gotama knowingly eats meat prepared for him when invited,' do not say what I say; they misunderstand me with what is not so. They do not speak in accordance with the True Idea, what is not so.

5. "Tisaka, I say that there are three instances in which meat should not be eaten: instances in which meat has been slaughtered for the breathing thing; instances in which it is seen or heard or suspected that when it is seen or heard or suspected that the breathing thing has been slaughtered for the breathing thing; instances in which it is seen or heard or suspected that the breathing thing has been slaughtered for the breathing thing. I say that meat should not be eaten in these three instances."
are three instances in which meat can be eaten: when it is not seen, not heard, not suspected [that the breathing thing has been slaughtered for the eater], I say that meat can be eaten in these three instances.

Here are some children living near a village or town. He abides with cognizance of all around and everywhere, and below, and around and everywhere, and above, and above, all as to himself; he abides with abundant kindness, extending over the all-embracing kindness, extending over the all-embracing goodness of loving-kindness, extending over the all-embracing kindness, extending over the all-embracing kindness, extending over the all-embracing kindness. Then a household is in a household. Then a household is in a household.

Then a household is in a household.

Then a household is in a household.

Then a household is in a household.

Then a household is in a household.

Then a household is in a household.

Then a household is in a household.

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Then a household is in a household.

Then a household is in a household.
from it: How do you conceive this, Jivaka, would
that bhihitaka on such an occasion think the
affliction or the mother's affliction or the affliction
of both?"

"No, venerable sir."

"Does not that bhihitaka conspire himself
with blameless remuneration on that occasion?"

"Yes, venerable sir. I have heard this.

7. "Venerable sir: The Divinity abides in loving,

Venerable sir, the I have seen the

bhihitaka, are a kitchen to that; for the bhihitaka

bhihitaka, abides in loving-kindness."

"Jivaka, any luck or any delusion whereby ill
might arise in the mind of a Perfect One has abandon

off at the root, made like a palm-stump,
done away with, so that it is no more impres
dable from the idea of future arising.

If what you said referred to that, then I

"Venerable sir, what I said referred
to precisely that."

8. "Here some bhihitaka lives near a

village or town. He abides with compassion

with compassion..."

... to precisely that."

9. "Here some bhihitaka lives

near a village or town. He abides with cog

nance and deed with gladness..."

... to precisely that."

10. "Here some bhihitaka lives near a village
or Town. He abides with cognizance enclosed into
unlooking (equanimity) ...

precisely that »

11. If anyone slaughters a breathing thing
for a Perfect One or his disciple, he lays up
much demerit in five instances: When he says
'Go and fetch such a breathing thing', this is the
first instance in which he lays up much demerit.
When that breathing thing experiences
merit. When that breathing thing experiences
merit. When that breathing thing experiences
merit. When that breathing thing experiences
merit. When that breathing thing experiences
merit. Then he says 'Go and slaughter that breathing thing',
this is the second instance in which he lays up
demerit, this is the third instance in which he lays up
merit, this is the fourth instance in which he lays up
merit. When he provides a Perfect
one or his disciple with food that is not per-
missible, this is the fifth instance in which he
lays up much demerit. Anyone who slaughters
a breathing thing for a Perfect One or his disciple,
lays up much demerit in these five in-
stances».

12. When this was said, Sirvalla Kuniyathreka
said it is wonderful, venerable sir, it is
marvellous. Bhikkhus eat perchance nourish
themselves with permissible nourishment, the
bhikkhus nourish themselves with wholesome
nourishment. Magnificent... Sandes was
in Sutta #139, 36-7... for refuge for life...
1. Thus I heard,
    On one occasion the Blessed One was living
    at Nalanda in Pavârika's Mango grove. (Jānī)
    Now on that occasion the Nigânttha
    Nâtaputta was staying at Nalanda with a large
    assembly of Jānī Nigântthas. Then, the parliament
    had wandered for alms in Nalanda
    and had returned from his alms round after the
    meal, he went to the Pavârika's Mango grove
    and after exchanging
    the Blessed One, and after exchanging
    greetings with him, and when the courteous and
    amiable talk was finished, he stood at one side,
    when he had done so, the Blessed One said to
    him: "Here are seats, ascetic, sit down if you
    like."

2. When this was said, the ascetic took
    a lower seat and sat down at one side. When he
    had done so, the Blessed One asked him: 'Ascetic,
    how many kinds of action does the Nigânttha Nâta-
    putta describe for the perpetuation of evil action,
    for the perpetuation of evil action?'

3. 'Friend, Jîrama, the Nigânttha Nâtaputta
    is not accustomed to describe 'action',
    action; the Nigânttha Nâta putta is accustomed
    to describe it. Friend, Jîrama, how many kinds
    of evil action does the Nigânttha Nâta putta describe
    for the perpetuation of evil action?'
performance of evil action, for the perpetuation of evil action, that is to say: the bodily weapon, the verbal weapon, and the mental weapon.

"How then, Ascetic, is the bodily weapon one, the verbal weapon another, and the mental weapon another?"

"The bodily weapon is one, the verbal weapon is another, and the mental weapon is another?"

"Of these three weapons, Ascetic, three and four are.

analyzed and distinguished, which weapon does the Niganthaka Nataputta describe as the most reprehensible for the performance of evil action, for the perpetuation of evil action, the bodily weapon, or the verbal weapon or the mental weapon?"

"Of these three weapons, Ascetic, three and four are.

analyzed and distinguished, which weapon does the Niganthaka Nataputta describe as the most reprehensible for the performance of evil action, for the perpetuation of evil action, and not so much the verbal weapon or the mental weapon?"

"Do you say the bodily weapon, Ascetic?"

"I say the bodily weapon, the bodily weapon, the bodily weapon, the bodily weapon, the bodily weapon, the bodily weapon, the bodily weapon."
So the Blessed One replied: the Master, the Tall Ascetic, established his statement thus: his stand upon his statement up to the third twice.

4. When this was said, the Tall Ascetic asked the Blessed One: "Friend Gotama, how many kinds of evil actions do you describe for the performance of evil actions, for the perpetration of evil actions?"

"Ascetic, I describe a Perfect One is not accustomed to evil actions. A Perfect One is accustomed to action, action, action."

"But, friend Gotama, how many kinds of action do you describe for the performance of evil actions, for the perpetration of evil actions?"

"Ascetic, I describe three kinds of action. For the performance of evil action, for the perpetration of evil actions: that is to say: bodily action, verbal action, and mental action."

"How then, friend Gotama, is bodily action, verbal action, and mental action another, another, and another?"

"Bodily action is one, Ascetic, verbal action is another; and mental action is another."

Of these three kinds of action, friend Gotama, thus analysed and distinguished, which kind of action do you describe as the most responsible for the performance of evil actions, for
the perpetration of evil action: bodily action or verbal action or mental action?"

Of these three kinds of action: Ascetic, thus analyzed and distinguished, I describe mental action as the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much bodily action or verbal action or mental action?"

"Do you say mental action, friend Gotama?"

"I say mental action, Ascetic."

"Do you say mental action, friend Gotama?"

"I say mental action, Ascetic."

Addressing to the Nigamtha, the chief ascetic, made the Blessed One repeat this statement up to the third time, after which he rose from his seat and went to the Nigamtha Nataputta.

5. Now on that occasion the Nigamtha Nataputta was seated together with a very large assembly of monks. The Blessed One, the Nigamtha Nataputta, the chief ascetic, coming, and when he saw him, he asked him, "Now where are you coming from in broad day, Ascetic?"

"I have come from the monk Gotama; presence, venerable sir."

"Did you have some conversation with the monk Gotama, ascetic?"

"I had some conversation with the monk Gotama, venerable sir."
« How was your conversation with the monk Gotama, then, Ascalî? »

Then the Nigantitha, the Tall Ascetic, related to the Nigantitha Nataputta all his conversation with the Blessed One. Then

6. When this was said, the Nigantitha Nataputta told him « Good, good, ascetic. as by a well-taught disciple who knows his teacher's dispensation rightly, so it has been declared by the Tall Ascetic to the monk Gotama: What does the mental weapon count for in companionship with the gross bodily? On the contrary the bodily is the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much verbal as mental. »

7. When this was said, the house holder Upali said to the Nigantitha Nataputta « Good, good, venerable Tall Ascetic: as by a well-taught disciple who knows his teacher's dispensation rightly, so it has been declared by the Tall Ascetic to the monk Gotama: What does the mental weapon count for in companionship with the gross bodily? On the contrary the bodily is the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much verbal as mental. »
Now, venerable sir, I shall go and prove the monk Gostama's theory wrong on the basis of this statement. If the monk Gostama, having made the statement, has been maintained by the venerable Tall Ascetic, I will drag him to and fro and round about with argument as a strong man and drag him to and fro and round about. And just as a sixty-year-old elephant might go down into a pond and have great sport in heaving and having great sport in heaving, so too, I shall have great sport, I fancy, in heaving the monk Gostama! Venerable sir, I shall go and prove the monk Gostama's theory wrong on the basis of this statement.
«Go, householders, and prove the monk Gotama’s theory wrong on the basis of this statement; for either I should prove the monk Gotama’s statement wrong, or the Tall Ascetic or you yourself.»

When this was said, the Nigantuṭha, the Tall Ascetic said to the Nigantuṭha Nātāpucchaṭṭha:

«Venerable sir, I should prefer that the householder Upāli did not [try to] prove the monk Gotama’s theory wrong; for he knows the monk Gotama in detail, and he knows the monk Gotama’s theory by which he converts disciples of other sectarians.»

«It is impossible, Ascetic, it cannot be, that the householder Upāli should come to the monk Gotama’s discipleship; but it is possible, it can happen, that the monk Gotama should come to the householder Upāli’s discipleship. Go, householders, and prove the monk Gotama’s theory wrong; for either I should prove the monk Gotama’s theory wrong, or the Tall Ascetic or you yourself.»

For the second time...
For the third time the Nigantuṭha, the Tall Ascetic said to the Nigantuṭha Nātāpucchaṭṭha:

«Venerable sir, I should prefer that the householder Upāli did not [try to] prove the monk Gotama’s theory wrong; for he knows the monk Gotama’s theory by which he converts disciples of other sectarians.»
"It is impossible, ascetic, it cannot happen, that the householder Upāli should come to the monk Gotama's disciple ship, but it is possible, monk Gotama's discipleship, go, householder, householder Upāli's discipleship, go, householder, and prove the monk Gotama's theory wrong; for if I should prove the monk Gotama's theory wrong, or the Tall Ascetic, or you yourself."

9. "Yes, venerable sir," the householder Upāli replied, and he rose from his seat, and after paying homage to him, keeping him on his right, he kept to go to the the Blessed One in Paśānka's Mango grove, the Blessed One in Paśānka's Mango grove, and after paying homage to them, he sat down on the side, when he had done so, he asked the Blessed One:

"Venerable sir, did the Nigāruṭha, the long Ascetic, come here?"

"The Nigāruṭha, the long Ascetic, came here, householder."

"Venerable sir, did you have some conversation with him? Nigāruṭha, the Tall Ascetic?"

"I had some conversation with him, householder."

"How was your conversation with him, venerable sir?"

Then the Blessed One related all this to the householder Upāli, all his conversation with.
The Nigantha, the long ascetic.

10. When this was said, the householder replied, said to the Blessed One: "Good, good, venerable sir, I join the feet of the ascetic, as by a well-taught disciple who knows his teacher's discipline rightly, so it has been declared by the Nigantha, the long ascetic to the Blessed One! What does the watched mental rod count for in comparison with the gross bodily rod? On the contrary, the bodily rod is the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much the verbal rod or the mental rod.

"Householder, if you will debate on the basis of truth, we might have some conversation about this?"

"I will debate on the basis of truth, venerable sir, so let us have some conversation about this!"

11. "How do you conceive this, householders, here some Nigantha might be afflicted suffering and gravely ill [of an illness needing treatment]. Cold water which his vows prohibit, and the [perhaps he might refuse cold water and use only] permissable] hot water [thus keeping his bodily and verbally], and though getting no cold water where he might die. Now, householders, would the Nigantha, on his reappearance the described [to the hiding place]?

"Venerable sir, there are gods, called..."
'mind-bound'; he would be from there, why is that? Because he died still bound [by attachment] in the mind."

"Householder, householder, pay attention now how you reply. What you said before does not agree with what you said after or what you said after with what you said before. That you made this statement before. What is this? sir, so let us have some conversation about this."

"Venerable sir, the Blessed One has spoken thus, yet the body and mind is the most reprehensible for the performance of evil action, for the perpetuation of evil action."

12. "How do you conceive this, householder, that some Niganthik might be restrained with the four checks, cherub by all cherubs, claimed by all cherubs, cleansed by all cherubs, cleansed by all cherubs, and yet when selfish craving toward and moving in involved in destruction backward he [Nigantha] many a small breathing thing. What meaning does the Nigantha Niga-

Nattik describe for him?"

"Venerable sir, the Nigantha Nigantha does not describe what not wicked as greatly reprehensible."

"But if he willed it, householder?"

"Then it is greatly reprehensible, venera-

able sir."
But to which of the three roads does this Nigantu Nāṭa putta describe his householder?

Under the mental road, venerable sir.

Householder, householder, pay attention. How you reply what you said before does not agree with what you said after, or what you said after with what you said before. Yet you made this state merit. I will debate on the basis of truth, venerable sir, so let us have some conversation about this.

Venerable sir! The Blessed One has spoken. Thus, yet the bodily road is the most reprehensible for the performance of evil action, for the perpetration of evil action.

How do you conceive this, householder, in this state of Nalanda, successful and prosperous, is it populous and crowded with people?

Yes, venerable sir, it is.

How do you conceive this, householder, suppose a man came here brandishing a sword and spoke thus (in one moment, in one instant) I will make as many breathing things as there are in this (as in the sea) Nalanda into one heap of meat. So how do you conceive this, householder, would that mean he was able to do that?

Venerable sir, even one, or twenty, or thirty, or forty, or even fifty men would not be able to do that, so what does...
a single trivial man count for?»

«How do you conceive this, householder, suppose some monk or divine came here possessed of supernatural power and attained to mastery of cogitation, and he spoke thus: 'I will reduce this [town] Nālandā to ashes with one mental act—

sūtra. how do you conceive this, householder, would such a monk or divine be able to do that?»

«Venerable sir, such a monk or divine would be able to do that. Why Nālandā or to twenty or thirty or forty or fifty Nālandās, so what does Nālandā count for?»

«Householder, householder, pay attention how you reply...

«Venerable sir, although the Blessed One has spoken thus, yet the bodily rod in the most reprehensible in the performance of evil action, in the perpetration of evil action.»

14. «How do you conceive this, householder, you have heard about the forests of Dandaka, Kāliṅga, Mejīka and Mātāṅga, are forest and become forest?»

«Yes, venerable sir, » have I».

«How do you conceive this, householder, by what means if that the forests of Dandaka, Kāliṅga, Mejīka and Mātāṅga are forest and have become forest?»
"Venerable sir, I heard this. The forests of Dandaka, Kālūga, Mejjja and Mataja are forest and have become forest by means of a mental act of hate on the part of the Sages."

"Householder, householder, pay attention how you reply. What you said before does not agree with what you said after, or what you said after with what you said before. Yet you made this statement, "I will debate on the basis of truth, venerable sir, so let us have some conversation about this."

15. "Venerable sir, in the very first instance, I was dissatisfied and convinced by the Blessed One's very first simile; nevertheless I conceived this thought: If I oppose the Blessed One, thus since I desired to hear the Blessed One's varied answers to the question. Magnificent, venerable sir, magnificent, venerable sir! The true Iden has been reached, clear in many ways by Master Gāthā, as though he were righting the overthrown, revealing the hidden, showing the way to one who was lost, holding up a lamp in the darkness, making such well-known people as you vociferous to think". 
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Venerable Sir, I am even more satisfied and convinced by the Blessed One's telling me *that*, for the other sectarians, he quickly loses their disciple, they too regard that with surprise, would carry a banner for that all over Nālandā to the effect that 'the householder Upāli has come to our discipleship.' But on the contrary the Blessed One tells me 'think it over, householder; it is good for such well-known people as you are to think matters over.' So (Venerable Sir), for the second time I go to the Blessed One for refuge and to the True Idea and to the True Community. But the Blessed One remembers me as a person who has gone to him for refuge for life.

17. "Householder, your family has long been and supporting the Nigantha, and so may you conceive that alms should be given to them when they come."

"Venerable Sir, I am even more satisfied and convinced by the Blessed One's telling me *that*; Venerable Sir, I have heard this. The Blessed Gotama says that *gifts should be given only to me; gifts should not be given to others. Gifts should be given only to my disciples; gifts should not be given to others' disciples. Only what is given
to me in very fruitful; but what is given to others. Only what is given to my disciples is very fruitful; not what is given to others' disciples.

But on the contrary the Blessed One teaches encourages me to give gifts to the Nigasitas. Anyway we shall know the time for that, venerable sir. So for the third time, venerable sir, I go to the Blessed One for refuge and to the True Idea and to the Community, for the Blessed One remember me as a believer who has gone to him for refuge to life.

Then the Blessed One gave the household Upali progressive instruction. That is to say, talk on giving, on virtue, on the heavens; he explained the dangers, the society degradation, and the defilement in sensual desires, and the blessings in renunciation, when he then told the household Upali’s cognizance was ready, receptive, free from hindrances, clear and confident, he expounded to him the great teaching peculiar to the Enlightened One: suffering, its origin, its cessation, and the path. Suffering, its origin, its cessation, and the path. Just as a clean cloth, with all marks removed. Just as a clean cloth, with all marks removed. Just as a clean cloth, with all marks removed. Just as a clean cloth, with all marks removed. Ju
er's Dispensation, and then he said to the Blessed One: "Now, venerable sir, we must go; for we are busy and have much to do.

"Now is the time, householder, to do as you wish."

Then, delighting in the Blessed One's words and agreeing with them, the householder, keeping his eyes fixed on the Blessed One, kept him on his right, he left to return to his own house. There he addressed the door-keeper thus: "Good door-keeper, from today on I close my door to the Nigandhikas and the Nigandhikas and I open my door to the Blessed One, bhikkhus, bhikkhunis, laymen, and laywomen. If any Nigandha comes, then tell him thus: 'Wait, venerable sir, do not enter; from today on the householder Upāli has entered among the disciples of the monk Gotama. He has closed his doors to the Nigandhikas and the Nigandhikas, and he has opened his doors to the Blessed One, bhikkhus, bhikkhunis, laymen and laywomen. Venerable sir, if you have need of alms, wait here; they will bring it to you here.'

"Yes, venerable sir," the door-keeper replied.
The Niganthia, the Tall Ascetic heard it: "It seems, the householder Upāli, it seems, has gone over to the disciple ship of the Monk Gotama. Then he went to the Niganthia Nātaputta and told him:

"Venerable Sir, I have heard thus: 'The householder Upāli, it seems, has gone over to the disciple ship of the Monk Gotama.'"

"It is impossible, Ascetic, it cannot happen that the householder Upāli should go over to the disciple ship of the Monk Gotama; but it is possible, it can happen, that the monk Gotama might come over to the disciple ship of the householder Upāli."

A second time. A third time the Niganthia, the Tall Ascetic told the Niganthia Nātaputta: "Venerable Sir, I have heard thus: 'The householder Upāli, it seems, has gone over to the disciple ship of the Monk Gotama.'"

"It is impossible, Ascetic, it cannot happen that the householder Upāli should go over to the disciple ship of the Monk Gotama; but it is possible, it can happen, that the monk Gotama might come over to the disciple ship of the householder Upāli."

"Venerable Sir, shall I go and find out whether he has gone over to the disciple ship of the Monk Gotama or not?"

"Venerable Sir, and find out whether he has gone over to the disciple ship of the Monk Gotama or not."
Then the Nigantu, the Tal Arati, went to the householder Upâlî's house. The doorkeeper saw him coming. When he saw him, he told him, "Wait, venerable sir, do not enter; for today the householder Upâlî has come over to the discipleship of the monk Gotama. He has closed his doors to the Nigantus and Upâlî's, and he has opened his doors to Nigantu, the Bâna, and other disciples and laymen followers. Venerable sir, if you have need of alms, wait here; they will bring it to you here."

"I have no need of alms, friends," he said, and he turned back and went to the Nigantu, who was waiting and told him, "Venerable sir, it is true that the householder Upâlî has gone over to the discipleship of the monk Gotama. Venerable sir, I got no [hearing] from you, when I told you, "Venerable sir, I should prefer that the householder Upâlî did not [try] to prove the monk Gotama's story wrong, for the monk Gotama is a deceitful, and he knows no converting deceit by which he converts disciples of other sectarians. And now, Venerable sir, your householder Upâlî has been converted by the monk Gotama into his converting deceit!"

"It is impossible, Arati, it cannot happen, that the householder Upâlî should go over to the discipleship of the monk Gotama; but it is possible, it could happen, that the monk..."
gosta:ma might come over to the disciple ship of the householder Upāli.

A second time...

A third time the Vijñānti, the Tale Storcie, told the Vijñānti Nātāpūla a venerable sir, it is only too true that the householder Upāli has gone over to the disciple ship of the Monk Gosta:ma. Venerable sir, I get no pleasure from you. When I told you, Venerable sir, I should prefer that the householder Upāli did not try to prove the monk Gosta:ma's theory wrong, for the monk Gosta:ma is a learned fool, and he knows converting people, by which he converts disciples of other ecclesiastics. And now, Venerable sir, your householder Upāli has been converted by the monk Gosta:ma with his converting power.

It is impossible, storcie, it cannot happen that the householder Upāli should go over to the disciple ship of the monk Gosta:ma; but it is possible, it could happen, that the monk Gosta:ma might come over to the disciple ship of the householder Upāli. Now I shall go my self and find out whether he has gone over to the disciple ship of the monk Gosta:ma or not.

Then the Vijñānti went with a large assembly of Vijñāntis to the house of the householder Upāli and the door-keeper said him coming, when he said him he told him, Wait, venerable sir, do not enter; from today on the householder Upāli has come over to the disciple ship of the monk Gosta:ma. He has closed his doors to Vijñāntis and Vijñāntis, and he has gone...
Go to the household of Uḍāli and tell him, "Venerable sir, the Nīghantu Nātaputta is standing at the outer gate with a large assembly of Nīghantas; he wishes to see you."

"Yes, venerable sir," he replied, and he went to the household of Uḍāli and told him, "Venerable sir, the Nīghantu Nātaputta is standing at the outer gate with a large assembly of Nīghantas; he wishes to see you."

"In that case, good door-keeper, make ready seats in the hall of the Central door."

"Yes, venerable sir," he replied, and after he had made seats ready in the hall of the Central door, he returned to the household of Uḍāli and told him, "Venerable sir, the seats are made ready in the hall of the Central door. Now it is time to do as you conceive it."

Then the household of Uḍāli went to the hall of the Central door, and he sat down on the highest and best seat. Then the two superior seats of all there, then he told the door-keeper, "Now, good door-keeper, go to the Nīghantu Nātaputta and tell him: 'Venerable sir, if you wish.'"
him, 'Venerable sir, the householder Upali says "Enter, venerable sir, if it seems, you wish to."'

"Yes, venerable sir," he replied, and he went to the Vajjitha Natsaputta and told him, 'Venerable sir, the householder Upali says "Enter, venerable sir, if it seems, you wish to."'

Then the Vajjitha Natsaputta went with the large assembly of Vajjithas to the Hall of the Central Door.

When he saw the householder Upali had been used, when he saw the Vajjitha Natsaputta coming in the distance, it went out to meet him. He went in, and the highest and chief and most superior seat of all there, he sat down. He sat down and said, 'Venerable sir, there are seats you sit down if you wish.'

When this was said, the Vajjitha Natsaputta asked, 'Householder, are you mad, you are unwise, you go by mistake.' Then there was a monk named Yasasana's theory, and you come back all caught up in a vast net of theory. Just as if a dazzled person is dazzled himself, he is dazzled, he is dazzled, he is dazzled, he is dazzled, he is dazzled, he is dazzled, he is dazzled, he is dazzled, he is dazzled, he is dazzled.
man went to cast his someone and came back castorized on both sides, as if some a man went to put someone's eyes out and came back with both his eyes put out; so you too, householder, go saying I 'Venerable sir, I shall prove the monk's statement true wrong and you come back all caught up in a verst of the theory. Householder, you have been converted by the monk's statement with his converting magic!»

«It is an auspicious converting magic, venerable sir, a good converting magic. Venerable sir, were my beloved relatives and kin converted by this converting it would be long for their welfare and happiness. Were all these in the Warrior noble cast in the Servant cast, the Brewer cast, the Artisan cast to be converted by this conversion, it would be long for their welfare and happiness. Were the world with its gods, its Muslims and its (Babak) divinities, the generation with its mosques and divinities, with its kings by divine right and divinities, to be converted by this conversion, it would be long its welfare and happiness. As to which, venerable sir, I shall give you a simile: For some wise men understand by means of a simile the meaning of what is said.

«Venerable sir, there was once a divine
who was old, aged and burdened with years, and his wife who was a young divin caste
girl was pregnant and near her confinement.
Then she told him, "Go, divine, and buy a young monkey in the market and bring it back to
me. It will be a playmate for my child.
"When this was said," he replied, "Wait, tell me,
if you have borne this child; if you bear a boy, then I will
go to the market and buy a male monkey and
bring it back to you as a playmate for your
child; but if you bear a girl, then I will
go to the market and buy a female monkey
and bring it back to you as a playmate for your
child." For the second time she made
the same request and received the same answer.
For the third time she made the same request.
then since the discovery, he went to the market
and his mind bound, he bought a male monkey and brought it
back, and he told her, "Madam, I have
bought a male monkey. I will go to the market and bring it
back to you as a playmate for your child.
Then she told him, "Go, divine, take this young
male monkey to Dyes-hand the dyer's son and tell
him, "Good Dyes-hand, I want this monkey
dyed the color called 'yellow-unguent' and
powdered and re-powdered and bound
and powdered on both sides. Then since he was in love
with her and his mind bound, he took the
storming young male monkey to Dyes-hand the
dyer's son and told him, "Good Dyes-hand, I
want this young male monkey dyed the color
called "yellow-unguent" and powdered and re-
pounded and ironed on both sides'. When this was said, Dyed-hand the dyer's son told him 'Venerable sir, this young man we know if yours will suffer dyeing but a dyeing, but not a pounding or an ironing'. So too, venerable sir, the theory of the foolish Nighantu will suffer dyeing fools, but it cannot be pounded or ironed out. And then, venerable sir, on another occasion that divine took a pair of new garments to the Dyed-hand the dyer's son and told him 'Good Dyed-hand, I want this pair of new garments dyed the colour called "yellow-bright" and pounded and re-pounded and ironed on both sides'. When this was said, Dyed-hand the dyer's son told him 'Venerable sir, this dyer's son told him 'Venerable sir, this dyer's son told him, "my delight in it", not fools', and it will suffer boiling and ironing out.

29. Householder, the Assembly and the King know you thus, 'the householded Upādi, in a disciple of the Nighantu Nātaputta.'
Whose disciple are you?"

When this was said, the householder Upali rose from his seat, and arranging his upper robe on one shoulder, he extended his hands palms together towards the Blended One, and he told the Vajantika Nātāputta:

29 "In that case, venerable sir, hear whose disciple I am:

There is a Wise One, who is the destruction of illusion,
his devotee and deep-seated realization, his wisdom, his wisdom,
he knows no fault, he is quite even-minded,
mature in virtue, with true understanding,
he is beyond temptation, utterly stainless.
Blessed is he, and I am his disciple.

he has done with questioning,
He has done with doubting, he is contented,
he rejects what is worldly, the realm of gradation.
He has done the work of duty, his birth was human,
he bears his last body, 
utterly stainless.
Blessed is he, and I am his disciple.

he is unassuming, he is the most skillful,
as the Disciplined, the Excellent Leader,
He has none to surpass him, his ideas are all pure,
with and reservation, he is the Revealer,
Conceit he has severed, he is the Hearer:
Blessed is he, and I am his disciple.

He leads the heads of leaders, he cannot be measured,
his depths are unfathomable, attuned to the silence;
Provider of safety, possesser of knowledge,
in the True Idea standing, restrained in himself;
He he has overcome passion, he is liberated;
Blessed is he, and I am his disciple."
The immaculate Teacher, who lies in remoteness, with patterns all shattered, and liberating, be immersed in discussion, involved with wisdom, his banner is lowered, he knows no more lusty; she has done his subduing, he has no diversification; blessed in his, and I am his disciple.

Of Sage the Seventh, with no scheme for deceiving, with the triple True Knowledge, attuned to divinities; he has done the Ablution, a master of oration, he knows tranquillization, as the Frides of Knowledge; he is first of all givers, and he is able, blessed in his, and I am his disciple.

He is noble, and self-developed, he has gained his objective, he is the Exponent; he is mindful, endowed with insight, and he is impartial, and unperturbed; with no perturbation, of mastery master; blessed in his, and I am his disciple.

He has faced nightly and practiced illumined sign, he is independent, unconfused, fearless, living secluded, dependent to the summit; he has crowned over, and he shows us the morning; blessed in his, and I am his disciple.

Of impertinence to say; with wide understanding; with great understanding, he has done not self-pride, he is Tathagata, perfect, the in the substance One, well-governed, person valorized, and like wise unearne, he is intrepid, supreme in all talent; blessed in his, and I am his disciple.
His craving is satisfied, he is enlightened, and cleared of all clouding, completely untainted; his gifts can be given, most highly of spirits, most perfect of persons, inestimably.

The greatest in grandeur, he has shone to proclaiming Blessed is he, and I am his disciple.

30. "When did you compend of that hymn of praise to the monk Jatana, householder?"

"Venerable sir, suppose there were a great heap of kinds of flowers and them a silver garland - make a garland - make an apprentice knot it tightly into a medal-coloured garland, so too, venerable sir, the Boddha One has many a quality, many a hundred fine qualities; praise worthy qualities.

Who would not praise the praise worthy?"

31. Then Bhikkhu the Nijanta Nataputta was unable to bear this honour done to the Boddha One, but blood blood & blood flowed from his mouth.

Note:

§ 3 "danda - rod": The point here seems to be that the materialistic was "danda" (but a stick, signifying a weapon) and also "punishment" or "fine") was chosen and mingled the throwers into thinking that the 'bodily rod' was "heavier" than the 'trivial mental rod'.

§ 4 It is evident from § 10 that the word mean...
'Tapasti' is used in the nominative, not vocative here.

§11 The additions are from the copy. The argument here is this: Nigayakas are not allowed cold water. By refusing his bodily and verbal refusal of cold water he has kept his bodily and verbal conduct pure, but if he longs in his mind for cold water his mental conduct is not pure and so he is reborn among the gods 'mind-bound' gods.

sabba-vāri-vīrita
sabba-vāri-dhūto sabba-vāri-phutu: curbed by all curbs, claimed by all curbs, cleansed by all curbs, and claimed by all curbs: lit. curbed by... shut in by... shaken [free from depletion] by... extended to by...'. Then word vāri, first used by the Buddha of the 19th century (P. 35. Dict.).' (which is not in this source in P. 35. Dict.) perhaps on 'water' (vāri) and 'curb'. From [a?] form [vārati to ward off]. In Pali the whole sentence is ready to sound foreign to the methods of the Buddhist Discipline.

§12. 'Sāmaṭkakāsita - peculiar to': P. 35. Dict. is quite wrong. The reasoning given in the copy is 'Sāmaṭkakāsita, attanas yeva abhisātavi galita' and it refers to the Four Noble Truths in the Teaching peculiar to Buddhadas and unknown to other teachers.
Verse 3.29

Stanza 1: "Pothimesa khilana - who in and his heart; wilderness abandoned?" See Sutta 16 where the catokila (wilderness in the heart) is abandoned (pakuna) should one read pakuna for pothimena here?

"Vijita vijayasaka - his victor vangished;" refers to the temptation by Mara, according to story.

"Vesantarassana - beyond temptation: this word is not in P.T.S. Did not comment on Sutta 7 that name.

Stanza 2: "Monappattana - attained to the silence;" of muni and monega.

Stanza 3: "Vajana - the immaculate victor; the word vajana's many meanings are tusker, elephant, (chief of the Buddha and chief disciple - see e.g. and D. Sutta 5 and 24), and 'māgā' (queller).

"Panna Thagassa - his banner covered;" See Sutta 22, 23, 35.

Stanza 4: "Aissattaranana - of Sages the seventh;" or the seventh of the Rishis: refers to the seven Buddhas, See D. Sutta.

"Parinadana - first of all giving;" says (Sattapattanaṃ sammadhiṇa dagāsana) which to P.T.S. Did not give this meaning at all, and seems to have taken the following and 'Sakka' (both here and at D. ii. 260, etc.) apparently Shénaw does not refer to Sakka, Ruler of gods (Sakka Devinda) but of the meaning (adāya) (claimed here by Samuddham)"
"Amaragatantarasa - in wordy unhaunted!"
"Any says 'Kilekhi amaragata citta.'"

"Appalakinnasa: alternative"
"All-seller pleased': the ready given as an alternative by the Burmese Sangayana ed. (Iam) appalakinnasa has been used: that ed. gives kitta in the text. P.T.S. ready appalakinnasa is hard to understand.

1. Thus I heard.
On one occasion the Blessed One has living
in the Koliyan country: there is town of the
Koliyan called Halidihasana.

2. Then Punya, a son of the Koliyan and
renounced worldly duty ascetic, and also Senijsa,
another renounced worldly duty ascetic, went to the Blessed One
and Punya the naked ox-duty ascetic paid
homage to the Blessed One and sat down at
honour to the Blessed One and sat down at
Senijsa the dog-duty ascetic one side, while Senijsa the dog-duty ascetic
called up when the courtiers and attendants have put
when the courtiers and attendants have put
Senijsa the dog-duty ascetic said: "What is hard to do? he eats his food on
the ground. That dog-duty has long been
taken up and given effect to by him. What
will he be his destination? What will be his future
course?

"Enough, Punya, let that be. Do not
ask me that."

A second time...

A third time Punya the ox-duty ascetic
asked the Blessed One, "Venerable sir, this naked
dog-duty ascetic Senijsa does what is hard to
do; he eats his food when it is in the one on
the ground. That dog-duty has long been taken up and given effect to by him. What will be his destination? What will be his future course?"

"Well, Punna, since I cannot persuade you when I say 'Enough, Punna', let that be. Do not ask me that; I shall therefor answer you.

3. Here, Punna, some one develops dog-duty fully and uninstinctively, he develops dog-vice fully and uninstinctively, he develops dog-cognizance fully and uninstinctively, he develops dog-behaviour fully and uninstinctively. Having done that, on the dissolution of the body, after death, he reappears in the company of dogs. But if his view is such as this, 'By this virtue or duty or asceticism or the Divine I shall become a [great] god or some [lesser] god', that is wrong and in some [lesser] god, that is wrong and in his case. Now there are two destinations for one with wrong view, I say: hell or the animal.

When this was said, Seninya the naked dog-ascetic wept and shed tears. Then the Blessed One told Punna, the son of the Kātyāgaṇ and dog-ascetic, 'Where, Punna,'
I could not persuade you when I said, "Enough, Purna, let that be. Do not ask me that."

"Venerable sir, I am not saying that the Blessed One has spoken thus. Still this dog-duty has long been taken up and given effect to by me. Venerable sir, there is this Purna, the son of the Koliyanas. Taking up and given effect to this ox-duty and an ox-duty ascetic, that ox-duty has long been taken up and given effect to by him. What will be his destination? What will be his future course?"

"Enough, Seniya, let that be. Do not ask me that."

A second time...

A third time Seniya the naked dog-duty ascetic asked the Blessed One. "Venerable sir, there is this Purna, the son of the Koliyanas, and an ox-duty ascetic; that ox-duty has long been taken up and given effect to by him. What will be his destination? What will be his future course?"

"Well, Seniya, since certainly cannot persuade you when I say, "Enough, Purna, let that be. Do not ask me that", I shall therefore answer you:

5.

Here, Seniya, someone develops ox-duty fully and untrivially, he develops ox-virtue fully and untrivially, he develops ox-cognition fully and untrivially, he develops ox-behavior fully and untrivially. *Having done that, *
the dissolution of the body, after death, he reappears in the company of men. He shall become a [great] god or some [lessor] god, that is wrong view in his case. Now there are two destinations for one with wrong view. I say: hell or the animal womb. So, Senya, if his or-duty is perfected, it will lead him to the company of men; if it is not, it will lead him to hells.

6. When this was said, Purana, the son of the Koliyans, and or-duty ascetic, wept and shed tears. Then the Trusted One told Senya, the naked dog-ascetic: "Senya, I could not persuade you when I said 'Enough' to Senya, let that be, do not ask me that.'"

"Venerable sir, I am not seeking that the Blessed One has spoken thus, still his or-duty has long been taken up and given effect to by me. Venerable sir, I have confidence in the Blessed One thus. The Blessed One is capable of teaching me the true idea in such a way that I may abandon this or-duty and that this naked dog-duty ascetic Senya may abandon that dog-duty.

7. "Then, Purana, listen and heed well what I shall say."

"Yes, venerable sir," he replied. Then
Blessed One said this:

8. "Punna, there are four kinds of action that I have proclaimed by me after myself realizing them realization myself with direct knowledge. What are the four? There is dark action with dark ripening, there is bright action with bright ripening, there is dark-and-bright action with dark-and-bright ripening, and there is neither-dark-nor-bright action.

9. What is dark action with dark ripening? When someone determines a bodily determination affected by affliction, he determines a verbal determination affected by affliction; he determines a mental determination affected by affliction. By so doing, he appears in a world affected by affliction. When that happens, contact affected by affliction touch him. Being touched by these, he feels feeling affected by affliction entirely painful as in the case of creatures in hell. Thus a being's reappearance is due to the being; he appears owing to the actions he has performed. When he has reappeared, contacts touch him. Thus I say that creatures are decided by their actions. This is called dark action with dark ripening.

10. And what is bright action with bright ripening?
Here someone determines a bodily determination unaffected by affliction, he determines a verbal determination unaffected by affliction, he determines a mental determination unaffected by affliction. By so doing, he reappears in a world unaffected by affliction. When that happens, contacts unaffected by affliction touch him. Being touched by these, he feels feelings unaffected by affliction entirely pleasant or in the case of the Sakkākaṇa, god. Thus a being's reappear ance is due to a being; he reappears owing to the actions he has performed. When he has re appeared, contacts touch him. Thus I say that creatures are heirs of their actions. This is called bright action with bright ripening.

What is dark-and-bright action with dark-and-bright ripening? Here someone determines a bodily determination both affected and unaffected by affliction, he determines a verbal determination both affected and unaffected by affliction, he determines a mental determination both affected and unaffected by affliction. By so doing, he reappears in a world both affected and unaffected by affliction. When that happens, contacts both affected and unaffected by affliction touch him. Being touched by these, he feels feelings both affected and unaffected by affliction, with mingled pleasure and pain. For example, human beings and some...
Gods and some in habitats of states of deprivation. Thus I say that creatures are heirs of their actions. This is called dark-and-bright action with dark-and-bright ripening.

12. What is neither-dark-nor-bright action with neither-dark-nor-bright ripening that leads to the extinction of action? As to these [them], any volition is abandoning the kind of action that is dark with dark ripening, kind of action that is dark with dark ripening, and any volition is abandoning the kind of and any volition is abandoning the kind of and any volition is abandoning the kind of action that is bright with bright ripening, and any volition is abandoning the kind of action that is bright with bright ripening, and any volition is abandoning the kind of action that is dark and bright with dark-and-bright ripening: this is called neither-dark-nor-bright action with neither-dark-nor-bright ripening.

There are the four kinds of action proclaimed by me after realization by self with direct knowledge.

13. When this was said, venerable Purnima, son of the Kshatriya and ex-duty ascetic, said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! The True I have has been made clearly in many ways by Master Gotama as though he were enlightening the overthrown, reeling the hidden, showing the way to one, who is lost, holding up a lamp in the dark, search for those with eyesight to see forms.

14. I go to Master Gotama for refuge and...
15. But Sāriya, the naked, dog-duty ascetic, said, ‘Magnificent, Master Gotama! Magnificent, Master Gotama! The True Idea... with eyes right to see now.

16. I go to Master Gotama for refuge and to the True Idea and to the Community. I would receive the Going Forth under Master Gotama and the Full Admission’.

17. ‘Sāriya, one who belonged formerly to another sect and want the Going Forth and the Full Admission in this True Idea and discipline lives on probation for four months. At the end of the four months, disciples he who are satisfied in their minds give him the Going Forth into homelessness and also the Full Admission to the Bhikkhu’s State. A difference in persons has become known to me in this probation period’.

Sāriya, if those who belonged formerly to another sect and want the Going Forth and the Full Admission in this True Idea and discipline live on probation for four months and at the end of four months, disciples who are satisfied in their minds give them the Going Forth into homelessness and the Full Admission to the Bhikkhu’s State.
I will live on probation for four years and at the end of the four years let Mitchellus who are satisfied in their minds give me the Young Fort into homelessmen and the Full Admission to Mitchellus 'Stel'".

18. Seniya the naked dog arctic received the Young Fort under the Blessed One, and he received the Full Admission. And not long after, his Full Admission dwelling alone, withdrawn, diligent, ardent, and self-controlled, the venerable Seniya by realization himself with direct knowledge here and now entered upon and abode in that supreme goal of the life Divine for the sake of which the Laity in the home of the life into homelessness go forth from the home life into homelessness. He had direct knowledge then. And so forth, the life Divine has been lived, what was said, the life Divine has been lived, what was done is done, there is no more of this to come.

And the venerable Seniya became one after accomplished Ones.
1. Thus I heard:
   On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' teaching place.

2. Then Prince Athaya went to the Nighatikā (Jain) Nānaputta, and after paying homage to him, he sat down at one side. When he had done so the Nighatikā Nānaputta said to him:

3. "Come, Prince, prove the monk Gotama's theory wrong, and a good report of you will be spread to this effect. 'The theory of the monk Gotama, successful and mighty as he is, has been proved wrong by Prince Athaya.'"

   "But, venerable sir, how shall I prove wrong the theory of the monk Gotama, successful and mighty as he is?"

4. "Come, Prince, go to the monk Gotama and say thus: 'Venerable sir, would a perfect one utter such speech as would be unwelcome and disagreeable to others?' If the monk Gotama, on being asked thus, answers thus: 'A perfect one, Prince, would utter such speech as would be unwelcome and disagreeable to others,' then say to him thus: 'Then, venerable sir, what is the difference between you and an ordinary man? For an ordinary man also utters such speech as should be unwelcome and disagreeable to others.'"

in my own house tomorrow", and he said to the Blessed One: "Venerable Sir, let the Blessed One with three others accept tomorrow's meal from me". The Blessed One accepted in silence.

Then, knowing that the Blessed One had accepted, Prince Abhaya rose from his seat, and after paying homage to him, keeping him on his right, he departed.

Then when the night was ended, it being morning, the Blessed One dressed, and taking his bowl and walking robe, he went to Prince Abhaya's house and he sat down on the seat made ready. Then, with his own hands, Prince Abhaya served and satisfied the Blessed One with various kinds and quantities of good food. Then when the Blessed One had eaten and no longer had the bowl in his hand, Prince Abhaya took another, lower, seat and sat down at one side. When he had done so, he said: "Venerable Sir, would a Reputable One utter such speech as would be unwelcome and disagreeable to others?"

"There is no outright [answer] to that, Prince."

Then Venerable Sir, the Niyantthas have lost in that.

"Why do you say so, Prince? Then Venerable Sir, the Niyantthas have lost in that?"

Prince Abhaya then recounted his conversation with the Niyantthas Nataputta:

Now on that occasion, a young tender prince infant was sitting on Prince Abhaya's lap. Then the Blessed One said to Prince Abhaya:
a blow do you conceive, then, Prince? If
This child through your own negligence, it is
possible for you or his nurse were not attending put a stick or a pebble
in his mouth, what would you do to him?"

"Venerable sir, I should take it away
from him. If I could not take it away from
him at once, I should take his head in my
left hand, crossing my finger of my right
hand, I should take it away even if it
meant drawing blood. Why is that? Because
I have pity for the child."

"So too, Prince, such speech as a Perfect
One knows does not represent what is, does not
accord with reality, and is connected with
speeches in other unkindly and disagreeable
to others; such speech a Perfect One does not utter.

Such speech as a Perfect One knows does not
represent what is, does not accord with reality, but
is connected with speeches in also unkindly and disagreeable
to others. Such speech a Perfect One does not utter.
Such speech as a Perfect One knows does not
represent what is, does not accord with reality, but
is connected with speeches in also unkindly and disagreeable
to others.
such speech a Perfect One does not utter. Such
speech as a Perfect One knows, does represent, that
in, does accord with reality, and is connected with
good, which speech is welcome and agreeable to
others: a Perfect One knows the time to use that
speech. Why is that? Because a Perfect One has
pity on creatures.

12. "Venerable Sir, when caste Scholars
and Divine-caste Scholars and household
scholars and moon scholars determine a
question formulated question and then go to the
Blind One and pose it, has there already been
in the Blind One's cognizance the thought, 'Whoever
comes and asks me thus, I shall answer him thus', or does it
occur to you, Perfect One, on the spot?

13. "As to that, Prince? I shall ask you a
question in return; answer it as you
choose. How do you conceive this, Prince?
are you skilled in the parts of a charioteer?

"Yes, venerable sir, I am.

"How do you conceive their praise, when
people come to you and ask, 'What is the name
of this part of the charioteer?'; has there already
been in the your cognizance the thought,'Whoever
comes and asks me thus, I shall answer
him thus'; or does it occur to you
on the spot?

"Venerable sir, I am a well-known charioteer
and skilled in the parts of a charioteer.
And the parts of a charioteer are well known to me.
That I answer, I would occur to me on the spot."
14.

"So too, Prācīka, when various noble-caste scholars and divine-caste scholars and householder scholars and monk scholars determine a formulated question and then come to a result, put a Perfect One and Praise it, the \textbf{Sanmit} occurs to a Perfect One on the spot. Why is that? The element of \textit{ideas} has been fully penetrated by a Perfect One & owing to the full penetration of which element of ideas a Perfect One the \textbf{Sanmit} occurs to a Perfect One on the spot."

15.

When this was said, Prācīka Abhaya said: "Magnificent, Master Gātavana, ... [as in Sutta 4, 88 36-7] ... in a mower who has gone to him for refuge for life."

\textbf{Note}

$7$ \textit{aṃgamānātaka - an iron tetrapod}: the exact meaning is uncertain, but the general sense is clear from context. PTS. Dict. says "perhaps an iron ring (in the shape of a square or triangle), which seems rather to square the circle."
1. Thus I heard.
On one occasion the Blessed One was living at Sāvatthī in Jetā's Grove, Anāthapiṇḍika's Park.

2. Then the Carpenter Pāṇḍukaṅga went to the Venerable Udāyin, and after paying homage to him, he sat down at one side. When he had done so he asked him:

«Venerable sir, how many kinds of feeling have been stated by the Blessed One?»

3. «There kinds of feeling have been stated by the Blessed One, householder: pleasant feeling, painful feeling and neither-painful-nor-painful feeling. These three kinds of feeling have been stated by the Blessed One.»

«Not three kinds of feeling have been stated by the Blessed One, Venerable Udāyin; two kinds of feeling have been stated by the Blessed One: pleasant feeling and painful feeling. This neither-painful-nor-painful feeling, has been stated by the Blessed One as a pleasant and superior type of pleasure.»

Ascended time...

A third time the Venerable Udāyin told the Carpenter Pāṇḍukaṅga «Not two kinds of feeling have been stated by the Blessed One, householder; three kinds of feeling have been...»
stated by the Blessed One: pleasant feeling, painful feeling, and neutral, painful, nor pleasant feeling. These three kinds of feeling have been stated by the Blessed One.

For the third time the Carpenter Paúca-Kaiga said: "Not three kinds of feeling have been stated by the Blessed One, venerable Udájin. Two kinds of feeling have been stated by the Blessed One: pleasant feeling and painful feeling. Neutral, painful, nor pleasant feeling has been stated by the Blessed One as a peaceful and superior type of pleasant feeling."

The venerable Udájin could not make the Carpenter Paúca-Kaiga perceive nor could the Carpenter Paúca-Kaiga make the Venerable Udájin perceive.

1. The venerable heard their conversation. Then he went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he reported to the Blessed One the conversation between the Venerable Udájin and Paúca-Kaiga. The Carpenter. When this was said, the Blessed One told the Venerable Ananda:

2. "Ananda, it was actually a true presentation that Paúca-Kaiga, the Carpenter, would not accept from Udájin, and it was actually a true presentation that Udájin could not accept.
from Rāicakanga, the carpenter. I have stated
two kinds of feeling in one presentation. I have
stated three kinds of feeling in another presentation.
I have stated five kinds of feeling in another pre-
sentation. I have stated six kinds of feeling in another
presentation. I have stated eighteen kinds of feeling
in another presentation. I have stated thirty-six
kinds of feeling in another presentation. I have stated
one hundred and eight kinds of feeling in another
presentation. That is how the True Idea has been
shown by me in [different] presentations. When
the True Idea has been shown by me in [different]
presentations, it may be expected of those who
will not concede, allow and accept what is well
stated by each other in quite different languages.
Disputing, stabbing, each other with verbal darts.
That is how the True Idea has been shown
by me in [different] presentations, and when
the True Idea has been shown by me in [diff-
erent] presentations, it may be expected of those who
concede, allow and accept what is well stated by each other.
In agreement, concord in concord and
in mutual putting up friendly and mutual putting up with
water, viewing each other with kindly eyes.

6. There are these five cords of sensual
desire: What are the five? Forms cognizable by the
eye that are wished for, desired, agreeable and
likeable, connected with sensual desire and
provocative of lust. Sounds cognizable by the
ear... odours cognizable by the nose... flavors
cognizable by the tongue... touchable... cognizable...
by the body... provocative of lust. There are the five cords of sensual desire.

Now the pleasure and joy that arise dependent on these five cords of sensual desire is called pleasure in sensual desire.

Should anyone say, 'The pleasure and joy that creatures experience in that at the most, I do not concede that to him. Why? Because there is another kind of pleasure and superior and loftier than that pleasure and superior.' There are quite secluded from sensual desire, secluded from unprofitable ideas a delicious center upon and abides in the first illumination, which is accompanied by thinking and pondering, with the stilling of thinking and pondering... second illumination... third illumination... fourth illumination... base consisting of boundless space... base consisting of boundless council... base consisting of nothingness...
... base consisting of neither perception nor non-perception...

15. Should anyone say, 'The pleasure and joy that creatures experience is that at utmost,' I would not concede that to him. Why is that? Because there is another kind of pleasure loftier than that and superior. And what is that? Here, by completely seeing the base consisting of neither perception nor non-perception a thinker enters upon and abides in the cessation of perception and feeling. And his senses are exhausted by this seeing with understanding. This is the other kind of pleasure loftier than that pleasure and superior.

16. An instance might be given when Wanders of other sects might say thus, 'The Buddha and Gotama speaks of cessation of perception and feeling and he describes that as pleasure; what is this and how is this?' Wanders of other sects who say thus can be told, 'Friends, the Blessed One does not describe pleasure with reference only to pleasant feeling; rather, it is a perfet One describes as pleasure any kind of pleasure whenever and wherever it is obtained'.

That is what the Blessed One said. The venerable Ananda was satisfied, and she delights in the Blessed One's word.
2 kinds of feeling: Bodily and mental

3 kinds: pleasant, painful

5 kinds: (Bodily) pleasure (mental) joy, (bodily) pain (mental)
grief, neutral - pain - neutral - pleasure

6 kinds: according to the six bases
pleasure, joy, pain, grief
neutral - pain - neutral - pleasure (bodily) neutral - plan neutral

15 aspects (15 x 15 = 225)

86 kinds of phenomena: 10 x immediate/external
last + present
10 x past, future, present
1. Thus I heard.
On one occasion the Blessed One was wandering in the Kosalan country with a large community of bhikkhus, and he eventually arrived at a Deva-caste Kosalan village called Cala.

2. The Deva-caste householders of Cala heard ... [repeat Sutta 41, § 2] ... to see such accomplishments one day.

3. Then the Deva-caste householders of Cala went to the Blessed One ... [repeat Sutta 41, § 3] ... sat down at one side.

4. When they were seated, the blessed one asked them:

« Householders, have you any loved teacher in whom you have found your faith well founded? »

« No, venerable sir. »

« Then, householders, while you have no loved teacher, this un-controversible idea can be given effect to and maintained, for when the un-controversible idea has been taken up and given effect to, it will be long for your welfare and happiness. What is the un-

Controversible Idea? I THE THEORY THAT THERE IS NO GIVING

5. (A) Householders, there are some monks and divines whose theory and whose views are that there is nothing given, nothing offered, nothing sacrificed, no fruit or ripening of
good and bad actions, no other world, no other world, no mother, no father, no apper- tual creatures, no good and virtuous monks and divines that have themselves realized by direct knowledge and declare this world and the other world?

6. (8) Now there are some monks and divines directly opposed to those monks and divines, and they say, "This is what is given and what is offered and what is sacrificed, and there is fruit and reaping of good and bad actions, and there is this world and the other world, and mother and father and apper- tual creatures, and good and virtuous monks and divines that have themselves realized by direct knowledge and declare this world and the other world?"

how do you conceive their doctrine? Is it so? Are not these monks and divines directly opposed to each other?" — "Yes, venerable sir."

7. A. (1) Now of these monks and divines whose theory and view is thus, "There is nothing given, and the other world is to be expected that they will avoid these three profitable ideas, namely, good bodily conduct, good verbal conduct, and good mental conduct, and that they will give effect to and maintain these. They will give effect to and maintain these three unprofitable ideas, namely, bodily bad conduct, verbal bad conduct, and mental bad conduct. Why is that? Because these monks and divines do not see the danger,
The degradation of the Egyptian in unprofitable ideas, and they do not see the blessing of pronunciation partaking of cleansing unprofitable ideas.

9. There being another world, one whose view is 'There is not another world' has a wrong view. There being another world, one whose view is 'There is another world' has a right view. Therefore being another world, one who says 'There is not another world' is directly opposed to those accomplished ones who actually know the other world. Therefore being another world, one who makes another perceive 'There is not another world' makes a true idea of it be known. Therefore another perceives what is not a true idea. And thus another perceives what is not a true idea. He praises himself and disparages others. So that anything (worthwhile) he had is abandoned, and insensuousness is substituted. And thus wrong view, wrong intention, wrong speech, making another perceive what is not a true idea, opposition to a true idea, opposition to what is noble one, making another perceive what is not a true idea, and self-praise and disparagement of others—such able ideas are brought into positive being with wrong view as their condition.

About this a wise man says: 'If there is not another world, then this world is full of the dissolution of the body. They shall have made their self safe.'
But if there is another world, then on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. Now by all means let there be no other words, and these worthy words and divine words, still this worthy person in second world and now comes in for wise men's censure here and now, as "our uninviting person with wrong view and the there is nothing." But on the other hand, if there is another world, then this man, if there is another world, then this worthy person has led an unluckily throw worthy person or to the instances: since he has come in for wise men's censure here and now, and for wise men's censure here and now, and this on the dissolution of the body, after death, he will reappear in a state of deprivation in an unhappy destination, in perdition, even in hell. He has wrongly taken up and given effect to this in contradistinction, and idea in such a way that it denies one side and excludes it extends only to one side and includes the profitable instance.

10. Now of these words and divines these theory and view is theirs 'There is what is given, ... And the other words, it is too...
effect to and maintain these three profitable ideas, namely, bodily, good conduct, verbal good conduct, and mental good conduct. Why is that? Because those who understand the danger, the degradation, and the demoralization in unprofitable ideas, and they see the blessing of renunciation, partaking of cleansing in profitable ideas.

Actually, there is a whole another world, one whose view is different from the world where one actually exists. There is another world, one whose intention is different from the world where one actually exists. There is another world, one who speaks the truth, makes right speech. There is another world, one who knows the truth. There is another world, one who knows another world, one who understands the truth, one who makes another person perceive there is another world, one who makes him perceive that there is a true idea and in order to make him perceive that there is a true idea does not praise himself and disparage others. So that any unprofitable idea is substituted for profit, and virtuousness is substituted for evil. And their right view, right intention, right speech, non-opposition to noble ones, non-self-praise and non-disparagement of others. These several profitable ideas are thus brought into being with right view as their condition.
12. About this a wise man considers thus: "If there is another world then on the dissolution of the body, after death, this person will reappear in a heavenly, happy distinction, even in this heavenly world. But by all means let there be no other world, and let these witty divines' words be true, still this worthy person comes in for wise men's praise here and now as "a virtuous person with right view and right theory" there is what is given." And on the other hand, if there is another world, then this worthy person has had a lucky throw at the darts, since he comes in for wise men's praise here and now, and since on the dissolution of the body, after death, he will reappear in a happy distinction, even in this heavenly world. He has rightly taken up and given effect to this view that extends to both sides and excludes the impracticable instances count.

II. THE THEORY THAT THERE IS NO DOING

13. A. There are some divines whose theory and whose view is thus: When a man acts or has acted, done, then he is off his stock or is in his own stock or has stock done, when he does the opposite, or the opposite, or his death, then he suffers, when he inflicts sorrow, when he suppresses, when he threatens, or causes threatening, when he destroys, breathing slays.
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Things, when he does not give, breaks open locks, steals, raids, for plunder, commits burglary, ambushes highways, goes with another's wife, uttering falsehood — whatever he does no evil is done. If a man with a rigor on the wheel makes the breathing things on the earth into one mass of meat, into one heap of meat, there is no evil ensuing from it. If a man, following the South branch of pollution, kills, and slays, and having [dead], chopped off, tortured, and having [them] given as sacrifices and having [them] offered, 11:20 merit coming from it. By giving, by training, by restraint, by speaking truth, merit, and no outrages of nature.

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Now there are some works and deeds directly opposed to those works and deeds, and directly opposed to those works and deeds. They say thus: When a man acts on his action, when he does, when he does the act, for fear, as an object, or has done, when he does the act, when he inflicts sorrow, when he— when he— when he inflicts sorrow, when he tortures, or causes him to be oppressed, when he threatens or causes him to be oppressed, when he threatens, or causes him to be oppressed, or causes him to be oppressed, when he opens breathing things, when he opens breathing things, when he does, when he does, when he does.
man with a razor on the end of a wheel makes the breathing things on this into one mass of meat into one heap of meat, evil coming from it, and there is another evil from it. If a man follows the. Gaugers' South banks killing and slaughtering multitudes, stopping all and having torture, torturing people and having torture, evil coming from it, evil from it.

If a man follows the Gaugers', North banks giving [gifts] and having [them] given, offering [sacrifices] and having [them] offered; there is merit coming from it, decent merit. By giving, by training, by restraint, and by speaking truth, there is merit, come of merit.

How do you conceive their householders, the not-these workers and divers, directly employed to each other? — "Yes, venerable sir."

Now of those workers and divers whose theory and view is this: When a man acts, has action done; no evil is done to the doer, there is no breach of merit or outcome of merit; it is to be expected of them... [repeat not A 57]

... they do not see the blessing of renunciation, partaking of cleansing in propitiate ideas.

These being doing, one whose view is, there is no doing, has wrong view, actually and doing, has wrong intention, therefore doing,
one who speaks the words 'there is no doing' has
wrong speech. Thereby doing one who says 'there
is no doing' in directly opposed to those accom-
plished ones who hold the theory that there is doing. Thereby
doing one who makes another perceive 'there
is no doing' makes them perceive what is not
a true idea, and in that I make [their] perceive what is not a true idea he promises himself
cold and disparages others. To lead any virtuous
men he had in abounded and unvirtuous
men is substituted. And this wrong view, wrong
intention, wrong speech, opposition to those ones
making [another] perceive what is not a true
idea, and self praise and disparagement of
others — these several evil unprofitable ideas
are thus brought into positive being with
wrong view as their condition.

17. About their wisdom. doing
selves thus 'if there is no doing,
then on the dissolution of the body, this per
son will have made himself safe enough.

But if there is doing, then on the dissolution
of the body after death, he will reap
of the body after death, he will reap
of the body after death, he will reap,

But if there is doing, then on the dissolution
of the body after death, he will reap
of the body after death, he will reap,

that there is no doing", but in the other
hand, if there is doing, then that entity
person has had an unlucky time and both
instances count; since he has come in for
his men's censure here and now and since on the dissolution of the body, after
death, he will reappear in a state of depriva-
tion, in an unhappy destination, in gener-
ation, even in hell. He has wrongly taken
up and given effect to this incontrovertible
idea in such a way that it extends only
to one side and excludes the profitable cor-

B. 13.1 Now if these motors and divines whose
theory and view in this, when a man acts or
has action done... evil is done for the doer...
there is merit and outcome of merit, it is to be
expected of these... [repeat rest of §10]... They
see this blessing of remuneration pastaking of
cleansing in profitable ideas.

19. B.11 There is being doing, one whose view is
actually doing, one whose view is
actually doing, has right view, thereby being doing,
has right view, thereby being doing, one who
right intention is. There is doing, has
right intention. Thereby being doing, one who
speaks the words. There is doing, has right
speech. Hereafter, there being another world,
one who says "there is doing," is not doing
opposed to. There accomplished over who hold
actually the theory that there is doing. There being of
doing, one who makes another perceive
"there is doing," makes their perceive what is
a true idea, and in order to make [their] perception what is a true idea he does not praise himself and disparage others. So that any merit, wrongness that he had is abandoned and withdrawn in substituted. And then right view, right intention, right speech, non-opposition to Noble ones, making [instead] perceive what is a true idea, and no self-praise and non-disparagement of others. These seven precepts are thus brought into being with right view as their condition.

20. If there is doing, then on the dissolution of the body, after death, this person will appear in a happy destination, even in heaven. Thus, if there is doing, and let these words be true, still the words of divine and cosmic words be true, still this worthy person comes in for wise means praise. When this worthy person comes in for wise means praise, he will appear in a happy destination, even in heaven. He has right view taken up and given effect to this incontestable idea in such a way that
III. THE THEORY THAT THERE ARE NO REASONS

21. A. There are some men and divinities whose theory and whose view is thus: There is no reason, no condition, for creatures' defilement; creatures are defiled without reason or condition. There is no reason, no condition, for creatures' purification; creatures are purified without reason or condition. There is no power, no energy, no real courage, no real endurance; all creatures, all breathing things, all beings, all souls, are without real energy, power or energy moulded by fate, coincidence and essence, they experience pleasure and pain in all six species.

22. B. Now there are some thinkers and divinities who defend against those thinkers and they say thus: There is a condition, for creatures' defilement; creatures are defiled owing to a reason, owing to a condition. There is a reason, a condition, for creatures' purification; creatures are purified owing to a reason, a condition. There is power, energy, real courage, real endurance; all creatures, all breathing things, all beings, all souls, being moulded by fate, coincidence and essence, and experience pleasure and pain in the
six species in not so.

How do you conceive then, true readers, do not these numbers and divinities direct opposition to each other? "Yes, verumfactum."

Ah! Now of these numbers and divinities whose theory and view is this: There is no reason... for creatures' defilements... for creatures' purification... They are rendered by fate, coincidence and occasion; they experience pleasure and pain in the six species, it is to be expected... I repeat just T § 27... They do not see the thing of renunciation postulating of clearing in profitable ideas.

Actually, actually being a reason, one whose view is: there is no reason, has wrong view. There is no intention. There is no reason, has wrong intention. There is being a reason, has wrong speech. There is being a reason, has wrong speech. There is being a reason, has wrong speech.

One who speaks the words: there is no reason, one who speaks the words: there is no reason, has wrong speech. There is being a reason, one, one who makes another perceive: there is no reason, make[skin] perceive what is not a true idea, and in order to make[skin] perceive a true idea, and in order to make[skin] perceive what is not a true idea, he praises himself. What is not a true idea he praises himself.

That may virtuous and disparages others. So that our virtues and disparages others. So that our virtues and disparages others. So that our virtues and disparages others. So that our virtues and disparages others. So that our virtues and disparages others. So that our virtues and disparages others.
idea, and self-praise and disparagement of others—these several evil unprofitable ideas are thus brought into positive being with wrong view as their condition.

About this a wise householder considers thus. If there is no reason, then on the dissolution of the body this person will have made himself safe enough. But if there is a reason, then on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. Now by all means let there be no reason, and let those words and divines' words be true, still this worthy person comes in. For wise men cannot secure here and now as "an unavenging person that chose with wrong view and the theory of the reason," but on the other hand, if there is a reason, this worthy person has had an unlucky then this worthy person has had an unhappy destination, in perdition, even in hell. He has wrongly taken up and given effect to this incontroversial idea in such a way that while it extends only to one side it excludes the profitless council.

Now of those words and divines whose theory and view is this "There is a
reason... for creatures' depletion,... for creatures' purification... that all creatures, all beings, all souls, being moulded by fate, coincidence and essence, experience pleasure and pain in the six species is not so, it is to be expected... [repeat rest of § 10]... they see the blessing of renunciation, partaking of cleanliness in profitable deeds.

27 There actually being a reason, one whose view is "There is a reason, has right view, there actually being a reason, one whose intention is "There is a reason, has right intention, there actually being a reason, one who speaks the words "There is a reason, has right speech. There actually being a reason, one who says "There is a reason" is not directly opposed to those accomplished ones who hold the Theory that "There is a reason". There actually being a reason, one who makes another perceive what is "There is a reason" makes [him] perceive what is a true idea, and in order to make [him] perceive what is a true idea he does not praise himself and disparage others. So that any self and virtuousness that he had is abandoned and virtuousness is substituted. And this right view, right intention, right speech, non-opposition to Noble Ones, making [another] perceive what is a true idea, and non-self-praise and non-disparagement of others — these
Several profitable ideas are thus brought into being with right view as condition.

About this a wise householder considers this. "If there is a reason, then on the dissolution of the body, after death, the person will reappear in a happy destination, even in the heavenly world. But by all means let there be no reason, and let these worthy monks and divines' words be true, still, this worthy person comes in for wise men's praise here and now as "a virtuous person with right view and the theory that there is a reason". And on the other hand, if there is a reason, then this person has had a lucky throw on both counts: since he comes in for wise men's praise here and now, and since, on the dissolution of the body, after death, he will reappear in a happy destination, even in the heavenly world. He has rightly taken up and given effect to this incontrovertible idea in such a way that while it extends to both sides it excludes the unprofitable count?".

IV. THERE ARE NO FORMLESS STATES

There are some monks and divines whose theory and whose view is thus "There are no formless states at all."

Now there are some monks and divines whose theory is indirectly opposed to those monks, and
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They say thus: "There definitely are formless states. How do you conceive them, households, or not these marks and divinities hold theories directly opposed to each other?" — a very, venerable sir.

4. About this a wise householdman considers thus: "When these gods and divinities hold the theory and view that "there definitely are no formless states," that has not been seen by me; and when these others' words and divinities hold this theory and view that "there definitely are formless states," that has not been known by me. If I, not seeing and not knowing, were to take one side entirely, saying, "Only this is true; any thing else is wrong," that would not become me. Now, when these gods and divinities hold the view that "there definitely are no formless states" is true, then it is possible that my reappearance after death might incontestably take place among the formless gods, consisting of mind. But if these gods and divinities hold the view that "there definitely are formless states" is true, then it is possible that my reappearance after death might incontestably take place among the formless gods. Consisting of perception — what has it to consist of? whether it is said in this way.

After reflecting thus, he practices the way to desertion, fading out, and cessation, of forms only [but not of being]."
There is no cessation of beings.

There are some monks and divines whose theory and whose view is that "There definitely is no cessation of being.

Now these same monks and divines whose theory is directly opposed to their monks and divines, and they say: "There definitely is a cessation of being."

How do you conceive this? How do you conceive this, venerable sir? Do not these monks and divines hold the view that "There definitely is a cessation of being", that has not been known by me, and when these [other] monks and divines held the theory and the view that "There definitely is a cessation of being", that has not been known by me. If I, not seeing and not knowing, were to take one side entirely [saying] "Only this is true; anything else is wrong", that would not become me. Now if the monks and divines' theory and view that "There definitely is no cessation of being" is true, then it is still possible incontrovertibly that my appearance after death might later place among the formless gods consisting of perception. But if the monks and divines' theory and view that "There definitely is a cessation of being" is true,
then it is possible that I might there and now attain complete extinction. [What has to be considered in that] the view of those worthy words and doctrines whose theory and view is that "there definitely is no cessation of being." That is but bondage, fleeing to delight, flight to acceptance, flock to clinging present clinging, present clinging, while the view of them worthy words and doctrines whose theory and view is that "there definitely is no cessation of being." Non-lust, present non-bondage present non-flight, to non-clinging present. After reflecting thus, he practices the way to dispersion, fading out, and cessation, of being too [as well as form].

Four kinds of person

Householders, there are four kinds of person to be found existing in the world. What four?

Here a certain kind of person torments himself, being interested in self-torture. Here a certain kind of person torments others, being interested in torturing others. Here a certain kind of person torments himself, being interested in self-torture and she torments others, being interested in torturing others. Here a certain kind of person does not torment himself, not being interested in self-torture, and he does not torment others, nor being interested in torturing others; he is torments neither himself nor others. He is
here and now untranscended, as extinguished, as anger experiences pleasure, as one cooled, therefore absolute, in himself he experiences pleasures.

36. What the kind of person tortures himself, being interested in self-torture?
   Here a certain person goes naked, rejecting conventions... [see Sutra 51, §8 and
   Sutta 12, §45]... in fact he dwells producing the practice of torment and torture of
   his body in its many aspects. This is called the kind of person who torments himself,
   being interested in self-torture.

37. What kind of person tortures others, being interested in torturing others?
   Here a certain person is a butcher... [as in Sutta
   51, §9]... such bloody occupation. This is called the kind of person who tortures
   others, being interested in torturing others.

38. What kind of person tortures himself, being interested in self-torture, and tortures
   others, being interested in torturing others? Here some person is a head-annointed
   warrior-knight, king... [as in Sutta
   51, §10]... being spurred on by threats of
   being spurred on by fear. This is called punishment and by fear. This is called
   punishment and by fear. This is called
   the kind of person who torments himself,
   the kind of person who torments himself,
   the kind of person who torments himself,
   the kind of person who tortures others, being interested in self-torture, and tortures
   others, being interested in torturing others.
39. What kind of person does not torment himself, not being interested in self-torture and does not torment others, not being interested in torturing others, who, since he tormenting himself nor others, is here and now pinched, extinguished, cooled, abides, experiencing pleasure as one become divine in himself?

46-57. Here a Perfect One appears in the world, [repeat Sutta 51, §§ 12-20].

58. This is called the kind of person... as one become divine in himself.

57-60. When this was said, the divine, caste householders of Sāla said: "Magnificent, Master Gotama... [as in Sutta 4, §§ 36-7]... for refuge for life..."

Note:

§ 83. For the argument here cf. that in The Kalāma Sutta (A. Ṛtha, p. 192).

§ 8031 'Deva sampiṇī manomāṇa - the formal gods consisting of mind' are those of the 4 form spheres.

'Deva sampiṇī ganiṭṭha māṇā - the formal gods consisting of perception' are those of the formless states.
1. Thus I heard.
On one occasion the Blessed One was living at Mahârajâga, in the Bamboo Grove, the squirrels' sanctuary.

2. Now on that occasion the Venerable Râhula was living at Ambalattthi-kâ. Then when it was evening the Blessed One rose from meditation and went to the Venerable Râhula at Ambalattthi-kâ. The venerable Râhula saw the Blessed One coming. When he saw him he made a seat ready and set out water for washing the feet. The Blessed One sat down on the seat. The venerable Râhula put the water on the seat and washed his feet. The venerable Râhula paid homage to him and sat down at one side.

3. Then the Blessed One poured a remaining quantity of water into the water-dipper, and he addressed the Venerable Râhula thus:
   "Râhula, do you see this little remaining quantity of water in the water-dipper?"
   "Yes, venerable sir."
   "Unless people are careful not to speak falsehood knowingly, there is as little of the word in them as this."

4. Then the Blessed One threw away the little remaining water, and he addressed the Venerable Râhula thus: "Râhula, do you see that little remaining water thrown away?"
"You, venerable sir."

"Unless people are careful not to speak falsehood knowingly, what there is of the work in them is thrown away like that."

5. Then the Blessed One turned the water-dipper upside down, and he addressed the venerable Rāhula thus:

"Rāhula, do you see this water-dipper turned upside down?"

"Yes, venerable sir."

"Unless people are careful not to speak falsehood knowingly, what there is of the work in them is turned upside down like that."

6. Then the Blessed One turned the water dipper right way up again, and he addressed the venerable Rāhula thus:

The venerable Rāhula thus said:

"Rāhula, do you see this hollow empty water-dipper?"

"Yes, venerable sir."

"Unless people are careful not to speak falsehood knowingly, what there is of the work in them is as hollow and empty as that."

7. "Suppose there were a royal tusker elephant with tusks as long as chasist poles, full-grown in stature, highly bred, and well used to battles, and in battle he used
his fore feet and his hind feet and his fore quarters and his hind quarters and his head and his ears and his tusks and his tail, and yet he kept his trunk back, then the man on his back would notice that, and he would think, 'He has not yet given up his life to the king.' But as soon as the royal tusker elephant — in battle uses his protection and his hind feet and his fore quarters and his hind quarters and his head and his ears and his tusks and his tail and his trunk, then the man on his back would notice that, and he would think, 'He has given up his life to the king. There is nothing more to training.' Now for the elephant to do; so too, Rahula, anyone is not careful not to speak falsehoods, knowing I do not say that he has nothing more to do. Therefore, Rahula, you should train thus: 'I shall not utter a falsehood even in jest.'

"How do you conceive this, Rahula? What is the purpose of a looking-glass?" — "For the purpose of reflection, venerable sir." — for the purpose of reflection, venerable sir. so too, Rahula body actions should be done with continual reflection, verbal actions should be done with continual reflection, mental actions should be done with continual reflection.

When any action by the body should be reviewed thus: 'This action that I desire..."
to do the body, would it lead to the
affliction of myself or to the affliction
of others or to the affliction of both, and so
be unprofitable bodily action, productive of
suffering and ripening in suffering? If, when you
revisit it, you know this: This action that I
desire to do with the body would lead to
the affliction of myself or the affliction of others
or the affliction of both, and so be unprofitable
bodily action, productive of suffering and
ripening in suffering. But if then
action should not be done. But if then
you revisit it, you know this: This action
that I desire to do with the body would not
lead to the affliction of myself or to the affliction
of others or to the affliction of both, and so
be unprofitable bodily action, productive if
it is unprofitable bodily action, productive of
pleasure and ripening in pleasure, then
such bodily action can be done by the body.

Also when you are doing any action
by the body, that same bodily action of
yours should be revisited thus: This action
that I am doing by the body,
leads to the affliction of myself or to the affliction
of others or to the affliction of both, and
so is it unprofitable bodily action, productive of
suffering and ripening in suffering?

If, when you revisit it, you know this: This
action that I am doing by the body is leading
As the affliction of myself or the affliction of others or the affliction of both, and so it is unprofitable bodily action productive of suffering and repining pain, then such bodily action should be suspended. But if, when you review it, you knew thus: This action that I am doing by the body is not leading to the affliction of myself or to the affliction of others or to the affliction of both, and so it is profitable bodily action productive of pleasure and resulting in pleasure, then such bodily action can be continued.

11. Also when you have done any action by the body, that same bodily action of yours should be reviewed thus: This action that I have done by the body, does it lead to the affliction of myself or to the affliction of others or to the affliction of both, and so is it unprofitable bodily action of both, and so it is unprofitable bodily action of body, of pain and repining in pain? If, productive of pain and repining in pain, then such bodily action of yours in pain, should be confessed and revealed and laid open before the Teacher or to wise companions by you. The life divine; and having done that, in the virtue of restraint should be undertaken for the future.
But if, when you review it, you know that
'this action done by the body does not
lead to my own affliction or to others', afflic-
tion or to the affliction of others, so it is prof-
itable bodily action productive of pleasure, ripen-
ing in pleasure', then you can abide happy
and glad as one who trains day and night
in profitable deeds.

12. When you desire to do any action by
speech... [complete as in § 9, substituting
'speech' for 'body']...

13. When you are doing any action by speech
... [complete as in § 10, substituting 'speech' for
'body']... 418

14. When you have done any action by speech
... [complete as in § 11, substituting 'speech'
for 'body']...

15. When you desire to do any action by mind
... [complete as in § 9, substituting 'mind' for
'body']... 419

16. When you are doing any action by mind
... [complete as in § 10, substituting 'mind'
for 'body']...

17. When you have done any action by mind
... [complete as in § 11, substituting 'mind'
for 'body']... in profitable deeds.
Whatever monks and nuns (in the past) who have purified their bodily, verbal, and mental action, all of them have done so by continuously reviewing. Thus, whatever monks and nuns will be in the future, who will purify their bodily, verbal, and mental action, all of them will do so by continuously reviewing. Thus,

Therefore, Rākula, you should train thus: we shall purify our bodily action and our verbal action and our mental action by continuously reviewing. Thus.

That is what the Blessed One said. The venerable Rākula was satisfied and he delighted in the Blessed One's words.
Thus I heard.

On one occasion the Blessed One was living at Sāvatthī in Jetūi's Grove, Anathapindika's Park.

Then when it was morning the Blessed One dressed, and taking up his bowl and [out of] the store robe he proceeded to Sāvatthī for alms. Also then the venerable Rāhula, it being morning, dressed and taking up his bowl and [out of] the store robe, he followed close behind the Blessed One.

Then the Blessed One looked back and he addressed the venerable Rāhula thus: "Rāhula, any kind of form whatever, whether past, future, or present, ordinary, in oneself or external, gross or subtle, inferior or superior, far or near, in all to be seen as if actually is with right understanding thus (This is not mine, this is not myself?"

"Only form, Blessed One? Only form, Supreme One?"

"Form, Rāhula, and feeling, and perception, and determinations, and consciousness?"

Then the venerable Rāhula considered thus: "Who will go into the towns for alms today when publicly and publicly by the Blessed One and he turned back from there and seated himself at the root of a certain tree, and..."
folding his legs crosswise, setting his body erect, and establishing mindfulness in front of him.

5. The venerable Sariputta saw him seated straight, and he addressed him thus: "Rāhula, develop mindfulness of breathing. When mindfulness of breathing is developed and made much of, it is very fruitful and beneficial."

6. Then when it was evening, the venerable Rāhula arose from meditation, and he went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he asked the Blessed One:

7. "Venerable Sir, how is mindfulness of breathing developed and made much of, that it is very fruitful and beneficial?"

8. "Rāhula, whatever is mine in myself, that is solid, solidified, and clinging to, that is to say, head-hair, body-hair, nails, teeth, sex, skin, flesh, sinews, bone, bone-marrow, kidneys, heart, liver, mid-stomach, spleen, chest, bowels, strait, tongue, lung, or whatever else in oneself, belonging to oneself, is solid, solidified, and clinging to: this is the earth element in oneself.

Now both the earth element in oneself and the external earth element are simply earth element. And that should be seen.
as it actually is with right understanding
thus, “This is not mine, this is not I, this is
not my self.” When a man sees it with
right understanding as it actually is, thus,
he becomes dispassionate towards the
earth, element, and the earth element
out of his cognizance.

9. What is the water element? The water
element can be in oneself or external. What
is the water element in oneself? Whatever in
oneself, belonging to oneself, in water, watery,
and clung-to, that is, sweat, bile, phlegm,
pus, blood, sweat, fat, tears, grease, spittle,
snot, oil of the joints, and urine, or whatever
else in oneself, belonging to oneself, in watery,
watery, and clung-to; this is the earth element
in oneself.

Now both the water element in oneself and
the external water element are simply earth
element. That should be seen... [in 8:8]...
out of his cognizance.

10. What is the fire element? The fire ele-
ment can be in oneself or external. What in
oneself, belonging to oneself, in fire, fiery, and
self, belonging to oneself, is fire, fiery, and
clung-to, whereby one is warmed, ages, fire-announced,
and that whereby what is eaten, drunk,
chewed and tasted gets completely digested, or
whatever else in oneself, belonging to oneself,
is fire, fiery, and clung-to; this is called...
fire element in oneself

Now both the fire element in oneself and the external fire element are simply fire element. That should be seen out of his cognizance.

11. What is the air element? The air element can be either in oneself or external. What in the air element in oneself? Whatever is the air element in oneself? Whatever is the air element, belonging to oneself, is air, airy, airy, and clinging to, that is to say, up-going and down-going winds (forces), winds (forces) in the belly, winds (forces) in the spine, winds (forces) that course through the body, in breath and out breath, or the winds, in breath and out breath, or whatever else in oneself, belonging to oneself, in air, airy, and clinging to. This is called the air element in oneself.

Now both the air element in oneself and the external air element are simply air element. That should be seen with right hand. Standing or it actually is thus: This is not mine, this is not I. This in not my self. When a man sees it thus with right understanding as it actually is, he becomes dispersive, to actually is, he becomes dispersive to worlds the air element abides this earth earth out of his cognizance.

12. What is the space element? The space element can be either in oneself or external. What in the space element in oneself? whatever is in oneself, belonging to oneself, is whatever in oneself, space, spacious, and clinging to, that is to say, space, spacious, and clinging to. The air respires, the nose is the
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mouth, door, and that [departure] by which what is eaten, drunk, chewed and tasted get swallowed; and where what is eaten, drunk, chewed and tasted comes out in eaten, drunk, chewed and tasted comes out from below, or whatever else in oneself, be longing to oneself, in space, spatial; and thing to this is called space element is oneself.

Now with the space element is oneself and the external space element are self and the external space element. That should be seen as deeply space element. That should be seen as deeply understood as it actually is. Right understanding as it actually is. This is not mine, this is not my self. When a man sees it this is not my self. When a man sees it this is not mine, this is not my self. When a man sees it this is not mine, this is not my self. When a man sees it this is not mine, this is not my self. When a man sees it this is not mine, this is not my self.

13. Rahula, develop the development that starts for when you do that, pleasant and disagreeable contact will not have cognizance and remain. Just as they throw clean things and dirty things and make and make and spittle and pus and blood or earth and earth is not horrifying, humiliated and dishonor on that account so too, Rahula, start... and remain on that resemblance. Maintain it on that resemblance. Maintain it on that resemblance.
agreeable and disagreeable contacts will not invade cognizance and remain.

Just as they wash clean things and dirty things and excrement and urine and spittle and pus and blood in water, and water is not horrified, humiliated and disdained on that account, so too, Rākula, develop and remain. And remain being a resemblance to Rākula.

16. Rākula, develop a development being like air; for when you do that, arises agreeable and disagreeable contact will not invade cognizance and remain.

Just as air blows on clean things and dirty things and excrement and urine and spittle and pus and blood, and air is not horrified, humiliated and disdained on that account, so too, Rākula, develop and remain in the development being Rākula. Develop (loving kindness)?

When you do that any ill will will be
abandoned.

18. Develop the development of compensation for when you do that, any cruelty will be abandoned.

19. Develop the development of gladness for when you do that, any aversion (boredom) will be abandoned.

20. For when you do that, resilience will be abandoned. Develop the development of onlooking (again.

21. For when you do that, any lust will be abandoned.

22. Develop the development of anger, for when you do that, the concept of 'me' will be abandoned.

23. Develop the development of mindfulness of breathing. When mindfulness of breathing is developed and developed, it is very fruitful and beneficial. And how is mindfulness of breathing developed and developed?

24. That it is very fruitful and beneficial.

25. Here, Rāhula, a thickle, gone to the forest or to the root of a tree, or to a house that is void, sits down; having folded his legs, he sits erect and established and established mindfulness in front of him, ever mindful he breathes in; mindful he breathes out.

26. While breathing in long, he understands 'I breathe in long', or breathing out long, he understands 'I breathe out long'. Breathe in short, he understands 'I breathe in short'; breathe out long.
short, he understands, 'I breathe not short';
the train thus, 'I shall breathe in experiencing the whole body [of health]; I shall breathe out experiencing the whole body [of health].' He trains thus, 'I shall breathe in tranquillising the bodily determination'; he trains thus, 'I shall breathe out tranquillising the bodily determination.'

The train thus, 'I shall breathe in experiencing happiness'; he trains thus, 'I shall breathe out experiencing happiness.' He trains thus, 'I shall breathe in experiencing pleasure'; he trains thus, 'I shall breathe out pleasure.' He trains thus, 'I shall breathe in experiencing the mental determination'; he trains thus, 'I shall breathe out experiencing the mental determination.' He trains thus, 'I shall breathe in tranquillising the mental determination'; he trains thus, 'I shall breathe out tranquillising the mental determination.'

He trains thus, 'I shall breathe in experiencing cognizance'; he trains thus, 'I shall breathe out experiencing cognizance.' He trains thus, 'I shall breathe in gladdening the train thus, 'I shall breathe in concentrating cognizance.' He trains thus, 'I shall breathe out concentrating cognizance.' He trains thus, 'I shall breathe out concentrating cognizance.'
shall breathe in liberating cognizance; he
transit thus 'I shall breathe in liberating cognizance'.

29. He transit thus 'I shall breathe in con-
templating impermanence'; he transit thus 'I
shall breathe out contemplating imperman-
ence'. He transit thus 'I shall breathe in
contemplating fading of lust'; he transit thus
'I shall breathe out contemplating fading of
lust'. He transit thus 'I shall breathe in
contemplating cessation'; he transit thus 'I shall
breathe out contemplating cessation'. He transit
thus 'I shall breathe in contemplating relin-
quishment'; he transit thus 'I shall breathe
out contemplating relinquishment'. That is how mindful pace of breathing
maintains in being and breathing heart. That it
is very fruitful and beneficial.

30. When mindfulness of breathing instead
opened thus breathe touch in this way
even the final in-breaths and out-breaths
are known as they cease, 267-unknown.

That is what the Bodhisattva said: the
revered Rahula was satisfied, and he delight-
ed in the Bodhisattva's words.
Note:
§ 25. 'I shall breathe in, experiencing the whole body (of breath)'; the addition in (1) is from Sutta 118, § 38.

§ 25. 'The bodily determination' is defined as 'in-breath and out-breath' at Sutta 49.

§ 26. The mental determination is defined as 'perception and feeling' at Sutta 49.
1. Thus I heard.
On one occasion the Blessed One was living at Sāvatthi, in Jeti's Grove, in the Sīlānārīsi Park.

2. Then while the venerable Māleśikaṇṭha was alone in meditation, the following thought arose in his cognizance:

3. There are these fields of view undeclared by the Blessed One, set aside and avoided by him, namely: 'The world is eternal' and 'The world is not eternal', 'The world is infinite' and 'The world is not infinite', 'The soul is the same as the body' and 'The soul is different from the body', 'One is and the body is another', 'One is and the body is another', 'After death a Perfect One is', 'After death a Perfect One is not', and 'After death a Perfect One is neither nor is not'.

Then, the Blessed One does not declare these to me, the Blessed One does not declare them to me, so I shall go to the Blessed One and ask him the meaning of this. If he declares, I will live the life of one under his guidance; if he does not, I shall take the training and revert to that I abandoned.

4. Then when it was evening, the venerable Māleśikaṇṭha arose from meditation, and he went to the Blessed One, and after
paying homage to him, he sat down at one end. Then she had done so, he told the Blessed One what he had thought, and he added:

5. "If the Blessed One knows 'The world is eternal', let him declare to me 'The world is eternal'; if the Blessed One knows 'The world is not eternal', let him declare to me 'The world is not eternal'; if the Blessed One knows 'The world is eternal', let him declare to me 'The world is eternal'; if the Blessed One knows 'The world is not eternal', let him declare to me 'The world is not eternal'."

As I explained to you, if the Blessed One does not know either 'The world is eternal' or 'The world is not eternal', then it is straightforward for one who does not know and does not see [to say] "I do not know, I do not see?"

If the Blessed One knows 'The world is finite', 'The world is infinite'.

If the Blessed One knows 'The soul is the same as the body', 'The soul is one, the body and the...

If the Blessed One knows 'After death a Perfect One is', 'After death a Perfect One is not'.

If the Blessed One knows 'After death a Perfect One both is and is not', let the Blessed One declare to me 'After death a Perfect One both is and is not'; if the Blessed One knows 'After death a Perfect One neither is nor is not', let the Blessed One declare to me 'After death a Perfect One neither is nor is not'; if the Blessed One knows..."
M.63

I do not know either, "After death a Perfect One neither is nor is not," or "After death a Perfect One neither is nor is not," then it is straightforward for me who does not know and does not see [to say] "I do not know, I do not see."

6. «How, then, Māluṇika-putta, did I ever say to you, 'Come, Māluṇika-putta, lead the life Divine under me and I will declare to you the world is eternal' or 'After death a Perfect One neither is nor is not?'» «No, venerable sir.» «But you tell me, 'Venerable sir, I shall lead the life Divine under the Blind One, and the Blind One will declare to me the world is eternal' or 'After death a Perfect One neither is nor is not?'» «No, venerable sir.» «Ah, then it seems, Māluṇika-putta, that being so, misguided man, what are you and what are you pursuing?»

7. If anyone should say thus, 'I will not lead the life Divine under the Blind One till the Blind One declares to me the world is eternal,' then the Blind One declares to me 'After death a Perfect One neither is nor is not,' for that would still remain undetermined by a Perfect One, and mean which that person by would die.

Suppose a man were pierced by a dart thickly smeared with poison, and his friends and companions, his relatives and kin, brought
a surgeon physician, and the man said, "I will not pull out this dart till I know the man who wounded me; whether he was a Warrior, nobleman, or Divine caste, or Brahman caste, or Artisan caste," and he said, "I will not pull out this dart till I know the man who wounded me, whether his name and his family are," and he said, "I will not pull out this dart till I know the man who wounded me, whether he is tall, a short or medium height," and he said, "I will not pull out this dart till I know the man who wounded me; whether he is dark or fair, skinned, and he said, "I will not pull out this dart till I know the man who wounded me; whether he lives in such a village or town or city," and he said, "I will not pull out this dart till I know the bow that wounded me; whether it was a long bow or a cross bow; and he said, "I will not pull out this dart till I know the bow-string; whether it was of flax or reed or scion or hemp or tusk, or fabric or reed or scion or hemp or tusk, and he said, "I will not pull out this dart till I know the wood that wounded me; whether it was wild or cultivated," and he said, "I will not pull out this dart till I know the wood that wounded me; whether it was felled or cultivated; and he said, "I will not pull out this dart till I know the wounding arrow whose feathers the arrow was felled with; whether it was a vulture or a hawk or a kite, or a peacock or a stork, and he said, "I will not pull out this dart till I know the shaft that wounded me; with these
saw it was broad, whether an ox's or a buffalo's
or a lion's or a monkey's; and he said, 'I will
pull out this chest till I know the arrowhead that
wounded me; whether it was a 'sharp tip' or a
curved or barbed or a 'calt's tooth' or an 'eleven
leaf' that could still kill all be known to this
man. Meanwhile, if anyone should say thus, 'I will
strike a punctum, if anyone should say thus, 'I will
die to gain the world, I will die. And meanwhile
the world dies. And meanwhile, if anyone should say
thus, I will die to gain the world, I will die. And
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and is not'. There will never be any life Divine while there is this view 'After death a Perfect One neither is nor is not'. And while there is this view 'After death a Perfect One both is and is not' and there is the view 'After death a Perfect One neither is nor is not' there is also perfect One neither is nor is not' there is also ageing and there is death, and there is sorrow and lamentation, pain, grief and despair, of which I describe the doctrine here and now.

Consequently, Māñgeyaṇaṭṭha, remember what is undeclared by me as undeclared, and remember what is declared by me as declared.

And what is undeclared by me? 'The world is eternal' is undeclared by me. The world is not eternal' is undeclared by me. The world is finite' is undeclared by me. The world is infinite' is undeclared by me. 'The soul is same as the body' is undeclared by me. 'The soul is one and the body another' is undeclared by me. 'After death a Perfect One is undeclared by me. After death a Perfect One is undeclared by me. After death a Perfect One is undeclared by me. After death a Perfect One both is and is undeclared by the soul' is undeclared by the soul. 'After death a Perfect One is undeclared by me'.

10 Why is it undeclared by me? It is unconnected with welfare, it does not belong.
10. What is declared by me? 'This is suffering') is declared by me. 'This is the origin of suffering)' is declared by me. 'This is the cessation of suffering') is declared by me. 'This is the way leading to the cessation of suffering') is declared by me.

12. Why is that declared by me? It is concerned with welfare, it belongs to the life Divine, it leads to dissipation of the life Divine, it leads to dispassion, to fading out, to cessation, to peace, to direct knowledge, to full enlightenment, to extinction; that is why it is declared by me.

13. Consequently, Vālukīya ārya, remember what is undeclared by me as undeclared, and remember what is declared by me as declared."

That is what the Blessed One said. The venerable Vālukīya ārya was satisfied, and he delighted in the Blessed One's words.

Notes:

37. ‘Kālidāna-cīvra': see Sutta 54, §17, note.

Sūthakha - Sūtha: This is a guess, since P.85

Dictionary & Copy only say ‘a kind of bird'. The name 'Gosara - jaya' could refer to certain birds of sūthakha, or cranes whose beaks do not meet in the middle.
§7 rendering of aleka (flax), saufra (reed),
manava (hemp) and Khurapanna (bark) are
guesswords. There is no reliable guidance. It is
difficult to see how P.T.S. Dict. can give
the Pali name to Khurapanna (lit. milk-leaf).
Since if that identification is based on Sanskrit,
it is not reliable for Pali Pali.

§7 'Ranuva - lion'. P.T.S Dict. says 'kast',
but Cony says 'kālasṛka'.

§7 'Khurapanna (mayor. Tej - not in P.T.S. Dict.),
velandra (curved), nārāca (barbed),
vechka danta (lit. 'calf-tooth') and karaṇa-
pasanda (lit. 'bleacher-leaf') are guesses at the
meanings of these descriptions I assume head
shapes.

§10 for 'ādi brakhe ca' - belonging to
the beginning of the life Divine', see Sutta 8, §3
and Sutta 149, §10.
Thus I heard.

Once on an occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anathāpiṇḍika's Park. There he addressed the bhikkhu thus:

«Bhikkhu, do you remember the five lower fetters as taught by me?»

When this was said, the Venerable Māluṇkya-puttā replied: «Venerable sir, I remember the five lower fetters as taught by the Blessed One.»

«But, Māluṇkya-puttā, in what way do you remember the five lower fetters as taught by me?»

«Venerable sir, I remember the view as a lower fettē taught by the Blessed One. I remember uncertainty as a lower fettē taught by the Blessed One. I remember the interpretation of virtue and duty as a lower fettē taught by the Blessed One. I remember zeal for a higher desire as a fettē taught by the Blessed One. I remember ill will as a fettē taught by the Blessed One.»

«Māluṇkya-puttā, to whom do you remember to have heard me teach the five lower fetters in that way? Would not the Wanderers of other sects compare you with the simile of the infant?»

«For a young, tender prince that infant has not even set the motion to cry, yet the underlying tendency to the underlying view.»
underlies him. A young tender passive infant has not even [the notion] <ideas> so how should uncertainty about ideas arise in him? Yet the underlying tendency to uncertainly underlies him. A young tender passive infant has not even [the notion] <virtue> so how should misapprehension of virtue and duty arise in him? Yet the underlying tendency to misapprehension of virtue and duty underlies him.

A young tender passive infant has not even [the notion] <sensational desires> so how should zeal for sensational desire with respect to sensational desires arise in him? Yet the underlying tendency to zeal for sensational desire underlies him.

A young tender passive child has not even [the notion] <creatures> so how should ill will with respect to creatures arise in him? Yet the underlying tendency to ill will underlies him. Would not the vandecress of other sects compute you with this simile of the child?»

4. When this was said, the venerable Ananda said, «If it is the time, Blessed One, it is the time, Sublime One, for the Blessed One to teach the five lower fetters. Having heard it from the Blessed One, the Siddharmas will bear it in mind».

«Then Ananda, listen and attend carefully to what I shall say». 4. Even so, venerable sir», the venerable Ananda replied. The Blessed One said this:
Here, Aminda, an untaught ordinary man who disregards Noble One, is ignorant of the Noble One's True Idea, unskilled in the Noble One's True Idea, who disregards True man, is ignorant of the True Men's True Idea, and unskilled in the True Men's True Idea, abides with cogignance obsessed by the embodiment view, and he does not understand, as it actually is, the escape from the arisen embodiment view; and then the embodiment view has become habitual and is uneradicaded in him, it is a lower fetter. He abides with cogignance obsessed and enslaved by uncertainty, by misconceptions of virtue and duty, by lust for sensual desires. He abides with cogignance obsessed and enslaved by ill will, and he does not understand, as it actually is, the escape from arisen ill will, and then that ill will has become habitual and is uneradicated in him, it is a lower fetter.

A well-taught Noble disciple who has insight for Noble One, is conversant with Noble One's True Idea, and disciplined in Noble One's True Idea, who has regard for these Men's True Idea, abides with cogignance obsessed and enslaved by the embodiment view, does not abide with cogignance obsessed and enslaved by the embodiment view, and.

A well-taught Noble disciple who has insight for Noble One, is conversant with Noble One's True Idea, and disciplined in Noble One's True Idea, who has regard for these Men's True Idea, abides with cogignance obsessed and enslaved by the embodiment view.
he understands, and actually is, the escape from the astral embodiment vie, and the embodiment vie together with the underlying tendency to it is abandoned in him. He does not abide with cogiscence observed and enslaved by uncertainly... by misapprehension of virtue and duty... by quest for sensual desires... He does not abide with cogiscence observed and enslaved by ill will, much he understands, as it actually is, the escape from astral ill will, and the ill will together with the underlying tendency to it comes to be abandoned in him.

There is a path, a way, to the abandoning of the five lower fetters, that anyone shall know without coming to that path, that way, either know or see or abandon the five lower fetters is not possible.

Just as, when there is a great tree stand, there will be, ingrowing of heartwood, that there will be, with no cutting of its bark and sapwood, the cutting of its heartwood is not possible, so too, there is a path, ... not possible.

There is a path, a way, to the abandoning of the five lower fetters, that anyone shall, by coming to that path, that way, either know or see or abandon the five lower fetter...
possible.

Just as, when there is a great tree standing, 

prominent of heart-wood, that there will be, 

with cutting of its back and sapwood, 

cutting of its heart wood is possible; so too, then, in 

path, ... possible.

Suppose the River Ganges were full of water, 

so brimming that crows could drink from it, 

and that a pebble man came [thinking], I 

shall get to the farthest bank of the River Ganges, 

safely by balancing the stream with my arms; 

he would not be able to & do it so too, 

when the True Idea is being taught for canaation 

of embodiment, if someone cognizes, does 

not enter into the both confidence and decision 

and attains a liberation, and so he can be regarded 

as like the pebble man.

Suppose the River Ganges were full of water, 

so brimming that crows could drink from it, 

and then a strong man came [thinking]; I 

shall get to the farthest bank of the River Ganges, 

by balancing the stream with my arms; he 

would be able to & do it so too, when the True 

Idea is being taught for canaation of embodiment, 

if someone cognizes, does not enter into it with confidence and decision and attains a liberation, then he can be regarded as like the strong man.
9. And what is the path, the way, to the abandonment of the five lower fetters?

Here, with seclusion from the continent of existence, with the abandonment of unprofitable ideas, with the complete tranquillisation of bodily inertia, quiet secluded from sensual desires, secluded from unprofitable ideas, he enters upon and abides in the first illumination, which is accompanied by thinking and pondering, with happiness and pleasure born of cessation.

10. Whatever exists therein, in that situation, of form, feeling, perception, determinations and consciousness, such ideas he sees as impermanent, as suffering (painful), as a disease, as a cancer, as a debt, as a calamity, as an affliction, as alien, as a disintegration, as void, as not self.

He abides long while from those ideas, and he connects congruence with the death, the element that is more peaceful, this is the spiritual goal, that is to say, the stilling of all determinations, the relinquishing of all essentials of existence, the exhaustion of craving, the fading of lust, cessation, restriction. Standing on that basis he reaches exhaustion of cankers [releasing in the first illumination], he reaches exhaustion of cankers.
Or else, if he does not actually reach exhaustion of causers, then with exhaustion of the five lower falters owing to that same lust for the True Idea, delight in the True Idea, she reappears spontaneously in the Pure Body and there attains extinction without ever returning from that world. This is the path, the way, to the abandoning of the five lower falters.

11. Again, with the stilling of thinking and pondering... Second illumination... born of concentration.

12. Whatever exists therein... standing on that basis consisting in the second illumination, he reaches... to the abandoning of the five lower falters.

13. Again, with the finding as well... Third illumination... is attained... Standing on that basis consisting in the third illumination, he reaches... to the abandoning of the five lower falters.

14. Whatever exists therein... Fourth illumination... due to looking (equanimity).

15. Whatever exists therein... Five lower falters.

16. Again, with the complete surrendering of perceptions of form... base consisting of space of feeling, perception, determination and consciousness... Five lower falters.

17. Again, by completely... base consisting of space of feeling, perception, determination and consciousness... Five lower falters.

18. Again, by completely... base consisting of space of feeling, perception, determination and consciousness... Five lower falters.
20. Whatever exists there is... five lower letters.
21. Again, by completely base consisting of nothingness...
22. Whatever exists there is... standing on that basis [consisting in the base consisting of nothingness], he reaches... to the abandoning of the five lower letters.

23. "A venerable sev. If this is the path, that way, to the abandoning of the five lower letters; then how is it that some blikkhas through deliverance/cognizance and some [those] who have deliverance? I understand why?"

"The difference here, Ananda, is in their faculties, I say."

That is what the Blessed One said. The venerable Ananda was satisfied, and he deliberated in the Blessed One's words.

[Handwritten notes and annotations]

\[\text{\textit{Vesakha-maha-khaya-dutta-maha-bodhi-intra}}\] of also buddha 127, and suta 128, 8, (M. 33, 151 & 159). Commentaries gloss with "kaya-alasig" (bodily insobriety), which fits their contexts; but R. F. S. Dict only gives meaning as 'mixedness' or equivalent (in which case \(\text{\textit{Vesakha}}\) 628). alasiga (not in R.F. S. Dict) is in \(\text{\textit{M.}}\) adj. alasga.

\[\text{\textit{Vesakha}}\] is left out of them and following "insight" paras. "Alasiga is also used as often to..."
Thus I heard.
On one occasion the Blessed One was living at Sāvatthī in Jetāi Grove, near the park. There he addressed the bhikkhus thus: “Bhikkhus — venerable sirs” they replied. The Blessed One said thus:

1. “Bhikkhus, I eat food belonging to a single sitting. By * doing so * I perceive little affliction and little ailment, and also lightness (agility) and strength, and a comfortable abiding. Come, bhikkhus, eat food belonging to a single sitting. By * doing so * you will perceive little affliction and little ailment, and also lightness and strength, and a comfortable abiding.”

3. When this was said, the venerable Bhaddālī said to the Blessed One: “Venerable sir, what matter if I eat food belonging to a single session? If I were to eat food to a single session, I might have worry and anxiety [about it].”

4. Then, Bhaddālī, eat one part there where you are invited and bring away one part and eat. By eating in that way, you will maintain yourself. I think that even in that way, I might have worry and anxiety [about it].”
4. Then the venerable Bhaddali made public when his training precept was being made known by the Blessed One, the venerable Bhaddali publicly declared in the Community of Bhikkhus his inactivity in giving effect to the training. Then the venerable Bhaddali did not present himself to the Blessed One for the whole of that month period of the training, as one who stood against the training in the Teacher's dispensation.

5. Now on that occasion a number of bhikkhus were engaged in making up robes for the Blessed One [thinking] "The Blessed One will go wandering at the end of the three months of the rainy season [or rainy season] with his sun-made-up robe [material] finished up.

6. Then the venerable Bhaddali went to those bhikkhus and exchanged greetings with them, and when the conversation and amiable talk was finished, he sat down at one side. When he had done so, they said to him: "Friend Bhaddali, this robe [material] is being made up for the Blessed One. [thinking] The Blessed One will go wandering at the end of the three months of the rainy season [or rainy season] with his sun-made-up robe [material] finished up.

Please, friend, Bhaddali, give proper attention to that declaration made by me, lest it becomes more difficult for you later on."
7. “Yes, friends,” he replied, and he went to the Blessed One, and after paying homage to him, the sat down at one side. When he had done so, he said: “Respectable sir, I have done wrong. I have transgressed in that like a fool confused and blundering, when your training precept was being made known by the Blessed One. I publicly declared in the community of Bhikkhus, you in activity in giving effect to the training. Recently, may the Blessed One forgive my wrongdoing, for I was not for restraint in the future.”

9. “Surely, Bhaddāli, you did wrong, you transgressed in that like a fool confused and blundering, when your training precept was being made known by the Blessed One. I publicly declared in the community of Bhikkhus, you in activity in giving effect to the training. That’s why they have taken up residence for the Ravis at Sāvatthi, and they too will know me thus: ‘The bhikkhu named Bhaddāli is one who does not carry out the training of the Teacher’s dispensation.’”
Ven. Sir, I have done wrong, I have transgressed, in that like a fool confused and blundering, when the training precept was being made known by the Blessed One, I publicly declared in the community of Bhikkhus my inactivity in giving effect to the training. Ven. Sir, I pray the Blessed One forgive me for any wrongdoing in the future.

Surely Bhaddālī, you did wrong, you transgressed, in that like a fool confused and blundering, when the training precept...
was being made known by me, you partly declared in the community of Bhikkhus your inactivity in giving effect to the training.

10. «How do you conceive this, Bhaddali? Suppose the bhikkhus here were both ways liberated, and I told him, 'Come, Bhikkhu, here, bhikkhu, walking-people on the mind' would he either be a walking-people, or would he dispose his body otherwise, or would he say 'No?'; — «No, venerable sir»? — «How do you conceive this, Bhaddali? Would one liberated by understanding be a Bodhi-witness, or attained to right view?» — «Bhaddali, would a bhikkhu were mature in faith, and I told him — «No, venerable sir».

11. «How do you conceive this, Bhaddali? Were you on that occasion both ways liberated or mature in faith or mature in Faith?» — «No, venerable sir». — «Bhaddali, on that occasion were you not empty and hollow and in the wrong?» — «Yes, venerable sir. Venerable sir, I have done wrong, I have transgressed in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in that like a fool confused and blundered in..."
Venerable Sir, May the Blessed One forgive me any wrong I may have committed in the past.

Surely, Bhaddāli, you did wrong, you transgressed, in that you took the name of Buddha and blundered, when a training precept was being made known by me. You publicly declared in the community of Bhikkhus, your inactivity in giving effect to the training. But since you see your wrongdoing as such, and make amends according to the True Idea, we forgive you, for it is growth in the Noble One's Discipline when one sees one's wrongdoing as such, and makes amends according to the True Idea by entering upon undertaking restraint for the future.

Here, Bhaddāli, some bhikkhu who does not fulfill the Teacher's Dispensation he [considers] thus: 'Suppose I were to frequent a secluded resting-place, in the forest, the root of a tree, a rock, a hill-cren, a mountain cave, a clear-cut ground, a jungle thicket, an open space, a heap of straw... perhaps I might realize some distinction higher than the human ideas. For the knowledge and vision of a Noble One's knowledge and vision, he frequents some such secluded resting-place. While he lives, thus withdrawn the Teacher circumvents him, wise companions in the
life Divine who have made investigation censure him, gods censure him, and he censures himself. Being censured in this way, he realizes some distinction higher than any human idea, notion, or knowledge and vision. Why is that? That is how it happens to one who does not put the training in the Teacher's Dispensation.

13. Here are some thinkers, ponderers, people who do carry out the training in the Teacher's Dispensation. He [considers] thus: Suppose I were to frequent a secluded resting place: the forest, the root of a tree, a rock, a hill cleft, a mountain cave, a canal ground, a jungle thicket, an open space, a heap of straw—perhaps I might realize some distinction higher than any human idea and notion. A noble one's knowledge and vision, the frequenting of some such secluded resting place, he frequents. While he lives he withdraws the Teacher does not censure him; while he dies he censures him; wise companions in the life of a noble one's knowledge and vision. 14. Thus excluded from sensual desires, excluded from unprofitable ideas he enters the first illumination, upon and abides in the first illumination, which is accompanied by thinking and pondering, with happiness and pleasure born of solitude.
Why is that? That is how it happens to one who carries out the training in the Teacher's Dispensation.

With the shifting of thinking and pondering...

Second illumination... With the fading as well of happiness...

Third illumination... With the abandoning of pleasure and pain...

Fourth illumination... onlosity (equanimity). Why is that? That is how it happens to one who carries out the training in the Teacher's Dispensation.

When his concentrated cognizance is then purer and bright, unblemished, and not without depletion and become wieldy, steady and attained to imperturbability, he direct, he inclines, cognizance to the re-collection of his manifold past life... with its aspects and particulars. The re-collects his manifold past life... Why is that? That is how it happens to one who carries out the teaching in the Teacher's Dispensation.

When his concentrated cognizance is then purer and bright... he directs, he inclines, cognizance to knowledge of the passing away and reappearing of creatures... with the divine eye, which is purer and surpasses the human... he sees creatures passing away, human, he sees creatures passing away, human... he understands how and reappearing... Why is that? That is how it happens to one who
carries out the training in the Teacher's Dispensation.

20. When his concentrated consciousness is perfected and bright, ... he directly he inclines consciousness to the knowledge of exhaustion of Teachers in the understanding 'Birth is exhausted, the life divine has been lived out, what was to be done is done, there is no more of this to come'. Why is that? That is how it happens to one who carries out the teaching in the Teacher's Dispensation.

21. When this was said, the venerable Bhaddālī asked, 'Venerable Sir, what is the reason, what is the condition, why they take action against some bhikkhūs by repeatedly admonishing them? What is the reason, what is the condition, why they take action against some bhikkhūs in that way?'

22. «Here, Bhaddālī, the constant offender with many offenses. When he is corrected, he provokes others, leads the talk aside, shows his disturbance, hate and enmity, he does not proceed rightly, he does not put his hair down, he does not proceed to get clearance, he does not say 'let me do what the community will be satisfied'. Bhikkhūs take him as a constant offender with many offenses. When he is corrected

23. «But here a some bhikkhūs is a constant offender with many offenses.
he does not prevaricate or lead the talk aside or show disturbance, hate and surmises; he proceeds rightly, proceeds, for his, proceed, to get clearance, and says, 'let me so act that the community will be satisfied'; think, think it, think it good, venerable sir, if you examine this blithewill in such away that this litigant against him is settled soon. And they do so.

25. Here some blithewill in a chance offender, not many offences, when he is corrected, do not prevaricate, do not prevaricate, do not prevaricate, do not prevaricate, do not prevaricate, do not prevaricate. And they do so.

26. But these some blithewill in a chance offender with not many offences. When he is corrected, does not prevaricate, does not prevaricate, does not prevaricate. And they do so.

27. Here some blithewill progresses simply by faith, simply by love. In this case blithewill thus progress, thus progress, thus progress simply by faith, simply by love. If we take action against him by repeatedly admonishing him, 'he ought lose that faith and love he has because of that'.

This is the reason, this is the condition,
Why they take action against some thicket by repeatedly diminishing them? This is the reason, this is the condition, why they take action against some thicket without repeatedly diminishing them?

29. "Venerable sir, what is the reason, what is the condition, why there were previously fewer training rules and more thicket became established in final knowledge? What is the reason, what is the condition, why there are now fewer training rules and more thicket became established in final knowledge?"

30. "That is how it is, Bhaddā. When create [wears lose / their way] and the true idea is disappearing, then there are more training rules and fewer thicket become established in final knowledge. A teacher does not make known a training rule till certain ideas that are foundations for Caṅkās manifest themselves in the community, but certain ideas that are foundations for Caṅkās manifest themselves in the community. But certain ideas that are foundations for Caṅkās manifest themselves in the community. Then the teacher makes known the discipleship Training Rule in order to ward off those ideas that are foundations for Caṅkās. Here certain ideas that are foundations for Caṅkās do not manifest themselves in the community till the community has reached the name of Supreme Knowledge. He certain ideas that are foundations for Caṅkās do not manifest themselves in the community till the community has reached the name of Supreme Knowledge... the name of great learning...
The name of this long-standing renown...
venerable sir » the venerable Bhaddali replied:
The Blessed One said this:

33. "Bhaddali, suppose a clever horse-trainer obtains a fine thoroughbred
colt, he first makes him act in utterance of the "that is being done," any distortions,
both and while he has never done before are extinguished beholding
in that [training] place with constant
repetition of the action. As soon as he has extinguished
that horse-trainer further makes him act
the horse-trainer further makes
so. Then, as soon as he has extinguished
in that [training] place with constant

15.墨西哥

20. keeping step, in the course
him act in stealthy tread in, galloping, in charging,
in, in, in the horse's quality, in, in his qualities,
in, in extreme speed, in extreme pleasure, in extreme
gentleness, and while that is being done, any distortions,
or deviations or vacillations of his due to his
doing an act that he has never done before are
exinguished in that [training] place with constant
repetition of the action. As soon as he has extinguished

25.墨西哥

30. the horse-trainer further makes
them thus: the horse-trainer further
him, him with a grooving and
grinding. When a fine thoroughbred colt possesses
these ten factors, he is worthy of the king, in the king's

Employ, and counted as one of the King's Friends.

Sata, Bhaddali, when a bhikshu possesses ten ideas, he is fit for gifts, fit for hospitality, fit for offerings, and fit for reverential salutation as an incomparable field of merit for the world. What are the ten? Here, Bhaddali a bhikshu instantaneously possesses the initiate's right view, right intention, right speech, right action, right livelihood, right effort, right mind, right speech, right concentration, right knowledge, and right deliverance. When a bhikshu possesses these ten ideas, he is fit for gifts, fit for hospitality, fit for offerings, and fit for reverential salutation as an incomparable field of merit for the world.

That is what the Blessed One said. The reverend Bhaddali was satisfied, and he delighted in the Blessed One's words.

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34. See Vin. iv, 85
35. See Vin. iv, 85
36. See Vin. iv, 85
37. See Vin. iv, 85
38. See Vin. iv, 85
39. See Vin. iv, 85
40. See Vin. iv, 85
41. See Vin. iv, 85
42. See Vin. iv, 85
43. See Vin. iv, 85
44. See Vin. iv, 85
45. See Vin. iv, 85
46. See Vin. iv, 85
47. See Vin. iv, 85
48. See Vin. iv, 85
49. See Vin. iv, 85
50. See Vin. iv, 85
51. See Vin. iv, 85
52. See Vin. iv, 85
53. See Vin. iv, 85
54. See Vin. iv, 85
55. See Vin. iv, 85
56. See Vin. iv, 85
57. See Vin. iv, 85
58. See Vin. iv, 85
59. See Vin. iv, 85
60. See Vin. iv, 85
61. See Vin. iv, 85
1. Thus I heard.
   On one occasion the Blessed One residing
   in the Sāvatthī Country. There is a forest
   of theirs called called Āsāna.

2. Now when it was morning the Blessed One
   dressed, and taking his bowl and begging robe, he
   went into Āsāna for alms. When he had wandered
   for alms in Āsāna and had returned
   from his alms round after the meal, he went
   to a certain grove to pass the day, and he
   went into the grove and sat down at the
   root of a tree to pass the day.

3. Also when it was morning the Venerable
   Udāyin dressed, and taking his bowl and
   begging robe, he went into Āsāna for alms.
   When he had wandered for alms in Āsāna
   and had returned from his alms round
   after the meal, he went to the grove
   to pass the day, and he went into the grove
   and sat down at the root of a tree to pass the day.

4. Then while the Venerable Udāyin was
   alone in meditation this thought came to
   his cognizance: 'Indeed the Blessed One has
   not us of saving a painful idea; indeed he has
   thought in saving a pleasant idea. How many
   a painful idea the Blessed One has saved?
   How many a pleasant idea the Blessed One has saved?
   How many a pleasant idea the Blessed One has saved?
   and how many a pleasant idea the Blessed One has saved?
   How many an unprofitable
   idea the Blessed One has saved, and how
   many a profitable idea the Blessed One has bought?
Then when it was evening, the venerable Udājīn rose from meditation, and he went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he told the Blessed One, "What he had thought", and he added: 

"Venerable sir, formerly we used to eat in the evening and in the morning and late in the day. There was the occasion when the Blessed One addressed the bhikkhus thus: 'Bhikkhus, please abandon that eating late in the day'. Venerable sir, I was disappointed and aggrieved, [thinking] when faithful householders give us good food. If various kinds late in the day, the Blessed One tells us to abandon it, the Sublime One tells us to relinquish it. Since we eat in our alms bowl and respect and convenience, we and respect and convenience, we and respect and convenience, we and respect and convenience. Then there was the occasion when the Sublime One addressed the bhikkhus thus: 'Bhikkhus, please abandon that eating late at night'. Venerable sir, I was disappointed and aggrieved, [thinking] that I must give no good food. Then the Sublime One tells us to abandon that. One tells us to relinquish that. It happened,
Venerable sir, that a certain man obtained some materials for fences, and he said, 'Let that aside, and let us all eat it together in the evening.'

[Almost] all the cooking is done at night and battle by day. Since we saw in ourselves love and respect for the Blessed One and confidence and strength, we abandoned that tasking late at night.

It has happened, venerable sir, that this little one wandering for alms in the dark gloom of the night has walked into a cavern and fallen into a cavern and fallen over a thorn bush and fallen over a cow, and encountered a woman who had committed a crime or had not committed a crime, and entered what was at the time the idea. It has happened, venerable sir, that I went wandering for alms in the dark gloom of the night, and a woman seeing a disk saw me by a flash of lightning. Seeing me, she screamed in terror. (Mercy me! a devil! I have come) ed out in terror. When this was said, I told her 'Sister, for me!' When this was said, I told her 'Sister, for me!' I am no devil. I am a thicketlady waiting for alms.'

Then: 'it's a thicketlady whose pa's dead and whose ma's dead! Better, thicketlady, you get your belly cut open with a sharp knife than this prowling for alms in the dark gloom of the night for your belly's sake!' Venerable sir, at the night for your belly's sake! And much a painful idea the Blessed One has saved many a pleasant idea the Blessed One has brought to!
the Blessed One has saved us, and now how many
a profitable idea this Blessed One has brought!"

So too, Tribhuvana, there have been certain
misguided men here, who, when

They told me, 'Abandon this!'

And what better thing, in the most part of the

Tribhuvana, this move of
told by me, 'Abandon this!' said, 'What for
such a mere trifle, for such a mere detail?
this move is much of an effort!'

And they did not abandon that, and showed
discourtesy to me as well as to the bhikkhus
desiring of training. That becomes a strong
short, tough, never-falling tetter for them
and a thick neck-plume.

Suppose a quail were tattered by a

rotting tetter, if one said thereby:

'What will become of him, or captivity or death, now suppose some
one said, 'The rotting, creeping tetter, by which that quail is tattered and
cannot escape hurt or captivity or death, in a weak part, where lives, with rotting, in a
cold, weak part, will not be speaking rightly?'

No, venerable sir. The rotting, creeping
tetter, by which that quail is tattered and
cannot escape hurt or captivity or death, is not
certain, short, tough, never-falling tetter for

So too, then there have been certain
misguided men... and a thick neck-plume.
9.

Voltaire, there have been some clear.

Once more, who, when told by me, "Abandon this!"
said, "What for such a mere triple, for such a
mere detail to be abandoned as this, the Blind
One [formally] announces the abandoning
of it, the Sublime One [formally] announces the
relinquishment of it?" yet they abandoned it
and did not show discomposure as well
as the slightest discomposure of treachery. Having
abandoned it, they abided unmoved in activity,
unruffled, subsisting on others' gifts, with condescen-
sion, as almost as a wild deer. That is a feeble,
weak, nothing, colorless telltales for them.

10.

Suppose a royal tusker elephant with
tusks as long as clarinet poles, full grown in
shape, of the finest stock, and used to battles,
were tethered by a stout leather thongs, but by
simply inclining his body a little he could break
and burst the thongs and go where he liked;
and burst the thongs and go where he liked;
and burst the thongs and go where he liked;
and burst the thongs and go where he liked;
and burst the thongs and go where he liked;
and burst the thongs and go where he liked;
and burst the thongs and go where he liked;
and burst the thongs and go where he liked;
nothing, coreless letter for him», — «So too, there have been some clausome letters. There have been some clausome letters.»

II. Suppose there were a poor, penniless, destitute man, and he had a hovel, leaning crazily, not the best kind, and also a wicker bedstead, leaning crazily, and not the best kind, and also in a pot corn and vegetable seeds, not the best kind, and a

II. Suppose there were a poor, penniless, destitute man, and he had a crazily-leaning hovel, not the best kind, and a crazily-leaning hovel, not the best kind, and some indescribable bedstead, not the best kind, and some

II. Suppose there were a poor, penniless, destitute man, and he had a hovel, leaning crazily, not the best kind, and a hovel, leaning crazily, not the best kind, and some

II. Suppose there were a poor, penniless, destitute man, and he had a hovel, leaning crazily, not the best kind, and also a wicker bedstead, leaning crazily, and not the best kind, and also in a pot some corn and vegetable seeds, not the best kind, and a
and go forth from the home-life into homelessness.

Now suppose someone said, 'The letters, by which that
man is tethered so that he cannot abandon home-
thing, etc., go forth from the home-life into home-
lessness, are a feeble weak, slip, careless
tether for him,' would he be speaking rightly?

- 'No, venerable sir, the tether, by which
that man is tethered so that he cannot aban-
don life and go forth from the home-
life into homelessness are a strong, stout, tough,
never-slip tether for him and a mighty neck-
plank.' - 'So too, there have been certain
misguided men ... [repeat & 7] ... thick neck-planks.

12. Suppose there were a rich household
or household's son, with great vast
wealth and vast property, with owning many
a score of gold ingots, many a score of
and granaries, many a score of buildings and
many a score of clothes, many a score of
wives, many a score of bondswoman, and the
went to a monastery and saw a noble
sitting in the shade of a tree with hands and feet
sitting after eating an inviting meal,
devoting himself to the higher cognizance.

he might [think] 'How pleasant the world.
be might [think] 'How pleasant the world.
What can one say, and how healthy! If only I were one
state is, and how healthy! If only I were one
who could shave off hair and beard, put
on the yellow cloth, and go forth from the
home-life into homelessness!'
M.66

a score of granaries and many a score of fields and many a score of clothes and many a score of wives and many a score of bondsmen and many a score of bondswomen, and he was able to shave off hair and beard and in the yellow cloth and go forth from the home life into homelessness, as suppose someone said, the tether by which the household or household's son is tethered so that he can abandon these things and go forth from the home life into homelessness are a strong, stern, tough, never-failing tether for them. Would he be speaking rightly? — « No, venerable sir. The tether by which the household or household's son is tethered so that he can abandon these things and go forth from the home life into homelessness are a feeble, weak, 'thing, coreless tether for him.» — « So too, there have been some cleanser... [repeat §9]... coreless tether for them.

13. « There are four kinds of person to be found existing in the world. What are the four?»

14. « Have some person practices the way to the abandoning of the essentials of existence, to the relinquishing of the essentials of existence. When that is so, memories and intentions associated with the essentials of existence, the self becomes extinct, does not abandon them or remove them, or do away with, and annihilate them. Such a person I call 'associated, not 'dissociated,'
Why is that? Because I have known the particular diversity of faculties in this person. Here some person practices the way to the abandoning of the essentials of existence, to the relinquishment of the essentials of existence. When that is so, recollections and intentions associated with the essentials of existence were beset with him now and then owing to lapses of mindfulness. Though his mindfulness was slow in arising, still he soon abandons them, removes them, does away with and annihilates them. Just as if a man were to drop let drops of water fall into an iron pan heated for a day, though the drops may be slow in falling, still they would soon be exhausted and disappear, so too, here come person ... and annihilates them. Such a person I call 'associated' not 'disassociated'. Why is that? Because I have known the particular diversity of faculties in this person. There some person, having known that the essentials of existence are the root of suffering, is diverted of the essentials of existence and is filled with the full exhaustion of the essentials of existence. Such a person I call 'disassociated', not 'associated'. Why is that? Because I have known the particular diversity of faculties in this person.

There are these five ends of sexual desires. What five? Forms cognizable by the eye that are wished-for, desired, agreeable...
and likeable, connected with sensual desire and
provocative of lust. Sounds cognizable by the
ear... odours cognizable by the nose... flas-
rounds cognizable by the tongue... tangibles
cognizable by the body... provocative of lust.
These are the five cords of sensual desire.
Now the pleasure and joy that arise
dependent on these five cords of sensual
desire are called 'pleasure in sensual desire',
pleasure in fits, ordinary human pleasures,
rare, ignoble pleasure; it is not to be de-
veloped or reached much of. One
should be afraid of such pleasure, I say.
These... quite excluded from
sensual desire, excluded from unprofitable
ideas, a shield... enters upon and abides in
the first illumination, which is accompanied
by thinking and pondering, with happiness and
pleasure born of exclusion.

With the stilling of thinking and ponder-
ing she enters upon and abides in the second
illumination, which has self-confidence and
singleness of cognizance, without thinking and
pondering, with happiness and pleasure born
of concentration.

With the fading as well of happiness,...
with the body, he enters upon and abides in the
third illumination, on account of which the Noble
Ones announce, 'He has a pleasant abiding
who is an onlooker [with equanimity], and is
mindful.'

23. With the abandoning of pleasure and pain,
and with the previous disappearance of joy and
grief, he enters upon and abides in the fourth
illumination, which has neither pain nor pleasure
and the purity of whose mind fulness is due
to onlooking [equanimity].

24. This is called pleasure in renunciation,
pleasure in seclusion, pleasure in shilling,
pleasure in full enlightenment; it is the
pleasure in full enlightenment; it is to be
repeated and developed and made useful,
and one should not be afraid of such pleasure,
I say.

25. Here ... a skhikhu enters upon and abides in the
first illumination ... with happiness and pleasure
born of seclusion.

Now that, I say, belongs to perturbability.
What is the perturbability there? Whatever
thinking and pondering is increased there is this
perturbability there.

26. Here ... a skhikhu enters upon and
abides in the second illumination ... with happy
peace and pleasure born of concentration.

Now that I say, belongs to perturbability.
What is the perturbability there? Whatever...
happiness and pleasure is increased there in the perturbability there.

Here ... a blissful enter ... and abide in the third illumination ... an onlooking (eq

策aiminity) and is mindful. Now that, I say, belongs to perturbability. What is the perturbability there? Whence there is the perturbability there.

Here ... a blissful enters upon and abide in the fourth illumination ... due to onlooking (eq

策aiminity). And this, I say, is impermeability.

Here ... a blissful enters upon and abide in the first illumination ... with happiness and pleasure born of esas...
lodder (with equanimity). That surmounts it. That for I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

32. Here ... a thick line enters upon and abides in the fourth illumination ... due to overlooking of equanimity. That surmounts it.

That too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

33. Here with the complete surmounting of perceptions of form, with the disappearance of perceptions of resistance, with not giving attention to perceptions of difference, I am aware that 'space is infinite,' a thick line enters upon and abides in the base consisting of infinite space. That surmounts it. That too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

34. Here by completely surmounting the base consisting of infinite space a thick line enters upon and abides in the base consisting of infinite space and of consciousness. That surmounts it. That too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

35. Here by completely surmounting the base consisting of the infiniteness of consciousness, I am aware that 'There is nothing,' a thick line enters upon and abides in the
base consisting of non-thought, not surmount it.

For that, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmount it?

Here by completely surmounting the base consisting of non-thought, a blanket enters upon and abides in the base consisting of neither-perception nor non-perception. That surmount it, I say; that too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmount it?

Here by completely surmounting the base consisting of neither perception nor non-perception, a blanket enters upon and abides in the cessation of perception and feeling. That surmount it.

So I speak also of the abandoning of the base consisting of neither perception nor non-perception. Do you see, Uładźin, that better, small or great, if whose abandoning I do not speak?

"No, venerable sir,"

That is what the Blessed One said.

The venerable Uładźin was satisfied, and he delighted in the Blessed One’s words.
56. Kāmava - mincement: (= Cora, comp.) not in this sense in P.T.S. Dīt.

57. Adhī sallākkhāna - (The woman's utterance is in what appears to be very colloquial Pali. Carā - prowling; not in P.T.S. Dīt.

57. Adhī sallākkhāna - too much of an officer: (adhi + sallākkhā) not in P.T.S. Dīt.

58. Kalūga - a neck-plank: probably refers to the plank tied to a cow's neck to prevent it going through galena.

59. Pamaloma - unmuffled: see sūtra 65.

59. Parada vutta - submitting on other's gifts: parhi, dinna-vutta (comp.) this seems better than P.T.S. Dīt's explanation.

60. Śāma kāmaka - pumpkins seeds: cog says pumpkin seeds etc., P.T.S. Dīt says a store room, but it is hard to see how a store room can be kept in a pot.

61. Upadhī - essentials of becoming: see the content in index: here the things mentioned as abandoned in earlier parts, and also, see only to Cora, in which the 4 kinds, namely
Khandra (aggregate), Kilea (deplume), abhisambhara (determination) and Kamçaya (cord of sensual desire).
1. Thus I heard. On one occasion the Blessed One was living at Cátumā in a great butl fav grove.

2. Now on that occasion five hundred bhikkhus headed by Sāriputta and Mogallāna had come to Cátumā to see the Blessed One. While they were exchanging greetings with the visiting bhikkhus, they were exchanging greetings with the resident bhikkhus, and were preparing resting-places and putting their bowls and [sacred] robes away; they were very clamorous and noisy.

3. Then the Blessed One addressed the venerable Ananda thus: "Ananda, who are these clamorous noisy people? One would think they were fishermen harvesting fish." "Venerable sir, they are five hundred bhikkhus headed by Sāriputta and Mogallāna who have come to Cátumā to see the Blessed One. And while the visiting bhikkhus were exchanging greetings with the resident bhikkhus and were preparing resting-places and putting away their bowls and [sacred] robes away; they have been very clamorous and noisy."

4. "Then, Ananda, tell these bhikkhus in my name, 'The Teacher calls the venerable One.'"

"Venerable sir," he replied, and
he went to those thibellus and told them
*The Teacher calls the venerables*.

«Yes, friend» they replied, and they went to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, the Blessed One asked them: «Thibellus, why are you clamorous and noisy? One would think you were fishermen taunting fish».

«Venerable sir, there are five hundred thibellus, headed by Sariputta and Moggala, who have come to Cátavum to see the Blessed One, and while the visiting thibellus were eating their food, the resident thibellus changed greetings with the resident thibellus and were preparing resting places and putting their bowls and robes away. They were very clamorous and noisy».

«Go, thibellus, I dismiss you. You cannot live with me».

«Yes, venerable sir» they replied, and they rose from their seats, and after paying homage to the Blessed One, keeping him on their right, they packed away their resting places, and taking their bowls and other robes, they departed.

Now on that occasion the Satyavams Cátavum had met together in their assembly hall for some business or other. They saw
the children coming in the distance. When they saw them, they went to them and asked, "Where are you going, venerable sir?"

"Friends, the Community of Buddhas has been dismissed by the Blessed One."

"Then let the venerable ones be seated a while. Perhaps we shall be able to restore his confidence."

"Yes, friends," they replied.

Then the Sakyas of Cetana went to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, they said:

"Venerable sir, let the Blessed One announce the delight in the Community of Buddhas. Let the Blessed One affirm the Community of Buddhas. Venerable sir, let the Blessed One have compassion on the Community of Buddhas, and let there be some change or alteration. Venerable sir, let the Blessed One have some change or alteration when young seedlings have no water. There may take place in them some change or alteration, as to to, venerable sir, there are new children here."

This True Idea and Discipline. If they get no opportunity to see the Blessed One, there may take place in them some change or alteration.
Venerable Sir, just as when a young calf does not see its mother, there may later place its some change or alteration, so, too, Venerable Sir, there are new thikkelus here just gone past, recently come to their Pure Idea and Discipline. If they get no opportunity to see the Blended One, there may take place in them some change or alteration. Venerable Sir, let the Blended One come. Light in the Community of thikkelus, venerable Sir, let the Blended One affirm the Community of thikkelus. Venerable Sir, let the Blended One have compassion on the Community of thikkelus now as he has been used to do in the past.

Then the (Brahma) Divinity knew in his cognizance the thought in the Blended One's cognizance, and just as soon as a young man might extend his pleged arm or flex his extended arm, he vanished in the World of the Divinity and appeared before the Blended One. Then he arranged his upper robe on one shoulder, and raising his hands palms to the heavens toward the Blended One, he said:

"Venerable Sir, let the Blended One delight in the Community of thikkelus. Venerable Sir, let the Blended One affirm the Community of thikkelus..." As in § 77 -- now as he has been used to do in the past.

The Dalayus of Cătămăń and the (Both. mă) Divinity Sākampati were able to restore the Blended One's confidence with the figures
of the seedling and the calf.

11. Then the venerable Malliá Moggalláha addressed the Bhikkhus thus:

“Get up, friends, take your bowls and [outer] robes. The Blessed One’s confidence has been restored by the Sakya of Cetimári and the Divinity Sabapati with the figures of the seeds and the young calf.”

12. “Yes, Friend.” They replied, and taking their bowls and [outer] robes, they went to the Blessed One, and after paying homage to him, they sat down at one side. Then they had done so, the Blessed One asked the venerable Sári-paúutta: “What did you [think], Sári-paúutta, when the community of Bhikkhus was diminished by me?”

“Venerable Sir, when the community of Bhikkhus was diminished by the Blessed One, I [thought]: ‘The Blessed One will now abide inactive devoted to pleasant abiding here and now; and we too shall now abide inactive devoted to pleasant abiding here and now.’”

13. “Wait, Sári-paúutta, wait. Such cognisance should not be aroused by you against.”
a Venerable Sir, When the Community of Bhikkhus was dismissed by the Blessed One, I thought I this: The Blessed One will now abide inactive devoted to pleasant abiding here and now; I and the venerable Sāriputta shall continue to lead the Community of Bhikkhus now».

«Good, good, Moggallāna. Either I shall continue to lead the Community of Bhikkhus or else Sāriputta and Moggallāna».

Then the Blessed One addressed the Bhikkhus thus:

«Bhikkhus, there are these four kinds of fears to be expected when one goes down to the water. What are the four? They are fear of waves, fear of crocodiles, fear of whirlpools, and fear of sharks. These are the four kinds of fears to be expected when one goes down to the water.

So too, there are four kinds of fears to be expected when one goes forth in this time of too little peace and discipline from the home life into homelessness. What are the four? They are fear of waves, fear of crocodiles, fear of whirl-
67

16. What is fear of waves? Here when a classical
goes forth out of faith from the home life into
homelessness, considering I am a victim of
birth, ageing and death, of sorrow and lamentations,
pains, griefs and despair; I am a victim of suffer-
ing, a prey to suffering. Surely is an ending of
their whole aggregate mass of suffering in star-
crushed? Then after he has gone forth thus, his
companions in the Life Divine advise and instruct
him thus: you should move forward and more
backwards thus, you should look towards and look
away thus, you should flex and extend thus,
you should wear the patched cloak, brow and
vokes thus. Then he thinks thus: formerly when
we were in the home life we advised and instructed
others and those [people] who, one would think,
are no more than our children, no more than our
grandchildren conceive that we are to be advised
and instructed. And so he forgets the training
when he thinks that the hour of anger
and reverts to what he had abandoned. Now
'waves' is a term for the despair of anger.

16. What is the fear of crocodiles? Here the
some classical man goes forth out of faith from the
home life into homelessness, considering I am
a victim of birth, ageing and death, of sorrow
and lamentations, pains, griefs and despair; I am
a victim of suffering, a prey to suffering.
Surely an ending of their whole aggregate mass
of suffering in described? Then after he has

17.
gone forth; his companions in the tik de Neo
advice and instruct him thus: This cannot be
be chewed by you; this cannot be eaten by you; this can
be eaten by you; this cannot be tasted by you;
by you, this cannot be tasted by you;
by you, this cannot be drunk by you; this cannot
be drunk by you. You can chew what is allow.
drunk by you. You cannot chew what is not
able; you cannot chew what is allowable;
you can eat what is allowable;
you cannot eat what is not allowable;
you cannot eat what is allowable;
you cannot taste what is allowable;
you cannot taste what is not allowable;
you can drink what is allowable;
you cannot drink what is not allowable;
you can drink when it is the time;
you cannot chew when it is not the time;
you cannot eat when it is not the time;
you cannot taste when it is not the time;
you cannot drink when it is not the time.
Formerly when we were in the home-life, we chewed
what we liked and did not chew what we did
not-like, we ate what we liked and did
not eat what we did not like; we tasted what
we liked and did not taste what we did not
like; we drank what we liked and did not
like; we drank what we did not like; we
chewed what was allowable and what was not allowable; we
eat what was allowable and what was not allowable.
we tasted what was allowable and what was not allowable; we drank what was allowable and what was not allowable; we cheered when it was the time and when it was not the time; we ate when it was the time and when it was not the time; we tasted when it was the time and when it was not the time, we drank when it was the time and when it was not the time. It seems the time and when it was not the time. It seems

when faithful householders give good food of various kinds at the wrong time. A day's food of various kinds at the wrong time. A day's food of various kinds at the wrong time. And so he praises the training and reveres the...

17. What is fear of whirlpools? Sometimes

18. It seems some householders there on shore...
furnished and invested with the five costs
of sensual desire and we enjoyed [enjoyed
with them]. There are rich families; one can
both enjoy riches and make merit [with them].
And so he foresees the training and revets
what he had abandoned. Now 'sharks' is a term for
the five costs of sensual desire.

18. What is fear of sharks? Here some
clansmen go forth from the home-life into
homelessness [considering] 'I am a victim of
birth, aging and death, of sorrow and law-
entation, pain, grief and despair; I am
a victim of suffering, a prey to suffering. In
ly anding of this whole aggregate man is
suffering has been described?'. Then after he
has gone forth thus, when it is morning, he
dresses, and taking his bowl and [other]
dishes, he goes into a village or town for alms
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There are four kinds of fears to be expected when some persons go forth, in their true idea and discipline from the home life into homelessness.

That is what the Blessed One said. TheBlakeklaus were satisfied, and they delighted in his words.
1. Thus I heard.
   On one occasion the Blessed One was living in the Kosalan Country at Nalakapana in the Palīsa Grove.

2. Now on that occasion many well-known clansmen had gone forth from the home life into homelessness. The venerable Anuruddha, the venerable Nandīya, the venerable Kīmbali, the venerable Bhagava, the venerable Kunda, the venerable Revata, the venerable Ānanda, and other very well-known clansmen.

3. And on that occasion the Blessed One was seated in the open surrounded by the community of Bhikkhus. Then he addressed the bhikkhus thus, "Bhikkhus, do those clansmen who have gone forth from the home life into homelessness delight in the life Divine?"

4. When this was said, those bhikkhus were silent.

A second time...

A third time... in reference to them clansmen...
pose I question those clasmamen?"

Then he addressed the venerable Amuruda:

"Sarva, Amuruda, do you all delight in the life Divine?"

"Surely we do, venerable sir."

5. "Good, good, Amuruda, it is proper for you all as clasamen who have gone forth from the home life into homelessness to delight in the life Divine. While still possessed of endowed with the blessing of youth in the first phase of life as black-haired boys, you, who could have indulged in sensual pleasures, is being as you are, have gone forth from the home life into homelessness, or driven by kings, debt, or owing to fear or for gain of a lifetime; but rather is it after considering these. I am a victim of birth, aging and death, of sorrows and lamentations, pains, grief and despair, I am a victim of suffering, a prey to suffering. Surely an ending of this whole aggregate mass of suffering is desired?"

"Yes, venerable sir."

6. "What should be done by a clasmen who has gone forth? While he still does not attain to the happiness and
and have exclusion from sensual desires and exclusion from unprofitable ideas. Covetousness invades his cogitance and remains. Ill will invades his cogitance and remains. Lethargy and drowsiness invade... agitation and worry invade... uncertainty invades... boredom invades his cogitance and remains. Sloth invades his cogitance and remains. That is sloth. While he still does not attain to the happiness and pleasure that have exclusion from sensual desires and exclusion from unprofitable ideas, or to something more peaceful than that. When he attains to the happiness and pleasure that have exclusion from sensual desires and exclusion from unprofitable ideas, or to something more peaceful than that, covetousness does not invade his cogitance and remain. Sloth does not invade his cogitance and remain... sloth does not invade his cogitance and remain. Sloth does not invade his cogitance and remain. That is sloth. When he attains to the happiness and pleasure that have exclusion from sensual desires and exclusion from unprofitable ideas, or to something more peaceful than that, sloth could not be more peaceful than that.

7. How then, Anuruddha, do you all think of me in this way? Such concepts as death, or produce renewal of being, as give trouble, or when air, pain and suffering and bring on future births, ageing and death, are unacceptable in a perfect one; that is why a Perfect One uses one container [storing] after reflecting, endures another container [storing] after reflecting, avoids another container [storing] after reflecting, avoids another container [storing] after reflecting...?
a. No, venerable Sir, we do not think of the Blessed One in that way. We think of the Blessed One in this way: Such cankers as deeply, as produce renewal of being, as give trouble, as arise in suffering and being in future birth, ageing and death, are abandoned in a Perfect One; that is why the Perfect One needs to reflect, endure a certain thing after reflecting, another thing after reflecting, avoids a certain thing after reflecting, and removes a certain thing after reflecting.

b. Good, good, Amanduddha. In a Perfect One, such cankers as deeply, as produce renewal of being, as give trouble, as arise in suffering and being in future birth, ageing and death, are abandoned, cut off at the root, made like palm stumps, done away with, so like palm stumps, done away with, so they are no more inseparable from the idea of arising. Just a palm tree with its crown cut off would be incapable of growing any more, so too, in a Perfect One... idea of arising.

c. How do you conceive this, Amanduddha, What purpose does a Perfect One see that, when a disciple has passed away and completed his time, he declares the re-appearance thus, “So-and-so has reappeared in such-and-such; so-and-so has reappeared in such-and-such.”
venerable sir, our ideas have the Blessed one rooted in the Blessed One, they are guided by the Blessed One, they are centred in the Blessed One. It is good that the meaning of these words should occur to the Blessed One, having heard it from the Blessed One, the disciples will remember it.

9. "Anuruddha, it is not for the purpose of scheming against people or for the purpose of talking flattering to people or for the purpose of gain, honour and renown, or [with the thought] 'let people know me to be thus', that, it is perfect when a disciple has passed away and completed his time, the Perfect declares the reappearance thus, such-and-such has reappeared in such-and-such, such-and-such has reappeared in such-and-such, [with exceptional inspiration and exceptional gladness, who when they hear that connect their cognizance to such a state. That is long for their welfare and happiness."

10. Here a disciple hears thus, 'The disciple named such-and-such has completed his time; the Blessed One has declared of him thus, "he is established in final knowledge". And he has [in meditation] [concentration] [his virtues were] [his understanding was] [his abiding [his attainments] was thus, such and such and such."
deliverance thus. Remembering Recollecting his faith and virtue and learning and generosity and understanding he connects his cognizance to such a state. In this way the bhikkhu has a comfortable abiding.

11. Here a bhikkhu hears thus, "The bhikkhu named so and so has completed his tenure; the Blessed One has declared of him thus, "With the destruction of the five lower fetters he has reappeared spontaneously from the Pure Abode and will there attain complete extinction without arising returning from that world." And he has either seen of that venerable one for himself... he connects his cognizance to such a state. In this way also a bhikkhu has a comfortable abiding.

12. Here a bhikkhu hears thus, "The bhikkhu named so and so has completed his tenure; the Blessed One has declared of him thus, "With the destruction of the three fetters and with the attenuation of lust, hate and delusion he has become a once-returner returning once to this world to make an end of suffering." And he has either seen of that venerable one for himself... he connects his cognizance to such a state. In this way also a bhikkhu has a comfortable abiding.

13. Here a bhikkhu hears thus, "The bhikkhu named so and so has completed his tenure; the Blessed One has declared of him thus, "With the destruction of three fetters he has become..."
a dream-enter, no more in separable from the idea of perdation, certain of [lightness], and looked for full enlightenment; And he has either seen of that venerable one for himself—...he connects his cognizance to such a state. In this way also a bhikkhu has a comfortable abiding.

14. Hence some bhikkhunis think thus, 'The bhikkhunis named so-and-so has completed her time; the beloved one has declared of her thus: 'She was established in final knowledge'. And she has either seen... [complete as in §90 with suitable alteration]. In this she connects her cognizance to such a state. In this way a bhikkhuni has a comfortable abiding.

15. Hence some bhikkhunis... [as in §107]

16. Hence some bhikkhunis... [as in §108]

17. Hence some bhikkhunis... [as in §109]

18. Hence some layman followers... [as in §110]

19. Hence some layman followers... [as in §111]

20. Hence some laywoman followers... [as in §112]

21. Hence some laywoman followers... [as in §113]

22. Hence some laywoman followers... [as in §114]

23. Hence some laywoman followers... [as in §115]

She connects her cognizance to such a state. In this way, a laywoman follower has a comfortable abiding.

24. So, Anuruddha, it is not for the purpose of scheming [to deceive] people... [repeat §9]... that is long for their welfare and happiness. That is what the beloved one said. The venerable Anuruddha was satisfied and he delegated
in the Buddha One's words.

Notes

\$4\ 'Aruṇuddhā': see Sutta 31, \$5 note on the plural form.

\$7 'Ekani pātiya: he uses one [thing].

Ch. Sutta 2, \$34 \#12 ff. ekani (hit one) cannot be taken to refer to āsāvā (caulkers), which are completely uprooted in a Perfect One (End of \$7), but refers to 'thing' understood, or, as the commentary points out, the 'after reflecting; after knowing a certain use, uses what is fit to be used'. The sense is, therefore, 'When a Perfect One treats these various things (for details see Sutta 2) differently by using some, excluding others, avoiding others, and removing others, he does so because caulkers are utterly eliminated from him, not because they still exist in them and are used in him.'

\$9 'Tathātās' - to such a state. Tathātā is often rendered by as an synonym for extinction; but here it seems to refer.

The particular state described in each para.

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The particular state described in each para.
1. Thus I heard.
   On one occasion the Blessed One was staying at Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary.

2. Now on that occasion a bhikkhu called Gulissāni, a forest-dweller of lax behaviour, had come on a visit to Jītoṭa in the midst of the community for some business or other. There the venerable Sāriputta addressed the bhikkhus with reference to the bhikkhu Gulissāni thus:

3. a Friends, when a forest-dwelling bhikkhu comes to the community and is living in the community, he should be respectful and deferential towards his companions in the life divine. He would say of him, “What has this venerable one [gained] by his dwelling alone in the forest, as he likes, since he is disrespectful and undifferentiated with his companions in the life divine?”

4. When a forest-dwelling bhikkhu comes to the
Community and is living in the Community, it becomes him to be skilled in seats thus: "I shall sit down in each wise as not to con.

Crouch upon elder blackbelles and as not to deny new blackbelles a seat." There will be those who say of him, "What has this venerable [gained] by his dwelling alone in the forest, as he likes, since he does not even know the idea of good behaviour?"

Since there will be those who say of him, "If there becomes a forest-dwelling blackbell who has come to the Community and is living in the Community to be skilled in seats.

When a forest-dwelling blackbell comes to the Community and is living in the Community, it becomes him to be skilled at to enter the village too early or to return late in the day. Otherwise if he does so, there will be those who say of him, "What has this venerable [gained] by his dwelling alone in the forest, as he likes, since he knows the idea of entering the village too early and returns late in the day?"

Since there will be those who say of him, it therefore be.

When a forest-dwelling blackbell comes to the Community and is living in the Community to enter the village too early or to return late in the day.
The community and is living in the community, it becomes him to go to visit families. If he does so,
then there will be those who say of him, 'Surely this venerable one gained by his dwelling alone in the forest, as he likes, must be in the habit of making untimely visits since he behaves thus when he has come to the community.' Since he has come to the community and is living in the community, it becomes him to be not agitated and not personally vain. If he is so, there will be those who say thus of him, 'Surely this venerable one is doing his duty, while dwelling alone in the forest, as he likes, must be in the habit of used to agitation and personal vanity since he behaves thus when he has come to the community.' Since he has come to the community and is living in the community, it becomes him to be not agitated and not vain.
Those who say thus of him, "What has this venerable, wise old man gained by his dwelling alone in the forest, doing as he likes, since he is rough-tongued and loose-spoken?" Since there would be those who say thus of him.

9. When a forest-dwelling thick-blooming comes to the community and is living in the community, it becomes him to be easily connected and to have good friends. If there are those who say thus of him, "What will be those who say thus of him? Since there would be those who say thus of him, it therefore becomes a trust of him. Since there would be those who say thus of him, it therefore becomes a trust of him, if there are those who say thus of him. Since there would be those who say thus of him, it therefore becomes a trust of him.

10. It becomes him to guard the doors of his trail, because he is easily connected and to have good friends. It becomes him to guard the doors of his trail, because he is easily connected and to have good friends.
facilities? Since there would be those who say thus of him, it therefore becomes a forest-dwelling shiinkel who has come to the community and is living in the community. Therefore the doors of his facilities become a forest-dwelling shiinkel who has come to the community and is living in the community. It becomes him to know the right amount in eating. If he does not, there will be those who say thus of him, ‘What has this venerable forest-dweller [gained] by his dwelling alone in the forest, doing as he likes, since he does not know the doing as he likes since he does not know the right amount in eating?’ Since there would be those who say thus of him, it therefore becomes a forest-dwelling shiinkel who has come to the community and is living in the community. It becomes him to know the right amount in eating.

It becomes a forest-dwelling shiinkel who has come to the community and is living in the community. It becomes him to be devoted to wakefulness. If he does not, there will be those who say thus of him, ‘What has this venerable forest-dweller [gained] by his dwelling alone in the forest, doing as he likes, since he is not devoted to wakefulness?’ Since there would be those to say thus of him, it therefore becomes a forest-dwelling shiinkel who has come to the community and is living in the community. It becomes him to be devoted to wakefulness.
become him to be energetic. If he is not, there will be those who say of him thus: "What has this venerable forest-dweller [gainst] by his dwelling alone in the forest, doing as he likes, since he is idle?" Since there would be those to say thus of him, it therefore becomes a forest-dwelling bhikkhu who has come to the community and is living in the community to be energetic.

14. Alleh a forest-dwelling bhikkhu comes into the community and is living in the community, it becomes him to have established mindfulness. If he has not, there will be those who say thus of him: "What has this venerable forest-dweller [gainst] by his dwelling alone in the forest, doing as he likes, since he is idle?" Since there would be those to say thus of him, it therefore becomes a forest-dwelling bhikkhu who has come to the community and is living in the community to have established mindfulness.

15. Alleh a forest-dwelling bhikkhu comes into the community and is living in the community, it becomes him to be concentrated. If he is not, there will be those who say thus of him: "What has this venerable forest-dweller [gainst] by his dwelling alone in the forest, doing as he likes, since he is unconcentrated?" Since there would be those to say thus of him, it therefore be.
M. 69

comes against dwelling blackhaunt who has come to the community and is living in the Community to be
concentrated its becomes a forest-dwelling blackhaunt who has come to the
community and is living in the Community to have understanding. If he has not
there will be those who say of him: "What has this forest-dweller gained by his dwelling in the
forest-alone, doing as he likes, since he lacks understanding?" Since there would be those to say
this of him, if there were not a forest-dwelling blackhaunt who has come to the Community and is
living in the Community to have understanding.

17. It becomes when a forest-dwelling blackhaunt comes to the community and is living in the Community to
have understanding, he occupies himself with the principles of the True Idea and the principles of the Discipline.
There are those who ask a forest-dwelling blackhaunt questions on the principles of the True Idea and the principles of the Discipline. If he does not succeed in answering the questions, there will be those who say of him: "What has this venerable forest-dweller gained by his dwelling in the forest-alone, doing as he likes, since when he is questioned with the principles of the True Idea and in the principles of the Discipline he does not succeed in answering?" Since there would be those to say this of him, it becomes a forest-dwelling blackhaunt who has come to the Community and is living in the Community to occupy himself with the principles.
of the True Idea and the principles of the Dis-

18. It becomes then a forest-dwelling bickelwen com-

The Community, and is living in the Community.

It becomes to occupy himself with those

focerations that are peaceful and formless

focerations, by surmounting forms; for there are

those who ask a forest-dwelling bickelwen

question on them. If he does not succeed

in answering, there will be those who say thus:

What has this venerable forest-dweller

of him, if therefore becomes

question on the higher-than-human idea.

If he does not succeed in answering,

there will be those who say thus of him, what
has this venerable forest-dweller (jaiva) by his dwelling alone in the forest, do you like, since when he is questioned on the higher-than-human idea, he does not succeed in answering? Since there would be those to say thus of him it therefore becomes a forest-dwelling bhikkhu to occupy himself with the higher-than-human idea?  

When this was said, the venerable Milinda Moggallāna asked the venerable Sāriputta, friend Sāriputta, should these ideas be given effect to and acted up to only by a forest-dwelling bhikkhu or by a town-dwelling bhikkhu as well?  

"Friend Moggallāna, these ideas should be given effect to and acted up to even by a forest-dwelling bhikkhu, not to mention a town-dweller."

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**Notes**

§ 5 of Paññāṅga 28 46

§ 7. 'uddhāta cañāha - agitated, personally vain': see Sutta 5 § 32, 27st & Sutta 95.

§ 9 and 27st.

§ 17. 'Abhidhamma Abhidhamma - the principles of the Fine Idea and the Principles of the Disciplines
The commentary says (both the Abhidharma Pitaka and the Vinaya Pitaka in the text and also in the Commentaries), but that can scarcely be taken literally since the Pitakas were presumably not made up till the first Council.

319. *Utterimana Dhamma* - *higher-than-human idea*; normally a term for the eight higher ideas and the four pates and four tejas.
Thus I heard.

On one occasion the Blessed One was wandering in the Kāsi country together with a large community of bhikkhus. There he addressed the bhikkhus thus:

2. Bhikkhus, I eat without eating† at night.
   So doing, I have little affliction and little ailment, and also lighten and strengthen and a comfortable abiding. Come, bhikkhus, eat without eating at night. So doing, you will perceive little affliction and little ailment and also lighten and strengthen and a comfortable abiding.

"Yes, venerable sir," they replied.

3. Then as the Blessed One was wandering by stages in the Kāsi country he at length arrived at a Kāsi town called Kitaṇḍa. There he lived in the Kāsi Town of Kitaṇḍa.

4. Now on that occasion the bhikkhus called Assaji and Punnabhāruṇa were resident at Kitaṇḍa. Then a number of bhikkhus went to them.

   They perceived eating at the evening. So doing, they perceive eating at the evening. So doing, they perceive eating at the evening. So doing, they perceive eating at the evening. So doing, they perceive eating at the evening. So doing, they perceive eating at the evening. So doing, they perceive eating at the evening. So doing, they perceive eating at the evening. So doing, they perceive eating at the evening. So doing, they perceive eating at the evening. So doing, they perceive eating at the evening.

   There is a large community of bhikkhus. So doing, they perceive eating at the evening. So doing, they perceive eating at the evening.

   Thus I heard.
and strength, and a comfortable abiding. As the
This has said, the thikhlhus Assaji and Punnabasaka
told these thikhlhus & friends, we eat in the
evening and in the morning and late in the day. By
* * * song, * * * we perceive little affliction and little
relief, and also lightness and strength and
a comfortable abiding. Why should we abandon
what is visible here and now to me after
what is experienceable after a lapse of
time?
We shall eat in the evening too and in the
morning and late in the day.

6. Since the thikhlhus were unable to make
the thikhlhus Assaji and Punnabasaka per-
cieve, they went to the Blessed One, and after
paying homage to him, they sat down at one
side. When they had done so, they told the
Blessed One what had occurred, * * * and they
added: "Venerable sir, Blince we were unable
to make the thikhlhus Assaji and Punnabasaka perceive, we have reported this
matter to the Blessed One." and then

7. Then the Blessed One said a certain
thikhlhus: "Come, thikhlhus, tell the thikhlhus
Assaji and Punnabasaka in my name that
the Master calls them." - "Yes, venerable sir,"
he replied, and he went to the thikhlhus A-
saji and Punnabasaka and told them: "The
Master calls you, friends." - "Yes, friends?"
they replied, and they went to the Blessed One,
and after paying homage to him, they sat
down at one side. When they had done so, the
M. 70

Balkishan said, "Blind One, is it true, as it seems, that a number of blind people went to you and told you, 'Friends! the Blind One and the Community of Blind people [now] eat without any light. If so doing, you perceive little affliction and little relief and also lightness and strength and a comfortable abiding. Come, friends, eat without any light. So doing, you will perceive little affliction and little relief and also lightness and strength and a comfortable abiding.' And when that has said, and a comfortable abiding, and when are they to eat in the evening too and in the morning and late in the evening too and in the morning and late in the morning and late in the day?"

"Yes, venerable sir."

"Blind One, have you known me, teach the True Idea in such a way as this: Whatever this [Conscien]tious person experiences, whether pleasant or painful or neither, painful nor pleasant, unprofitable ideas diminish in him and profitable ideas increase?"

"No, venerable sir."

"Blind One, have you not known the truth, the True Idea in such ways as this: Here when someone experiences feels such a kind of pleasant feeling, such a kind of unpleasant feeling, such a kind of pleasant feeling, such a kind of unpleasant feeling, such a kind of pleasant feeling, such a kind of unpleasant feeling."

"Yes, venerable sir."

"Blind One, have you not known the truth, the True Idea in such ways as this: Here when someone experiences feels such a kind of pleasant feeling, such a kind of unpleasant feeling, such a kind of pleasant feeling, such a kind of unpleasant feeling, such a kind of pleasant feeling, such a kind of unpleasant feeling, such a kind of pleasant feeling, such a kind of unpleasant feeling, such a kind of pleasant feeling, such a kind of unpleasant feeling."

"Yes, venerable sir."

"Blind One, have you not known the truth, the True Idea in such ways as this: Here when someone experiences feels such a kind of pleasant feeling, such a kind of unpleasant feeling, such a kind of pleasant feeling, such a kind of unpleasant feeling, such a kind of pleasant feeling, such a kind of unpleasant feeling, such a kind of pleasant feeling, such a kind of unpleasant feeling, such a kind of pleasant feeling, such a kind of unpleasant feeling."
ideas diminish in him and profitable ideas increase; and here, someone feels such a kind of painful feeling, unprofitable ideas increase in him and profitable ideas diminish; and here, when someone feels such a kind of painful feeling, unprofitable ideas increase in him and profitable ideas diminish; and here, when someone feels such a kind of neither-painful nor-pleasant feeling, unprofitable ideas increase in him and profitable ideas diminish; and here, when someone feels such a kind of neither-painful nor-pleasant feeling, unprofitable ideas increase in him and profitable ideas increase?"

"Yes, venerable sir."

"Good children. And were it to be unknown by me, unseen, unheard, unrealized, uncontacted by understanding thus? Here, when someone feels such a kind of pleasant feeling, unprofitable ideas increase and profitable ideas diminish, would it be fit me, not knowing that, to say 'abandon such a kind of pleasant feeling'."

"'No, venerable sir.' — "But it is because it is known by me, seen, heard, realized and contact by understanding thus? Here, when someone feels such a kind of pleasant feeling, unprofitable ideas increase and profitable ideas diminish, that I therefore say this 'abandon such a kind of pleasant feeling.'"
Were it to be unknown by me, unseen, un- 
known, unrealized, uncontacted by understand- 
ing, thus: "Here when someone feels such a kind of 
pleasant feeling, unprofitable ideas diminish, 
in him, and profitable ideas increase," would it 
benefit me, not knowing that, 1 say thus: "Enter 
upon such a kind of feeling and abide in it."?"

"No, venerable sir." "But it is because I 
know by me, I found, realized, contacted by 
understanding, thus: "Here when someone feels 
such a kind of pleasant feeling, unprofitable 
ideas diminish and profitable ideas increase.

That I here for say: "Enter upon and abide in 
such a kind of pleasant feeling.""

9. Were it to be unknown... here when 
someone feels such a kind of pleasant feeling, 
unprofitable ideas increase...

10. Were it to be unknown... here when 
someone feels such a kind of unprofitable, 
non-pleasant feeling, unprofitable ideas 
increase...

Were it to be unknown... here when 
someone feels such a kind of neither-painful, 
non-pleasant feeling, unprofitable ideas dimin-
ished... "Enter upon and abide in such.
neither-painful, non-pleasant feeling."
11. Think less, I do not say at all think; thus, still remain to them, what is to be done by diligence; nor do I say all things that there remain for them to be done by diligence. What is to be done by diligence.

12. I do not say of such think less that are abundant into caulkers destroyed, who have lived this life, done what was to be done, laid down the burden, reached the end, and reached the father of being; and true goal, destroyed the father of being, and are rightly dispersed. They have gone their way, and are no more capable of being negligent.

13. I say of such think less are initiated whose minds have not yet reached deliverance, and who are still aspiring to the same. This think less does not remain. That which still have to do with diligence. Why is it that? Perhaps, when those venerable ones make use of suitable resting-places, and frequent good friends and adapt to his faculties of truth, they may, by their observance, realize with direct knowledge, and not merely with the perception of cognition and direct knowledge of understanding, that are caulkers realize themselves with direct knowledge.
here and now enter upon and abide is that supreme goal of the life Divine, for the sake of which, learned nightly go forth from the home life into homeless men. Seeing this fruit of diligence for these blinde ships, I say that they have still to do with diligence.

14. Bhikkhus, there are seven kinds of persons to be found existing in the world. What seven? They are: the 1st: way-liberated, the liberated-by-understanding, the Body-virtues, the Attained-t-right-via, the liberated-by-faith, the Mature-in-the-Form-ideas, and the Mature-in-faith.

15. What kind of person is 1st way-liberated? Here is some person contacts with the body and abides in those liberations that are peaceful and formless by surmounting forms, and since he is in understanding his carcasses are destroyed. This kind of person is called 1st way-liberated. I do not say of such a bhikkhu that he still has to do with diligence. Why is that? He has done with diligence; he is no more capable of being negligent.

16. What kind of person is liberated-by-understanding? Here is some person contacts with the body and abides in those liberations that are peaceful and formless by surmounting all forms, and since he is in understanding, his carcasses are destroyed. This kind of person is called liberated-by-understanding. I do not say of this kind of bhikkhu that he still has to do with diligence. Why is that? He has done with diligence; he is no more capable...
17. What kind of person is a Body-witness? Here some person contacts with the body and abides in those liberations that are peaceful and formulae by enunciating them, and sees with some degree of understanding by his seeing with understanding. This kind of person can be exhausted. This kind of person is called a Body-witness. I say of such a son is called a Body-witness. I say of such a son that he has still to do with diligence. Why is that? Perhaps when that son himself is called a Body-witness, I say of such a son that he has still to do with diligence.

15. What kind of person is Attainable-right view? Here some person does not contact with the body and abide in those liberations that are peaceful and formulae by enunciating them, but since he sees with some degree of understanding some causers are exhausted, and the ideas proclaimed by the perfected one are restored and released by perfect one. Here is called the right view. This kind of person is called the right view. I say of such a child that he has still to do with diligence. Why is that? Perhaps... with diligence.
19. What kind of person is liberated by faith? Here some person does not contact with the body and abide in those liberations that are peaceful and formula by surmounting forms, but since he sees with some degree of understanding and some caulkers are exhausted, and his faith is set and rooted and established in the Perfect One. This kind of person is called liberated by faith. I say of such a thinkers too that he has still to do with diligence. Why is that? Perhaps... with diligence.

20. What kind of person is Mature-in-the-true-idea? Here some person does not contact with the body and abide in those liberations that are peaceful and formula by surmounting forms, but since he sees with some degree of understanding his caulkers are not [got] by his seeing with understanding exhausted, and the ideas proclaimed by the Perfect One are his choice to illustrate both the measure of his understanding; and therefore, he has these ideas, namely, the faith faculty, the energy faculty, the mind faculties, faculty, and the understanding concentration faculty, and the understanding concentration faculty. This kind of person is called Mature-faculty. I say of such a thinkers too in the true idea. I say of such a thinkers too that he has still to do with diligence. Why is that? Perhaps... with diligence.

21. What kind of person is Mature-in-faith? Here some person does not contact with the body and abide in those liberations that
are peaceful and full of power, his cankers are not yet exhausted by his seeing with right understanding, yet there is he has enough faith and enough love for the Perfect One, and he has these ideas, namely, the faith faculty, the energy faculty, the mindfaculty, the concentration faculty, and the understanding faculty.

22. Muckrums, I do not say that true knowledge is elicited in the very beginning. On the contrary, true knowledge is elicited by gradual training, by gradual performance, and by gradual practice.

23. And how does there come to be gradual training, gradual performance, and gradual practice? Here one who has faith (in someone) visits him; when he visits him, he respects him; when he respects him, he gives ear; when the giver ear hears the true idea with an attentive ear, having heard the true idea, he remembers it; he investigates the true idea, he remembers it; when he has the meaning of ideas remembered; then he investigates the ideas; when he has a feeling for illustrating the ideas, zeal springs up; one in whom zeal has sprung up, as it is, actually involved, through becoming actively...
involved, he makes his judgment; when he has
made his judgment, he controls himself;
when he is self-controlled, his body realizes with
the body the ultimate Truth, and he sees it
with understanding by penetration of it with un-
derstanding.

24. There has not been that faith, belief,
knowledge, and union has not been that visiting, and
there has not been that paying of respect,
and there has not been that giving ear, and
there has not been that hearing of the true Idea,
and there has not been that remembering of the
true Idea, and there has not been the investiga-
tion of meaning; and there has not been that
choosing to illustrate the idea, and there has not been
that goal, and there has not been that
active involvement, and there has not been that control.

25. Philakeus, there is a four-phrase state-
ment whose meaning when summarized a wise
man should know with understanding: I
shall summarize it and you will know it.
"Venerable Sir, Who are we that we should
be knowners of the True Idea?".

26. Philakeus, even with a teacher who abides
in giving importance to material things as an heir
in material things conjoined to material things
such haggling as this would not be tenable.
"If we have it like this we will do it; if we
don't have it like this we won't do it; so what of the Perfect One who abides altogether disjoined from material things?

Philately, for a faithful disciple who means to fathom the Teacher's Dispensation in accordance with the True Idea in an attitude of the Blended One, I do not know this. The Blended One is the Teacher, I am a disciple; the Blended One knows, I do not know.

For a faithful disciple who means to fathom the Teacher's Dispensation, the Teacher's Dispensation is nourishing and refreshing. For a faithful disciple who needs to fathom the Teacher's Dispensation in accordance with the True Idea, in an attitude of my soul, sinews and bones remain and may flesh and blood dry up in this carcass rather than energy, this steadfastness, manly energy and manly perseverance is not reached. For a faithfulness is still not reached. For a faithful disciple who means to fathom the Teacher's Dispensation, one of his fruits may be expected: either final knowledge here and now, or else non-return.

That is what the Blended One said. The Philatelists were satisfied, and I was delighted in his works.

Vāt. 24 Assaji and Punnattho: the Alū Chatthoṣya
Philately. See Vinsana.
325 rāppaṇa-vidha - Xaggaya (āsīt. P75, Dick).
| Type of Contemplation | Contemplation of Impersonality | Contemplation of Pain | Contemplation of None Other
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So Visa, but see M 70

Both Ways: Liberated
Liberated by Understanding
Body: Witness
Attained: i. Right view
Liberated by: Faith
Mature: in the time idea
Mature: in Faith

Refs: M. Sutta 70; Ps. Vol. ii; p. i VI. cr. XXI; &
Sutta 22.
1. Thus I heard. On one occasion the Blessed One was living at Vesālī in the Hall with the Peaked Roof in the Great Wood.

2. Now on that occasion the Wanderer Vacchagottha was staying in the Wanderer's Park with the single White-lotus Mango Tree.

3. When it was morning, the Blessed One dressed, and taking his bowl and [inter]roged he went into Vesālī for alms. Then he thought, ‘If it is still too early to wander for alms in Vesālī, suppose I went to the Wanderer's Park with the single White-lotus Mango Tree?'

4. Then the Blessed One went to the Wanderer's Park with the single White-lotus Mango Tree. The Wanderer Vacchagottha saw the Blessed One coming. Seeing Vacchagottha, he said to him, ‘Let the Blessed One come, venerable sir! Welcome to the Blessed One, venerable sir! It is long, venerable sir, since the Blessed One made an occasion to come here. Let the Blessed One be seated, venerable sir; his seat is ready.’

The Blessed One sat down on his seat made ready, and Vacchagottha the Wanderer took another, lower, seat and sat down at one side. When he had done so, he said:
5. "Venerable Sir, I have heard thus: The Monks gotama is an omniscient all-seer who claims to have complete knowledge and vision thus: "Whether I am walking or standing or sleeping or waking, my knowledge and vision are continuously, unceasingly, maintained." Venerable sir, when they say, do they say what the Blessed One says without misrepresenting the Blessed One with what is not so, do they express ideas in accordance with the True Idea, deducible from their assertions that provide in the True Idea grounds for condemning them?"

6. "Venerable Sir, how should I answer that I may say what the Blessed One says without misrepresenting the Blessed One with what I may express ideas in not so, and that I may express ideas in accordance with the True Idea without any illegitimate defection from the assertions that provide grounds for condemning me?"

"Venerable a...
M. 71

Work systems has the Three True Knowledge; you will be saying what I say without misrepresenting me with what is not so, and you will express an idea in accordance with the True idea without anything deducible from your assertion that might provide grounds for condemning you.

For in so far as I wish, I recollect my manifold past life ... with its aspects and particulars I recollect my manifold past life.

And in so far as I wish, with the divine eye, which is just and unerring in the human, I see creatures passing away and reappearing ... I understand how creatures pass on according to their actions.

And I enter upon and abide in the extinction of coauthors, enter upon and abide in...

And by recollection with direct knowledge I here and now enter upon and abide in the deliverance of cogitation and deliverance I understand that are coauthors free with exhaustion of coauthors.

If you know thus, the work systems has the Three True Knowledge; you will be saying what I say without misrepresenting me with what is not so, and you will express an idea in accordance with the True idea without anything deducible from your assertion that might provide grounds for.
condemning you."

11. When this was said, the Wanderer Vachagotta asked: "Master Gotama, is there any householder who without abandoning the fetter of householdship makes an end of suffering on the dissolution of the body after death?"

"There is no householder who without abandoning the fetter of householdship makes an end of suffering on the dissolution of the body after death."

"Master Gotama, has anyone without abandoning the fetter of householdship passed on to heaven on the dissolution of the body after death?"

There are not only one hundred or two or three or four or five hundred but far more householders who without abandoning the fetter of householdship pass on to heaven on the dissolution of the body after death."

12. "Venerable sir, is there any Ajivaka ascetic who on the dissolution of the body, after death, has made an end of suffering?"

"There is no Ajivaka ascetic who on the dissolution of the body, after death, has made an end of suffering."

"Master Gotama, any Ajivaka ascetic who on the dissolution of the body, after death, has passed on to heaven?"

"In ninety-one ages back, I recollect, I have no knowledge of any Ajivaka ascetic who, on the dissolution of the body, after death, passed on to heaven, except one, and he too supported the theory of action and the theory of asceticism."
15. "That being so, Master Gotama, their other sectarians' base is void even of passing on to heaven!"

"That being so, Vaccha, their other sectarians' base is void even of passing on to heaven."

That is what the Blessed One said. The Wanderers Vacchagotta was satisfied, and he delighted in the Blessed One's words.

Note:
§ 13 'Ājīvaka - 'Ājīvaka ascetics': mentions in Sutta 51 § 31, on which Comp. remarks 'He added words' (MA. i, 157). § 19 indicates that they were not orthodox Brahmanas ("divines") because they did not believe in kamma, like the Wanderers (Paribbajākā). It has been suggested that they were followers of Mahakāla Gosāla and others. See Sutta 76 § 61

§ 14 'Kamma vāda - theory of actions', 'Kiriya vāda - theory of doing': see Sutta 60 § 13-16
Thus I heard.

On one occasion the Blessed One was living at
Sāvatthī in Jetā's Grove, Anāthapiṇḍikā's Park.

Then Vacchaḷagutta the Wanderer went to the
Blessed One and exchanged greetings with
him, and then the conversation and amiable talk
was finished, he sat down at one side. When he
had done so, he asked:

How is it, Master Gotama, of the world is

Only this is true and everything else is

Wrong

How then, Master Gotama, of the world is

Infinite. Only this is true and everything else is

Wrong.

How then, Master Gotama, of the world is

Infinite. Only this is true and everything else is

Wrong.

How then, Master Gotama, of the world is

Infinite. Only this is true and everything else is

Wrong.

How then, Master Gotama, of the world is

Infinite. Only this is true and everything else is

Wrong.

How then, Master Gotama, are the soul and

the body the same: is only this true and everything
else wrong? Does Master Gotama hold this view?
"Vaccha, I do not hold the view. The soul and the body are the same; only this is true and everything else is wrong."

"How then, Master Gotama, the soul is one and the body another: to only this is true and everything else is wrong? Does Master Gotama hold this view?"

"Vaccha, I do not hold the view. The soul is one and the body another: only this is true and everything else is wrong."

"How then, with Master Gotama, after death a Perfect One is; only this is true and everything else is wrong? Does Master Gotama hold this view?"

"Vaccha, I do not hold the view. After death a Perfect One is; only this is true and everything else is wrong."

"How then, Master Gotama, after death a Perfect One is not; only this is true and everything else is wrong? Does Master Gotama hold this view?"

"Vaccha, I do not hold the view. After death a Perfect One is not; only this is true and everything else is wrong."

"How then, Master Gotama, after death a Perfect One both is and is not; only this is true and everything else is wrong? Does Master Gotama hold this view?"

"Vaccha, I do not hold the view. After death a Perfect One both is and is not; only this is true and everything else is wrong."

"How then, Master Gotama, after death a Perfect One neither is nor is not; only this is true and everything else is wrong? Does Master Gotama hold this view?"
13. "How is it then, Master Gotama? For when
Martin Gotama was asked each of these ten
questions, he replied that he did not hold that
view. What danger does Master Gotama see
altogether disappeared from each of
these
fields of view?"

14. "Vaccha, I do not hold the view, 'After death
a Perfect One neither is nor is not; only this is true
and everything else is vain.'"

15. "Vaccha, 'Field of view' is a term with which
a perfect one has nothing to do. What is seen
by a Perfect One thus: "Such in form, such its origin, such its disappearance; such in feeling, such its origin, such its disappearance; such in perception, such its origin, such its disappearance; such are determinations, such their origin, such their disappearance; such in consciousness, such its origin, such its disappearance." That is why I say, a Perfect One is liberated with the exhaustion, fading out, cessation, giving up, and relinquishment of all conceits, all expectations, all I-making and my-making and tendencies to conceits, and with clinging to any of them.

"When a childless congregation is liberated thus, Master Gotama? Where does he reappear [after death]?"

"One does not assume that he reappears, Master Gotama?"

"One does not assume that he reappears; one does not assume that he does not reappear, Master Gotama?"

"One does not assume that he does not reappear, Master Gotama?"

"One does not assume that he reappears nor does not reappear, Master Gotama?"

"One does not assume that he reappears nor does not reappear, Master Gotama?"

"One does not assume that he reappears nor does not reappear, Master Gotama?"

"One does not assume that he reappears nor does not reappear, Master Gotama?"

"One does not assume that he reappears nor does not reappear, Master Gotama?"

"One does not assume that he reappears nor does not reappear, Master Gotama?"

"One does not assume that he reappears nor does not reappear, Master Gotama?"

"One does not assume that he reappears nor does not reappear, Master Gotama?"

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"One does not assume that he reappears nor does not reappear, Master Gotama?"

"One does not assume that he reappears nor does not reappear, Master Gotama?"

"One does not assume that he reappears nor does not reappear, Master Gotama?"

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"One does not assume that he reappears nor does not reappear, Master Gotama?"

"One does not assume that he reappears nor does not reappear, Master Gotama?"

"One does not assume that he reappears nor does not reappear, Master Gotama?"

"One does not assume that he reappears nor does not reappea
17. "When Master Gotama was asked of each of these four questions, he replied that it was impossible.

Next, Master Gotama, I fall into unknowing, I fall into compassion, and what measure of confidence I had through Master Gotama's previous conversation has now vanished.

18. "Enough of this unknowing and this compassion. A look of yours, Vaccha. This true idea is profound, hard to see and hard to discover. It is the most peaceful and superior ideal of all, unattainable by superficial rationalization, subtly and for the wise to experience. It is hard for you to know it when you look at any other view of things. Choose the other, Vaccha. In return, Vaccha, answer as you choose. How do you conceive this, Vaccha? Suppose a fire was burning before you, would you know 'this fire is burning before me'?" — "I should, venerable sir." — "If someone asked you thus, Vaccha, 'What does that fire burning before you burn dependent on?' What would you answer, being asked thus?" — "Being asked thus, Master Gotama, I should answer thus: 'This fire burning before me burns dependent on grass and sticks.'" — "If that fire burning before you was extinguished, would you know this 'this fire burning before me' is extinguished?"
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quished"??» — «I should, Venerable Sir».
— «If someone asked you, 'Which direction
has that fire which is extinguished gone in:
the east, west, north, or south?', being asked
thus what would you answer, being asked
thus?» — «That is untenable, Master Shama.
when the fuel consists of dry gram and
sticks the fire burnt along to the gram
and stick [it had to cling to] as fuel; when
they are finished up and no more
de迅速 it has no component because it is
not nourished with anything it is calculable
as 'extinguished'». Ha. do too, Vaccha, The

form by which a Perfect One could be de-
scribed when describing him has been aban-
doned by a Perfect One, cut short the root, made
like a palm stump, done away with, so
that it is no more inseparable from the

form of future arising. A Perfect One is
liberated from calculations in terms of form,
Vaccha, she is profound, inexpressible, so
hard to fathom as the ocean; the term
'means' is untenable, the term 'does not
means' is untenable, the term 'both means and
does not means' is untenable,
and the term 'neither means nor does not
means' is untenable. The feeling by which
a Perfect One could be described... The
perception... the formations... the conscious
means by which a Perfect One could be described
when describing him has been abandoned...
The term 'weather arises now does not arise' in un

seen'.

20. When this was said, the Wanderer Vâccha,
Gottag said to the Blessed One: "Master Gotama,
Suppose there were a great salai tree, after
from a village or town, and its impure ma
were away its branches and foliage, and were
away its bark and more away its sapwood, so
that on another occasion, being diverted if branches
and foliage, diverted of bark, and diverted of
sapwood, it became pure, and con
sisted of heartwood, so too, this discurse
of Master Gotama is diverted of branches and
foliage, diverted of bark, and diverted of sap
wood, and then becomes pure, as it is in
heartwood, consists purely of heartwood.

21–22. Magnificent, Master Gotama,... or A llen
[as in Sutta 4 § 36–7]... as a father who has
gone to him for refuge for life».

Notes

§ 17 "almu-war": not in P.5. Dict.; see also
M. iv, 51

§ 18 "upàdàna-fuel": the same wood is
used for the fuel of a fire and for the dînapa
used for the fuel of a fire and for the dînapa
used for the fire (See Sutta 11 § 16). Also
of dependent origin (See Sutta 11 § 16). Also
of the use of the tree (nutrient)
for a fire here, with which Cuts the fire
similarly at Sutta 38, § 19 and instrument
Sutta 28, § 10 + § 16.
1. Thus I heard.
   On one occasion the Blessed One was going at Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary.

2. Then the Wanderer Vacchagotta went to the Blessed One and exchanged greetings with him, and when the courtiers and attendants had finished, he sat down at one side. When he had done so, he said:

3. "I have had conversations with Master Gotama for a long time. It would be good if Master Gotama would show me the profitable and the unprofitable in brief."

   "I might show you the profitable and the unprofitable in brief, Vaccha, and I might show you the profitable and the unprofitable at length. Still I will show you the profitable and unprofitable in brief. Listen, and attend carefully to what I shall say."

   "Yes, Sir" he replied. The Blessed One said this:

4. "Vaccha, greed is unprofitable, non-greed is profitable; hate is unprofitable, non-hate is profitable; delusion is unprofitable, non-delusion is profitable. In this way, three ideas..."
5. Killing breathing things is unprofitable; abatement from killing breathing things is profitable; taking what in not given is unprofitable; abatement from taking what is not given is profitable; misconduct in sensual desires is unprofitable; abatement from misconduct in sensual desires is profitable. False speech is unprofitable; abatement from false speech is profitable; malicious speech is unprofitable; abatement from malicious speech is profitable; harsh speech is unprofitable; abatement from harsh speech is profitable; gossip is unprofitable; abatement from gossip is profitable; covetousness is unprofitable; abatement from covetousness is profitable; ill will is unprofitable; non-ill will is profitable; wrong view is unprofitable; right view is profitable. In this way these ten ideas are unprofitable and ten ideas are profitable.

As soon as craving has been abandoned, cut off at the root, made like a palm stump, done away with so that it is no more inseparable from the idea of future arising, then that thought is accomplished with eavens destroyed, who has lived the life, done what was to be done, laid down the burden, reached the highest true goal, destroyed the fetters of being and is rightly liberated through prior knowledge."
7. "Apart from Master Gotama, is there any one bhikkhu, Master Gotama's disciple, who has by realization himself, with direct knowledge, entered upon and abode in the deliverance of cognizance and deliverance of understanding, that are canker-free with the exhaustion of cankers?"

"There are not only one hundred or two or three or four or five hundred, but far more bhikkhus my disciples, who have by realization themselves with direct knowledge, entered upon and abode in the deliverance of cognizance and deliverance of understanding, that are canker-free with the exhaustion of cankers?"

8. "Apart from Master Gotama and bhikkhus, is there any one bhikkhu, Master Gotama's disciple, who has by realization... exhaustion of cankers?"

"There are not only one hundred... exhaustion of cankers."

9. "Apart from Master Gotama and bhikkhus and bhikkhusin, is there any one day following Master Gotama's disciple in white clothes leading the life Divine, who with the destruction of the five lower fetters with reappearance spontaneous in the Pure Stedfast and there attain complete extinction, without ever returning from that world?"

"There are not only one hundred... from that world."
10. "Apart from Master Gotama and his
kins and bhikkhuics and laymen followers
in white cloths leading the life divine, is
there any one laywoman in white cloth
enjoying sensual desires, Master Gotama's
disciple, who carries out the message,
responds to advice, has crossed beyond un-
certainty, has gained intrepidity and become
independent of others
in the Teacher's message?"

"There are not only one hundred or
... in the Teacher's message?"

11. "Apart from Master Gotama and
kins and bhikkhuics and laymen
followers in white cloths leading the life
divine and laymen followers in white cloths
enjoying sensual desires, in those any one
laywoman follower in white cloths leading
the life Divine, Master Gotama's disciple, who
with the destruction of the five lower fetters
will reappear spontaneously in the fire
he\oder] and there attain complete extinction
without ever returning from that world?"

"There are not only one hundred or
from that world?"

12. "Apart from Master Gotama and his
kins and bhikkhuics and laymen followers
in white cloths leading the life divine and
laymen followers in white cloths enjoying
sensual desires and laywomen in white

clothes leading the life Divine: is there anyone laywoman follower in white clothes enjoying sensual desires, Master Gotama's disciple, who carries out the message, responds to advice, has crossed beyond uncertainty, has gained intrepidity and become independent of others in the Teacher's message?"

"There are not only one hundred or...

in the Teacher's message.

13 "If only Master Gotama testified to this True Idea and no bhikkhus, then this life Divine would be deficient in that limb; but since Master Gotama testifies to this True Idea and also bhikkhus, this life Divine is thus complete in that limb. If only Master Gotama and bhikkhus testified to this True Idea and, bhikkhus, then this life Divine would be deficient in that limb; but since Master Gotama and bhikkhus testify to the True Idea and also bhikkhus, this life Divine is thus complete in that limb.

If only Master Gotama and bhikkhus and bhikkhus is testified to this True Idea and no laymen followers in white clothes leading the life Divine, then...

If only Master Gotama and bhikkhus and bhikkhus and laymen followers in white clothes leading the life Divine, then...
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It only Master Gotama and Sikkhus and Sikkhusins and laymen followers in white clothes leading the life divine and laymen followers in white clothes enjoying sexual desires testified to this true idea; and no laywomen followers in white clothes leading the life divine, then...

It only Master Gotama and Sikkhus and Sikkhusins and laymen followers in white clothes leading the life divine and laymen followers in white clothes enjoying sexual desires, and laywomen followers in white clothes leading the life divine testified to this true idea, then. This life divine would be deficient in that limb; but since Master Gotama and Sikkhus and Sikkhusins and laymen followers in white clothes leading the life divine and laymen followers enjoying sexual desires, and laywomen followers in white clothes leading the life divine and laywomen followers enjoying sexual desires, this life divine is thus complete in that limb.

Just as the River Ganges inclines and slopes and tends to the sea, so too the Master Gotama's assembly to its householders and their sons both within and without, to ends, slopes to ends, extinction, slopes to ends.
Towards extinction, merges into Nibbāna.

16-7. "Magnificent, Master Gotama... \[as in sutta 7, §27-87\]... I wished to receive the Full Admission?"

18. 474 «Vaccha, one who belonged formerly to another sect... \[as in sutta 57, §177... in this [probation period]». «Venerable sir, if... \[as in sutta 57, §171]... and the Full Admission 5th the Blessed One!»

19. The wanderer Vacchagotta received the Giving Fortieth and he received the Full Admission. Going Forth and he received the Full Admission, not long after his Full Admission, the Venerable Vacchagotta went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he told the Blessed One:

«Venerable sir, I have reached what can be reached by the Initiates' Knowledge and the Initiates' Science, let the Blessed One further show me the True Idea».

21. «In that case, Vaccha, further maintaining these ideas into being, namely, peace and insight. These two ideas, namely, peace and insight, when maintained into being, will lead to the penetration of the many elements.»

22. «As much as you\[sapph.\] will enjoy the various kinds of [supernormal] success... \[as in sutta 6, §14\]... may they yield bodily mastery even as far as the world of the Divinity, and you shall attain the ability to be a being in any past therein whenever there is an occasion opportunity.»
23. As much as you shall with, my Lord, with the divine ear element, which is purified and surpasses the human, hear to all kinds of sounds, the divine and the human, those that are far as well as near, you shall attain the ability to be a witness in any part thereof, whenever there is an opportunity.

24. As much as you shall with, my Lord, understand by encompassing cognizance, and unlearned cognizance in other creatures, other persons, may I understand? And unlearned cognizance as unlearned, you shall attain the ability to be a witness in any part thereof, whenever there is an opportunity.

25. As much as you shall with, my Lord, recollect my manifold past life...[Sutta 6, §16]...thus with its respects and its particulars...[§17]...thus with its respects and its particulars...[Sutta 6, §18]...may I understand how creatures pass on according to their actions', you shall attain ability to be a witness in any part thereof, whenever there is an opportunity.

26. As much as you shall with, my Lord, by myself realizing with direct knowledge here and now, enter upon and abide in the deliverance of cognizance and deliverance of understanding that are constant with the 80-
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 течение of canker, you shall attain ability to be a witness in any part therein, whenever there is an opportunity.

29. Then the venerable Vacchagotta, delighting in the words of his master, rose from his seat and paying homage to the Blessed One, keeping him on his right, he departed.

30. Then the venerable Vacchagotta, dwelling alone, withdrawn, diligent, ardent, and self-controlled, the venerable Vacchagotta, by realization, himself with direct knowledge thereupon entered upon and abode in that supreme goal of the life divine, for the sake of which countless nights, days, years, and aeons had been lived. When all was done, there is no more of this to come.

And the venerable Vacchagotta became one of the accomplished ones.

30. Now on that occasion many children came to see the Blessed One. The venerable Vacchagotta saw them coming in the distance. Seeing them, he went to them and asked them: «Where are the venerable ones going?»

«We are going to see the Blessed One, friends.»

«In that case, may the venerable ones pay homage with their heads at the Blessed One's feet in my name, thus, venerable sir: 'Venerable sir, the noble Vacchagotta pays homage with his head at the Blessed One's feet,' and say...»
Thus, "The Blessed One has been worshipped by me, the Sublime One has been worshipped by me."

"Yes, friend," they replied. Then they went to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, they told the Blessed One: "Venerable Sir, the venerable Vacchagotta pays homage with his head at the Blessed One's feet, and he says, 'The Blessed One, your feet, and he says, 'The Blessed One has been worshipped by me, the Sublime One has been worshipped by me.'"

31. "A Bhikkhus, I newly known by you, the Bhikkhu Vacchagotta was already known to me by encompassing cognizance. Thus, you have the Three True Knowledge; she has the Three True Knowledge; she has great success and great height."

That is what the Blessed One said: the Bhikkhus were satisfied, and they delighted in his words.

Post

§ 30: In the "Mbh. Pariciya" «worshipped». According to the text here, this is the declaration of a final knowledge (ājñā).
1. Thus I heard. On one occasion the Blessed One residing at Rājagaha in the Sukavākṣya Cave then the Wanderer Dīghaṅkara went to the Blessed One and exchanged greetings. When the conditions and amiable table was taken, he stood at one side, and he said:

"A Master of Dhamma, my theory and view is this: I have no liking for any."" When this view of yours, Ājīvika, I have no liking for any, have you no liking for that, too?"

"Even if I had a liking for the view of mine, it would be all the same, Master."" But it would be all the same.""

2. "Well, Ājīvika, there are plenty in the world who say, 'It would be all the same,' and who yet do not abandon that view and do cling to some other view.""

3. "Some monks and divines held the view, 'I have a liking for all.' Some monks and divines held the view, 'I have no liking for any.' Some monks and divines held the theory and the view, 'I have a liking for some; I have no liking for some.'"
The monk and diviner's view is, 'I have a liking for all,' have a view that is close to lust, to bondage, to relishing, to acceptance, to clinging; the monk and diviner whose theory and view is, 'I have no liking for any,' have a view that is close to non-lust, to non-bondage, to non-relishing, to non-acceptance, to non-clinging.'

When this was said, the Wunderer Dighenakha remarked, 'Master Gostava recommends my field of view, Master Gostava recommends my field of view.'

The monk and diviner among these whose theory and view is, 'I have a liking for some,' have a view that, in what they have a liking for, is close to lust, to bondage, to relishing, to acceptance, to clinging, and, in what they have no liking for, is close to non-lust, non-bondage, non-relishing, non-acceptance, non-clinging.

Now a wise man among these monks and diviners whose theory and view is, 'I have a liking for all' considers thus, 'If I obstinately misunderstand and insist upon accepting this my view, 'I have a liking for all,' then only this is true; everything else is wrong,' then I shall clash with the two others, both with the monk...
work or divine whose theory and view is "I have no liking for any" and with the work or divine whose theory and view is "I have a liking for some", I shall clash with these two, and when there is a clash, there are disputes; when there are disputes there are quarrels, and when there are quarrels there is harm. When he refuses for himself this clash, these disputes, these quarrels, and this harm, he abandons that view and does not cling to some other view. This is how there comes to be the abandoning of these views; this is how there comes to be the relinquishing of these views.

A wise man among these monks and divines whose theory and view is "I have no liking for any" considers thus. If I obstinately maintain and insist upon asserting of this my view "I have no liking for any" that "only this is true; everything else is wrong", then I shall clash with the two others, both with the monk or divine whose theory and view is "I have a liking for some" and with the monk or divine whose theory and view is "I have a liking for some", I shall clash with these two, and when there is a clash, that is how there comes to be the relinquishing of these views.

A wise man among these monks and divines whose theory and view is "I have no liking for any", I have no liking for some, I have no liking for some, I have no liking for some, I have no liking for some, I have no liking for some, I have no liking for some, I have no liking for some.
Thus, "If I obstinately misapprehend and insist upon asserting of this my view that I have a liking for some, I have no liking for some" that "Only this is true, everything else is wrong," then I shall clash with the two others, both with the monk or divine whose theory and view is "I have a liking for all" and with the monk or divine whose theory and view is "I have no liking for any". I shall clash with these two, and when there is a clash, ... that is how there comes to be the relinquishing of these views.

Now, Appicavanna, this body that has material form consists of the four great entities, it is penetrated by a mother and father, built up out of boiled rice and porridge, it is inseparable from the idea of impermanence, of vanishing and rising, of dissolution and disintegration. It must be regarded, as impermanent, as suffering, as a disease, as a cancer, as a dart, as a calamity, as an affliction, as alien, as a falling to pieces, as void, as not self. When a man regards it thus, he abandons his desire for the body, attachment for the body, and his habit of treating the body as the basis for all his inferences.

There are three kinds of feeling: *following the body* or *dependent on the body* are more concise terms...
pleasant feeling, painful feeling, neither-painful feeling.,

or pleasant feeling. When a man feels pleasant feeling he does not feel painful feeling or neither-painful nor pleasant feeling on that occasion: he feels only pleasant feeling on that occasion. On that occasion when he feels painful feeling he does not feel pleasant feeling or neither-painful nor pleasant feeling on that occasion: he feels only pleasant feeling on that occasion. On that occasion when he feels neither-painful nor pleasant feeling he does not feel pleasant feeling or painful feeling on that occasion: he feels only neither-painful nor pleasant feeling on that occasion.

II. Pleasant feeling is impermanent, determined, dependently arising, inseparable from the idea of exhaustion, inseparable from the idea of fall, of fading, and of ceasing. Also painful feeling is impermanent, determined, dependently arising, inseparable from the idea of exhaustion, of fall, of fading, and of ceasing. Also neither-painful nor pleasant feeling is impermanent, determined, dependently arising, and inseparable from the idea of exhaustion, of fall, of fading, and of ceasing.
13. ... noble disciple sees thus, he becomes dispassionate towards pleasant feeling, becomes dispassionate towards painful feeling, becomes dispassionate to neither pleasant nor painful feeling, being dispassionate his lust fades away. With the fading of lust he is liberated when this cognizance is liberated, there comes the knowledge: „It is liberated“, he understands. „Birth is exhausted, the life Divine has been lived out, what was to be done is done, there is no more of this to come."

14. Now on that occasion the venerable Sariputta was standing behind the Blessed One, fanning him. Then he thought: The Blessed One, it seems, speaks of the abandoning of these various ideas, having direct knowledge of these, the speech of the relinquishing of these various ideas, having direct knowledge of these, As he considered thus his cognizance was liberated from Saints' strength and clinging. 

15. But in the Wanderer's Digha Nikāya
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Spatius immaculatus vision of the True Idea arose: "All that is inseparable from the idea of origination is inseparable from the idea of cessation." Then he saw and reached and knew and followed the True Idea; he ceased beyond uncertainty, had done with questioning, gained intrepidity, and became independent. Others in the Teacher's dispensation

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he said: "Magnificent, Master Gotama! Magnificent, Master Gotama! The True Idea has been made clear in many ways by Master Gotama, as though he were righting the ocean, throwing, revealing the hidden, showing the way to one who was lost, holding up a lamp in the darkness for those with eyes to see it.

I go to Master Gotama for refuge, and the True Idea and the Community. From today let Master Gotama accept remember me as a follower who has gone to him for refuge for life."

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Notes 3

§ 2. "Sabbat na na Khama" - I have no liking for any. There is no special thing had corresponding to the English 'any'. 'I have no liking for all' is ambiguous and might be understood as 'I have liking for some'.
The sense demands the English negative 'idea' with the negative end 'any'.

§ 9. Kayanvayata - habit of treating the body as the basis for all his inferences for Kayanvayata cf. Sutta 36 § 4 Kayanvayana cittasa and cittanvayyo kaico.

The term is difficult to translate. It seems to refer to what we are now accustomed to call the 'physiological-neurological' view of the 'body' and its 'sensations'. As such it is rejected here as an adequate view.
1. Thus I heard.
   On one occasion the Blessed One was living in the Country of the Kusus—There is a town of theirs called Kammāsādāmīna—In a spread of grass in the fire chamber of a Divine belonging to the Bhāradvāja lineage.

2. Then, when it was morning, the Blessed One dreamed, and taking his bowl and [bowl], he went into Kammāsādāmīna for alms. When he had received alms, he went to his alm around after the meal, he went to a certain grave to pass the day, and he went into the grave and sat at the root of a tree.

3. Then the Wanderer Māgāndāya, who was walking and wandering for exercise, went to the Bhāradvāja lineage. Divine’s fire chamber, Bhāradvāja lineage. Divine’s fire chamber, where he saw a spread of grass made ready. When he saw it, he asked the Divine: ‘Who is this spread of grass Bhāradvāja lineage? prepared in Master Bhāradvāja’s fire chamber? It seems like a monk’s bed.’

4. Then there is a monk called Māgāndāya, a son of the seiyas who went forth. Astama, a son of the seiyas who went forth from a seiyas clan; a good report of his has been spread to this effect: ‘That Blessed One is accomplished, fully enlightened; such since he is accomplished, fully enlightened,'
perfect in true knowledge and conduct sublime, knower of worlds, incomparable leader of men to fame, teacher of gods and men, enlightened, blessed? This bed is made ready for that worthy Gotama.

«Indeed, Master Bharadwaja, it is an ill sight we see when we see a great world-maker made ready for that noble one.»

«Mind your speech, Maganduja, mind your speech. There are many wise warriors, sages, wise divines, and wise leaders, who have great confidence in Master Gotama, who have full confidence in Master Gotama, and have been disciplined (led away) in profitable ideas in the true way of the Noble One.»

«Master Bharadwaja, even if I read once to face with that Master Gotama, I would tell him to face (the wise Gotama is a wise being. Why is that? Because it is that which is set on fire in the fire. Scriptural discourse).»

«If Master Maganduja has no objection, I might tell that to Master Gotama. Then «that Master Bharadwaja not sorry about my minding my speech, I let him tell him just what I have said».

The Blessed One heard with the divine ear, which is purified and surpasses that human,
this conversation between the Bharadvaja lineage Divine and the Wanderer Maganduja. Then when it was evening, the one from meditation went to the Divine’s fire chamber and sat down on the spread of grass. Then the Divine of the Bharadvaja lineage went to him and exchanged greetings with him, and when the courteous and amicable talk was finished, he sat down at one side. When he had done so, the Blond One asked him: "Bharadvaja, did you have some conversation with the Wanderer Maganduja?"

When this was said, the Divine said, "When we were told Master Gautama about that, but Master Gautama has not settled us."

But their talk together was left unfinished, for then the Wanderer Maganduja, who was walking and wandering for exercise came to the Blond One in the Bharadvaja lineage Divine’s fire chamber. He exchanged greetings with him, and when the courteous and amicable talk was finished, he sat down at one side. When he had done so, the Blond One said to him:

"Wanderer Maganduja, the eye delights in forms, takes delight in forms, is gladdened by forms; in a Perfect One that is tamed, guarded, protected, restrained, and he teaches the True Idea for its restraint. Wait with patience..."
M. 75

Is that that you said, "The Work Gokarna is a weaver of being"?

"It was with reference to that, Master Gokarna, that I said, "The Work Gokarna is a weaver of being". Why is that? Because that is treated of in our scriptural discussions."

"The ear delights in sounds..."
"The nose delights in odours..."
"The tongue delights in flavours..."
"The body delights in tangibles..."
"The mind delights in ideas..."
"... is treated of in our scriptural discussions."

II.

"How do you conceive this, Magandaji, when someone has formerly enjoyed himself with forms cognizable to the eye that were wished-for, desired, agreeable and likable, compatible with sensual desire and provocative of lust, and on another occasion, having known the origin, the disappearance, and the attraction, the danger and the escape in the case of forms, he removed he abandoned craving for forms, he removed, he abode without thirst, fever for forms, and he abode without thirst..."
...with things cognizable by the body...

— How do you conceive this, Magandili? Or someone who formerly enjoyed himself with ideas?

— How do you conceive this, Magandili? Here someone has formerly enjoyed himself with things cognizable by the body... and with cognizance skilled in himself. What should he be called, Magandili? — "Nothing, Master Yulema."  

12. Magandili, formerly when I lived the home life I was furnished and invested with sensual desire and I enjoyed the five card. A sensual desire and I enjoyed myself with sounds cognizable by the ear... with colours cognizable by the eye... with tastes cognizable by the tongue... with fragrances cognizable by the body... provocative of lust.

13. I had three palaces; one for the rains, one for the winter, and one for the summer. I lived in the rains' palace for the four months of the rains' enjoying myself with the rains. I did not with women among them and I did not go down to the lower palace.  

14. Having known the origin, the disappearance, the attraction, the danger and the escape in the case of sensual desire, I abandoned the case of sensual desire, and I resolved craving for sensual desire, and I abode satisfied with cognizance skilled in myself. I see other creatures eat without great for sensual desires, devoured by craving for...
sexual desire, burning with fever for sexual desire, pursuing sexual desire. I do not envy them, nor do I delight in that. Why is that? Because I delight in such delight as is apart from sexual desire, apart from unprofitable ideas and on the contrary attains to heavenly pleasure, I do not envy what I have abandoned, nor do I delight in that.

15. Suppose a household or a household's son was rich with great wealth and prosperity and being punished and invested with the five cords of sexual desire, he enjoyed them — forms cognizable by the eye that are erosive, desired, agreeable and likeable, connected with sexual desire and productive of lust; sounds cognizable by the ear; odours cognizable by the nose; flavors cognizable by the tongue; tangible cognizable by the body; productive of lust; and after having been ill conducted in body, speech and mind, on the dissolution of the body, after death, he reappeared in a happy delectation, in heaven in the nature of the Pantheons, Gods of the Thirty-three; and there, surrounded by a crowd of nymphs, he was burnished and invested with the five cords of heavenly sensual desires and enjoyed [these]; in the Abandoned Grove of Delight (Nandana) and suppose he saw a household or a house.
holders' son, furnished and invested with the five cords of sensual desire and enjoying them.

How do you conceive that Magandhiya would be surrounded by young nymphs, that he, son of the gods, in the Grove of Delight, furnished and invested with the five cords of heavenly sensual desire and enjoying them?

envy the household or would he be invested from human the five cords of human sensual desire and from human sensual desire?

— "No, Master Gautama, why not? Because heavenly sensual desires are more advanced and superior in comparison with human sensual desires."

So too, Magandhiya, formerly when I lived the home life, ... except that nature, nor do I delight in that manner.

Suppose a leper with sores and abscesses on his limbs, being deemed by nurses and scratching the scabs off his wounds, orifices with his nails, was cauterizing his body with burning embers, and then his friends and companions, his relatives and kin, brought a surgeon physician to treat him, who made medicines which he has delivered from the leprosy and was well and happy, independent and thriving.

Next he says another leper with sores and abscesses on his limbs, being deemed by nurses and scratching the scabs off his wounds, orifices with his nails, who was cauterizing his body with burning embers, heals the poor curing leper for his burning embers or his use of medicines.
M. 75

Medicine? — "No, Master Gotama. Why is that? Because when there is sickness, medicine has to be made, and when there is no sickness medicine does not have to be made." — "So too, Māgāndīya, formerly when I lived the house-life... I repeat § 12 and § 14." — now do I delight in that.

Suppose a man was a leper with sores and abscesses on his limbs, being devoured by worms and scratching the scabs off his hands, orifices with his nails, was cauterizing his body with a burning ember, and there his friends and companions, his relatives and kin, brought a surgeon physician to treat him, who made medicine for him, by which he was delivered from the leprosy and was well and happy, independent, his own master and able to go where he liked; and then the strong man, by both arms and dragging him towards a charcoal pit, how do you conceive this, Māgāndīya, would that man fling his body this way and that, or throw it up to the heavens? — "No, Master Gotama. Why is that?" — "Yes, Master Gotama. Why is that? Because fire is painful to touch and cause of great burning and great fever." — "How do you conceive this, Māgāndīya, in that fire painful to touch and cause of great burning and fever only now, or was it that that fire painful to touch and cause of great burning and fever as painless as it was?" — "Master Gotama, that fire is painful to touch and cause of..."
great burning and fever now, and it was
also previously. For, that man was
a leper with sores and abscesses on his limbs,
being devoured by worms and scratching the
scabs off his wounds' orifices with his nails,
was cauterizing his body with a burning
ember, his faculties were deadened and he
had the mistaken perception of pleasure in what was actually painful to
touch» — «So too, Maganuiza, sensual desires
in the past extent [here] painful to touch and
cause great burning and fever, and sensual
desires in the future extent [will be] painful
to touch and cause great burning and fever,
and sensual desires now are painful to
touch and cause great burning and fever.
Maganuiza, these creatures who are not free
from lust for sensual desires, who are being
devoured by cravings for sensual desires and
devoured by craving for sensual desires are
burning with fevers for sensual desires and
the more they did that, the more evil-smelling and the
the more evensmelling and the
the more evensmelling and the
more infectious his hounds' orifices became,
yet he found a certain measure of satisfaction.
and enjoyment in tending his rooms' affairs; so too, Magandaixa, creatures who are not free from lust for sensual desire, who are being devoured by cravings for sensual desires and are burning with fever for sensual desires, still indulge in sensual desires; but while the more such creatures indulge in sensual desires, their craving for sensual desires increases and the more their fever for sensual desires burns, yet they find a certain measure of satisfaction and enjoyment in dependence on sensual desires.

How do you conceive this, Magandaixa, have you ever seen or heard of a king or a king's minister, who has been furnished and invested with the five cords of sensual desire and enjoying them, who was able without abandoning craving for sensual desires and still free from thirst, to abide with cognizance stilled in himself, or who will be able or who is able or who will be able to do so? --- a No, Master Gorton. It is good, Magandaixa, I too have never seen or heard of a king or a king's minister, being furnished and invested with the five cords of sensual desire and enjoying them, who was able, without abandoning craving for sensual desires and free from thirst, to abide with cognizance stilled in himself, or who is able or who will be able to do so. On the contrary,
any monks or divers who abides or will abide with cognizance filled in themselves, have all known, the origin, the disappearance, the attraction, the danger and the escape, in the case of sensual devises, and (failing and craving for sensual devises) and removing pavers for sensual devises and becoming free from thence, they that they abide or abide or will abide free from thence with cognizance filled in themselves.

Then at that point the Blessed One uttered this exclamation: "The greatest gain of all is health, extinuished is the greatest bliss, the best of Bahun shall, the Eightfold Path, the best of Paths, the Lord of the Lords, the Teacher of Teachers, the Teacher and Teacher, when this was said, the Wanderer Magandiva said: "It is wonderful, Master Gmtama, it is known, how well that has been expressed by Master Gmtama, the greatest gain is health"). We too have heard it being said by former Wanderers in the Teachers' tradition that the greatest gain is health, and that agrees, Master Gmtama."

"But, Magandiva, when you heard it being said by former Wanderers in the Teachers' tradition, the greatest gain is health, what is that health, what is that extinction?"

When this was said, the Wanderer Magandiva rubbed his own limbs with his hand, saying, "This is that health, Master.
Gotama, this is the extinction, for I am now happy, healthy and happy, and nothing affects me.

"Meganduja, suppose there were a man
blind from birth who saw no dark and light
forms, or blue forms, or yellow forms, or red
forms, or bright forms, or dark forms, or stars,
or the moon and sun, and he heard a man with good eye
ight saying, 'Oh sirs, genuine white cloth,
is fine to see when it is spotted and clean!'
and he went in search of white cloth and
then a man cheated him with a
bleached cloth. Thus, 'good man, here is a
white cloth for you.' He took it and
put it on, and he was pleased when he had
put it on and uttered words of satis-
faction, thus: 'Oh sirs, genuine white cloth?
How is fine when it is spotted and clean!'
How do you conceive this, Meganduja, would
that man, blind from birth, if he had seen
and have taken that dirty and bleached garment
accepted that dirty and bleached garment
and put it on and been satisfied when he
had put it on and uttered words of satis-
faction, thus: 'Oh sirs, genuine white cloth?
How is fine when it is spotted and clean!' —
in the man with good eyeight?"
M.75

"Venerable sir, he would have done as I did: the unknowing and unseen, out of faith in the man with good eyesight."—"So too, Magandiya, the wanderers of other sects are blind, sayest, and unknowing of health and unseen of extinction, and yet they utter this stanzas thus:

"The greatest gain is health, the greatest bliss, extinction is the greatest bliss.

This stanza was formerly uttered by someone who had accomplished one fully enlightened thus:

"The greatest gain of all is health, extinction is the greatest bliss, the eighth fold is the best of paths, the reeds of life lead to deathlessness."

Now it is current among ordinary men.

Now attach us to this body, Magandiya, a disease in what it is, a cause in what it is, a calamity in what it is, a hast in what it is, an affliction in what it is; then it is of the three:

"This is that health, Master, that you say. This is that health, Master, this is that extinction. There is no Goutama, this is that extinction."

28. "I have confidence in Master Goutama, thus: Master Goutama, is capable of teaching thus: the true found in such a way that I may come to know health and come to extinction."

Magandiya, suppose there were a man born blind, who saw no darks and sightless, or
or blue forms, or yellow forms, or red forms, or pink forms, or white forms, or other forms, or the moon and sun, and the friends and companions, the relatives and kin, brought a surgeon physician to treat him. Who might make medicine by which he might arouse eyesight and purify his eyesight, how do you conceive this? Magandiya, what that doctor reply steam and disappointment?"

"Yes, Master Gotama." — "So too, Magandiya, were I to teach you the true idea thus: this is that health, this is that extinction; you might not know that health or see that extinction, and that would be wearisome and vexatious to me."

29. I have confidence in Master Gotama that, Master Gotama is capable of teaching me the true idea in such a way that I may come to know health and come to see extinction."

"Magandiya, suppose there were a man born blind, who saw no dark and light forms, or blue forms, or yellow forms, or red forms, or pink forms, or white forms, and uneven, or stars, forms, or the moon and sun; and he heard a man with good eyesight, saying, 'Oh this, genuine white cloth, so fine when it is spotless and clean!' and he went in search of white cloth and then a canoe cheated him with wickedly unbleached garment thus, 'Good man, here is white cloth for you spotless and clean.'"
and he accepted it and put it on. Then his friends and companions, his relatives and kin, brought a surgeon to treat him, who made medicaments—emetics and purges, and ointments and counter-ointments, and nasal treatment—and giving to that medicine, his eyesight was restored. His eyesight was purified, and with the arising of his eyesight his zeal and lust for that chintamani garment was abandoned; then he walked bare with might digestion and curiosity. But that man and conceiving how to kill him, thus I say, I have deceived and cheated and cheated by their knee long been with this dirty unbleached garment (saying), "Good man, there is fine white cloth for you, so clean." So too, Maganduya, were it to teach you the true I say thus. "This is that health, all that extinction. You might know that health and see that extinction, and with the arising of your eyesight your zeal and lust for the five aggregates, affected by clinging, might be abandoned; but perhaps you might think, I have been stole and cheated and cheated by this cognition, I shall cling only to form, I shall cling only to feeling, I shall cling only to perception, I shall cling only to perceptions, I shall cling only to determinations, I shall cling only to consciousness. With my clinging as condition, with being as condition, death, birth, condition, age, and death have positive being, and also sorrow, lamentation, pain, grief.
and despair, that there is an escape to
end suffering. 

Thus: Master Gautama, capable of teaching the true idea in such a way that I may come to know health and come to see extinction. 

When you frequent true men, you will find that the true idea, when you hear the true idea, you will put ideas into practice that are put into practice that are in accordance with the true idea. When you see for yourself and see for yourself, you will know for yourself and see for yourself. When you see for yourself and see for yourself.

Thus, in accordance with the true idea, you will cease these diseases, cancers, and darts. These diseases, cancers, and darts, cease these diseases, cancers, and darts. Cease these diseases, cancers, and darts. Cease these diseases, cancers, and darts.

When this was said, the Wanderer, Māgāndiya said: Magnificent, Master. Gautama, magnificent, Master. Gautama! The true idea has been made clear in many ways by Master. Gautama, as though he were right in the heart of the heart, revealing the hidden, showing the way to one who was lost, holding up a lamp in the darkness for those with eyesight to see forms.
32. "I go to Master Yostama for refuge and to the True Idea and to the Community. I will receive the Going Forth under Master Yostama and the Full Admission."

33. "Maganduja, one who is formerly in another sect and wants the Going Forth and the Full Admission in the True Idea and Discipline lives on probation for four months. At the end of four months, those who are satisfied in their minds give him the Going Forth into homelessness and also the Full Admission in the Shiklehus' state."

34. The Wanderer Maganduja received the Going Forth under the Blessings One, and he received the Full Admission. And afterward, after his Full Admission, dwelling alone, wise, drawn, diligent, ardent, and self-controlled, 

35. 

(continued on next page)
the venerable Māgāndiṣa, by self-attestation himself with direct knowledge here and now entered upon and abode in that supreme goal of the life Divine for the sake of which classes men rightly go forth from the home-life into homelessness. He had direct knowledge that birth is exhausted, the life Divine has been lived. What can be done is done, there is no more of this to come. And the venerable Māgāndiṣa became one of the Brahmāṇī. Accomplished Ones.

Māyā

§5 'Bhūnaśu - words of being': Whatever may be the etymology of this word, what it refers to here is shown by Māgāndiṣa himself in §10. See vijn. 1 Ākara 65.

§27 'Telamaṃketaṃ sā kula-cīvaraṃ' - a cloth unbleached garment. Telamaṃketa

& not commented on.
1. Thus I heard. One occasion the Blessed One was living at Kosambī in Gheśita's Park. Now on that occasion the Wanderer Sandaka was staying in the Pilakākha -tree cave with a large assembly of Wanderers.

2. Then when it was evening, the venerable Ānanda rose from meditation, and he addressed the bhikkhus thus, 'Friends, let us go to the Devakāsāsobba, the Rain Pool, to see the cave.'

3. 'Yes, Friend,' they replied. Then the venerable Ānanda went to the Rain Pool with a number of bhikkhus.

4. Now on that occasion the Wanderer Sandaka was seated with a large assembly of Wanderers who were shouting, very clamorous and noisy, talking many kinds of pointless table, such as table of kings, nobles, ministers, armies, altars, battles, food, drinks, clothing, beds, garlands, perfumes, relatives, vehicles, villagers, towns, cities, countries, men, heroes, streets, wells, the dead, trifles, the origin of the world, the origin of the sea, whether things are or are not.

The Wanderer Sandaka saw the venerable Ānanda coming in the distance. Seeing him, he quieted his own assembly thus, 'Sirs, be quiet; sirs, make no noise.' Here comes the monk Ānanda. If there were any disciples staying in Kosambī, they made one of them Ānanda. If one of them Ānanda is one of them. The vener.
able ones, like quiet; they are disciplined to quiet; they command quiet. Perhaps, if he finds our assembly a quiet one, he will think to join us».

Then the Wanderers were silent.

The Venerable Ananda went to Sandaka.
The Wanderers, who said to him «Come, Master Ananda, welcome to Master Ananda! it is long since Master Ananda made an occasion to come here. Let Master Ananda be seated; his seat is ready».

The Venerable Ananda sat down at the seat prepared, and Sandaka the Wanderer talked another lower seat, and sat down at one side.

When he had done so, the Venerable Ananda asked him:

«For what talk are you gathered here now, Sandaka? And what was your talk meanwhile which was left unfinished?»

«Let that be, Master Ananda, let the talk for which we are gathered here be. Master Ananda can well hear about that later. It would be good if a talk on the True Idea in his own teacher's doctrine occurred to Master Ananda».

«Then, Sandaka, listen, and attend carefully to what I shall say».

«Yes, sir» he replied. The Venerable Ananda said this:

«Sandaka, these four ways of life that are no life Divine, have been declared
by the Blessed One who knows and sees, accomplished and fully enlightened, and also there four kinds of life Divine without consolation have been declared, wherein a wise man certainly would not live the life Divine, or which, while living it, he would not treat as a profitable idea belonging to the true way.

2. But Master Amande, what are these four ways of life that are no life Divine declared by the Blessed One who knows and sees, accomplished and fully enlightened? Wherein a wise man almost certainly would not live the life Divine, or which, while living it, he would not treat as a profitable idea belonging to the true way?

7. «Here, Sanatana, some teacher's theory and view in this: There is nothing given, nothing offered, nothing sacrificed, no fruit or ripening of good and bad actions, no this world, no other world, no mother, no father, no apparitional creatures, no good and virtuous mentors and divines that have themselves realized by direct knowledge and declare this world and the other world. Man consists of the four great entities. When he dies, earth returns and goes back to the body of earth, water returns and goes back to the body of water, fire returns and goes back to the body of fire, and air returns and goes back to the body of air, the fac
This good teacher has this theory and virtue: "There is nothing given...after death they are not." Now if this good teacher's words are true, then here [in this teaching] I have done [my duty] by not doing [it], here I have lived [the life Divine] by not living [it], and both are exactly equal here [in this teaching], both are arrived of equality. But what I do not say is that both of us are cut off and annihilated with the dissolution of the body, that after death we shall not be. But this good teacher's weakness, his shrewdness, devotion to the equalizing position, and pulling out of hair and beard, are superfluous, since I, who live in a house crowded with children, using Beths, ever Sandalwood, scents, amaugn, accepting gold and silver, shall map exactly the same destination as this good teacher. What do I know and see that?
equality. But what I do not say is that both of us are cut off and annihilated with the destruction of the body, but that we shall be no more after death. But, this good teacher's nakedness, shavenness, devotion to the equating position, pulling out of hair and beard, since those who live in a house crowded with children, who wear garlands, scent, and ornaments, who accept gold and silver, shall reap exactly the same destruction as this good teacher. What do you think I should lead the life of my teacher under this teacher? He then replies that this is not the life after death, consequently turns away from it and departs from it. So this is the first way of life that is... life... declared by the Blessed One who knows and sees, accomplished and fully enlightened, wherein a wise man would not like the life of gain. Or, leading it, it would not be a profitable thing belonging to the true way.

Again, Sandaka, here some teacher declares: When a man... or has... or has been... or has been... or has been... or has been... when he tortures... or has...
when he causes sorrow, when he oppresses, when he threatens or causes threatening, when he breaks things, when he takes what is not given, when he steals, when he breaks fastenings, when he carries off plunder, when he commits burglary, when he ambushed the highways, when he goes with another\'s wife, when she alters falsehood, when a man makes the breaking things on this earth into one mask of meat, into one keep of meat, with a razor to the end of a wheel, when in no evil there is no evil of evil and groans of groaning, evil of evil, killing and slaying, all multiplication and leaving limbs thought, done, torturing people and having them done, though there is no evil beyond of that, those in us and of us of evil, if a man goes along the north bank of the Ganges giving gifts and having them given, offering sacrifices and having them offered, there is no merit on account of it, that there is no outcome of merit. Through giving, by training, by restraint, by speaking truth, there is no merit, there is no achievement of merit.

11. "Herein, a wise man considers: "This good teacher asserts thus, this view in
thus: When a man does... There is no achievement of merit. If this good teacher's
words are true, then here [in this teaching]
I have done [my duty.] I try to do
[it], here I have lived the life, by
not living [it]; and both of us are
exactly equal here [in this teaching],
pre
eceived by equality. But what I do not
day is that whatever both of us do, we
will is done.

But this good teacher's
mortality... departure from it leaves it.
12. This is the second way of life... the
ture way.

13. Again, Sankara, here some teacher
asserts thus, his view is thus: There is no
cause, there is no condition for the depletion;
without cause or condition, beings are defiled. There is no
cause, there are conditions for purification of beings;
without cause or condition, beings are purified. There is no power, there is no
energy, there is no manly courage, there
is no manly endurance, all creature, all bodies, are
weak and feeble, they need more
experience pleasure and pain in the six
species:

Herein a wise man considers: "This
good teacher asserts: "Thus, my view is thus: There is no... in the six species. If this good teacher's words are true, then here [in this teaching] I have done my duty, by not doing [it]; here I have lived [the seeker's life] by not living [it]; and both of us are exactly equal here [in this teaching], as arrived at equality. But what I do not say is that both of us are purified without reason or condition.

"But this good teacher's nakedness departs from it, leaves it."

15. This is the third way of life... the true way.

16. Again, sandaka some teacher asserts thus, his view is thus: There are these seven bodies that are unmade, with no assignment made, uncreated, without a creator, barren, standing like mountain peaks, standing like pillars. They do not move or change or affect each other. None is able to arouse pleasure or pain, or correct them, or affect them in another. What are the seven? The earth body, the water body, the fire body, the air body, pleasure, pain, soul as seven—the seventh. These seven bodies are unmade with no assignment made, uncreated, without a creator, barren, standing like mountain peaks, standing like pillars. They do not move or change or affect each other. None
is able to arouse pleasure, or pain, or pleasure and pain, in another. Herein, there is no killer, no slayer, no bearer, no maker of bearing, no cognizer, no intimator. Even those who cut off a head with a sharp knife do not deprive anyone of life; the knife merely passes through the space between the seven bodies. But there are these fourteen hundred thousand, principal kinds of generation, and sixty-six kinds of hundred kinds, and six hundred kinds; then five hundred kinds of kamma, and five kinds of kamma, and kamma and half kamma; sixty-six warp, and sixty-six aeon intervals (sub-aeons), and six species, eight planes of man, forty-nine hundred livelihoods, forty-nine hundred kinds of going forth, forty-nine hundred abodes of serpents, twenty hundred faculties, thirty hundred hells, thirty-six elements of dust, seven percipient breeds, seven non-percipient breeds, seven sheathless breeds, seven kinds of gods, seven kinds of men, seven kinds of demons, seven lakes, seven knots, seven charms, seven hundred charming, seven dreams, seven hundred dreams, knots, knots, seven kinds of charming, seven hundred kinds of charming, seven kinds of dreamers, seven hundred kinds of dreams, eighty-four hundred thousand great aeons, which gods and those men hurry and hasten through in the round of rebirths and are purified.
which fools and wise been busy and

wasted through by travelling and

studying through, round of rebirths, fools and wise been yield

make an end of suffering. Hence,

there is no thinking. By this rule or lack

or modification or like I shall

get unreformed karma to ripen or annih-

alate ripened karma as it comes; there

is none of that. Pleasure and pain are

measured out. With the end of the sound

of rebirths there is no loss or increase,

no improvement or worsening. Just as

a ball of string when thrown goes as

far as the string unspins, so too body

and soul goes by increasing and worsening

through the sound of rebirths, fools and

wise men with both make an end of

suffering.

17.

Aforesaid, a wise man considers: "This

good teacher asserts thus, his view is

thus: 'There are seven bodies...

make an end of suffering." If this good

teacher's words are true, then here [in

this teaching] I have done [my duty]

by not doing [it], here I have lived

[this teaching] by not living [it]; and

both of us are exactly equal here [in

this teaching] I have arrived at equality,

but what I do not say is that both of

us will make an end of suffering by
Travelling and hastening through the round of activities.

Put this good teacher nakedly, shavenpursed, devotion to the squatting position, pulling out of hair and beard, as superfluous since I, who live in a house crowded with children, was wearing garlands scent, and ungents, who accepting gold and silver, shall reap exactly the same destruction. This good teacher. What do I know and see that I should lead the life Divine purity under this teacher? So when he finds that this is not the life Divine purity, he consequently turns away and leaves it.

18. This is the fourth way of life that is a way of purity as a life of purity declared by the Blessed One who knows and sees, accomplished and fully enlightened, wherein a wise man certainly would not lead the life of purity, or which if leading it, he could not treat as a profitable thing belonging to the true way.

19. Here, Sandaka, some teachers claim omniscient all-seeing teachers claim.
yunity, or which, if leading it, he would treat as a profitable thing belonging to the true way.

'It is wonderful, Master Ananda, it is marvellous, how these four ways of life that are no life of purity have been declared by the Blessed One who knows and sees, accomplished and fully enlightened, wherein a wise man certainly would not lead the life of purity, or which, if leading it, he would not treat as a profitable thing belonging to the true way? But, Master Ananda, what are these four kinds of life of purity without controverted have been declared by the Blessed One who knows and sees, accomplished and fully enlightened, wherein a wise man certainly would not lead the life of purity, or which, if leading it, he would not treat as a profitable thing belonging to the true way?'

21. Here, Sandaka, some omniscient, all-seeing teacher claiming to have complete knowledge and vision thus: Walking and standing and sleeping and waking, my knowledge, "Whether I am walking or standing or sleeping or waking, my knowledge and vision are continuously, unceasingly maintained." He enters on a single concept,
No alms food, a dog bites him, he meets with a savage elephant, he meets with a savage horse, he meets with a savage bull, he asks the name and surname of a woman and of a man, he asks the way. When he is questioned: "How is this?" he replies: "The empty house had to be entered by me, that is why I entered it. Alms food had to be not got by me, that is why I did not get it. There had to be a bite up by a dog, that is why I was bitten. There had to be a meeting with a savage elephant, that is why I met it. There had to be a meeting with a savage horse, that is why I met it. There had to be a meeting with a savage bull, that is why I met it. There had to be an asking of a woman's and a man's name and surname, that is why I asked. There had to be an asking the way to a village or town, that is why I asked."

22. "Herein, a wise man considers: This omniscient all-seeing good teacher claiming to have complete knowledge and vision claims...

... That is why I asked."

23. Thus when he finds that this life, given...
consolation declared by the Blessed One who knows and sees, accomplished and fully enlightened, wherein a wise man certainly would not live the life of poverty or which, if lacking of it, he would not treat as a profitable thing belonging to the true way.

25. Again, Sandaka, here some teacher depends on hearsay; his truth in hearsay, he teaches otherwise by hearsay by legend and tradition, by what has come down in scriptures. But when a teacher depends on hearsay and his truth in hearsay, he is well remembered, and some are remembered, and some are otherwise.

26. Herein a wise man considers: "This good teacher depends on hearsay... is otherwise."

27. So when he finds that this life without consolation, he consequently turns away and leaves it. This is the second life without consolation... the true way.

28. Again, Sandaka, here a certain teacher in a rationalist, an enquirer. The teacher Reason has hammered out by reasoning, following a line of inquiry as it occurs to him.
engineer, this well reasoned and also ill reasoned, and it is thus, and some otherwise.

28. Herein a wise man considers. "This good teacher is a rationalist... if it is otherwise...
   giving in without consolation, therefore turns away and leaves it.

29. This is the third life of their without consolation... the true way.

30. Again Sāntaka, here a certain teacher in dense and confused. Because he is dense and confused, when he is asked such and such a question he starts verbal wriggling, eel wriggling: "I don't say it is like this. And I don't say it is like that. And I don't say it is otherwise. And I don't say it is just so. But I don't say it is just not so."

31. Herein a wise man considers: "This good teacher is dense and confused... not not so."

32. When he finds that this life... giving in without consolation, hence consequently turns away and leaves it. This is the fourth life of their without consolation declared by the Bhāgavata. One who knows and sees, accomplished and fully enlightened, wherein a wise man certainly would not live the life of... or which, if learning it, he would not treat as a profitable thing belonging...
These are the four kinds of life &
Divine, without consolation that have been
declared by the Blessed One who knows
and sees, accomplished and fully enlight-
ened, wherein a wise man certainly
would not lead the life of poverty, or
living it, he would not treat
as a profitable thing belonging to the
ture way.

34. - 'It is wonderful, Master Sandaka,
it is marvellous, how the four sorts of
life kinds of life Divine, without con-
solation have been declared by the
Blessed One who knows and sees, accom-
plished and fully enlightened, wherein
a wise man certainly would not lead
the life of poverty, or which, if living
it, he would not treat as a profitable
thing, belonging to the true way!

But Master Sandaka, what does
he tell, what does he declare, whereas
wise man certainly would live the life
of poverty, and which, if living it, he
would treat as a profitable thing be-
longing to the true way?

35. - 'Here, Sandaka, the Perfect
one appears in the world... I am in M 27?
§§. 13 - 21] ... he purifies the mind from uncertainty.

44. Having thus abandoned these five hindrances, depilements of cognizance, that broke understanding, excluded from general devices, excluded from unprofitable things, he enters upon and abides in the first abode, which is accompanied to happiness and other virtuous and good thoughts. Thus born of seclusion, idleness, pleasure born of seclusion.

45. When a wise man attains such a sublime distinction under any teaching under him, and, living it, he would teach if that teaching as a profitable thing belonging to the true way, stilling the heart;

46. Again, with the understanding applied and wonder-struck. [Eas in Mq. §24]...

concentration.

47. When a wise man ... true way.
48. Again, with the fading of happiness ... in mind.
49. When a wise man ... true way.
50. Again, with the abandoning of pleasure ... equanimity.
51. When a wise man ... true way.
52. When his concentration cognizance is thus purified, bright, unblemished, rid of the filament of imperfection, and become malleable, wieldy, steady, and attained to imperceptibility, he directs his hand to be inclining cognizance.
The knowledge of recollection of past life... [as in M. 4, §27]... Thus with aridity and particulars he recollects his manifested past life.

When a wise man... the true way.

When his concentrated mind in this purified... the direct path leads to the knowledge of the passing away and reappearance of things as in M. 87, §29. Thus with the divine eye, which is purified and surpasses the human, he sees how according to their deeds...

When a wise man... a true way.

When his concentrated mind in this purified... the direct path leads to the knowledge of the destruction of cancers... [as in M. 4, §31, M. 87, §34]... This is the way leading to the cessation of cancers.

Knowing thus, and seeing thus, his mind is liberated from the cancer of sensual desire... [as in M. 87, §36]... There is no more of this to come.

When a wise man attains such sublime distinction under any teacher, he certainly would live the life of purity under him, and, living it, he would treat that teaching as so profitable that longing to the right way.

When a thicket...
life, done what was to be done, laid down the burden, reached the highest good, destroyed the fetters of becoming, and through right knowledge is liberated; could he indulge sensual desires?

'Sandals, when a thicklyer is an arahant with caulkers destroyed, and he has lived the life, done what was to be done, laid down the burden, reached the highest good, destroyed the fetters of becoming, and through right knowledge is liberated, he in incapable of transgression in five instances. If thicklyer whose caulkers are destroyed is incapable of deep; purposely depriving a breathing thing of life; he is incapable of taking what is not given, in other words, stealing. He is incapable of indulging in intercourse, he is incapable of knowingly speaking falsehood. He is incapable of indulging sensual desires, laying up a store as formerly in lay life. When a thicklyer is an arahant with caulkers destroyed, and has lived the life, done what was to be done, laid down the burden, reached the highest good, destroyed the fetters of becoming, and through right knowledge is liberated, he is incapable of transgression in these five instances.

60. — But, Master Ananda, when a thicklyer is an arahant, ... and with
right knowledge is liberated, whether he is walking or standing or sleeping or waking, as his knowledge and vision, that his cankers are destroyed continuously, unceasingly established, maintained.

So that Sandakha, I shall give you a simile, for some wise men understand the by means of a simile the meaning of what is said. Suppose a man's hands and feet were cut off, whether he is walking or standing or sleeping or waking, continuously, unceasingly, know "My hands and feet are cut off." Or does he know when he reviews the fact? "My hands and feet are cut off." When he reviews the fact?

This man, Master Ananda, does not know "My hands and feet are cut off." Continuously, unceasingly. On the contrary, he knows "My hands and feet are cut off" when he reviews the fact?

So too, Sandakha, when a blinding is an obstacle, and with right knowledge is liberated, whether he is walking or standing or sleeping or waking, his knowledge and vision are not continuously, unceasingly maintained, that his cankers are destroyed, are not continuously, unceasingly maintained. On the
contrary he knew. "My metaphors are
exhausted" when he reviewed his facts.

61. How many guides are there in this
Discipline and Discipline, Master Ananda?

"There are not one hundred, Sandaka,
nor two hundred, nor three hundred, nor
four hundred, nor five hundred; there
are indeed far more than that in this
Discipline and Discipline."

"It is wonderful, Master Ananda,
it is marvellous! There is no censure
one's own and disparaging
others', Discipline, and in the
practice of Discipline, and many guides
appear. But these Ajñatas, sons of
Mothers of the Dead, I mean Vanga
Vaccha, Kissa Sankica, and Makkhali
Gosala, lumb themselves and disparage
others."

62. Then the Wanderer Sandaka addressed
his own assembly: "Go, Sirs; there is the way of life
with under the monk Gotama in the
life of purity, where it is not easy for
us now to give up gain, honour and
renown.

That is how the Wanderer Sandaka
exhorted his own assembly to the life of
purity under the Blessed One."
§ 61. Ayatana.

Notes.

Vulgar talk (tiśaśc'hānagathā) is literally "animal talk"; "beastly talk" is etymologically tempting but inaccurate in meaning, which is simply "talk" as the subject shows. The interpretation "whether or not" is not accurate. The meaning is "about all such matters of body." § 61.

There are many problems in this para. But there is no need to go into the details. Some still await solution.

§ 64. I have translated "Pātikā Sānānā, a form of "Pātikā Sānānā, by translating a set of books." The word "scriptures" suggests itself to "Pātikā" but there were, presumably, no scriptures then. Or were there any with the Brahmanas?

"Pātikā Sānānā."

4. 1, 189. Sānānā from Sānānā, been?

The words sussata and dursata are from ssa and dur + sata (remembered).

Sata in this active sense is not in P.15.

§ 60. I have adopted the variant reading given. That in the text would render thus:

"For this, Sandaka, I shall give you a simile. Suppose a man's head and feet were cut off. Whether he is walking or standing or sleeping or waking, his hands and feet are continuously cut off. Nevertheless it is when he reviewer the fact that he knows "My hands and feet are cut off." So too Sandaka, I when a brush in an Arhat,... and with right knowledge is liberated; whether he is walking or standing or sleeping or waking, his cankers are continuously destroyed. Nevertheless it is when he reviews the fact that he knows "My cankers are destroyed." (Faulk § 61, 10)."
Thus I heard. At one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary.

Now on that occasion many very well-known Wanderers were staying at Wanderers' Park, the Peacocks' Sanctuary, that is, in the Grove, Arāgamā, Vamsāra, and the Wanderer Saṅculudāgī, as well as many other very well-known Wanderers.

Then, when it was morning, the Blessed One dreamed, and taking his bowl and outer robe, he went into Rājagaha for alms. Then he thought: It is still too early to wander for alms in Rājagaha. Suppose I went to Saṅculudāgī in the Wanderers' Park, the Peacocks' Sanctuary? Then the Blessed One went to Saṅculudāgī in the Wanderers' Park, the Peacocks' Sanctuary.

Now on that occasion the Wanderer Saṅculudāgī was seated with a large following of Wanderers, and they were chatting with a loud noise, a great noise, talking many kinds of pointless talk, such as talk of kings, ... [and so on as in Sutta 76, \& 8] . . . were silent.

Then the Blessed One went to Saṅculudāgī, the Wanderers. Then Saṅculudāgī, the Wanderers said to him: Let the Blessed One come! Venerable sir, welcome to the Blessed One; it is long since the Blessed One made
an occasion to come here; let the Blessed One be seated; this seat is ready.

The Blessed One sat down on the seat made ready, and Sadhu Dāgān told another, slower coat and sat down at one side. When he had done so, the Blessed One asked him.

— For what talk are you gathered here now, Dāgān? And what was your talk meanwhile, which was left unfinished?

6.

— Let it be, venerable sir, let the dis.
curse in which we are now gathered here
be. It will be the Blessed One can well hear.

It will be. The Blessed One can well hear.

about that later, Venerable Sir. In recent days,
about that later, Venerable Sir, when ascetics and Brahmans of

Venerable Sir, when ascetics and Brahmans of

various sects have been gathered together,

various sects have been gathered together,

and seated in the debating hall, this topic

and seated in the debating hall, this topic

has arisen: If it is gain for the people of Anga

has arisen: If it is gain for the people of Anga

and Magadha, it is great gain for the people

and Magadha, it is great gain for the people

of Anga and Magadha that these ascetics and

of Anga and Magadha that these ascetics and

heads of groups, leaders of various

heads of groups, leaders of various

Brahmans, heads of orders, renowned and

Brahmans, heads of orders, renowned and

excellent teachers of indubitable, well-known

excellent teachers of indubitable, well-known

famous ford-makers, well-regarded by the

famous ford-makers, well-regarded by the

most, have come to

most, have come to

spend the Rain at Rajagaha. There is this

spend the Rain at Rajagaha. There is this

Purana Kassapa, the head of an order, and

Purana Kassapa, the head of an order, and

the head of a group, a renowned and famous

the head of the group, a renowned and famous

ford-maker, regarded by most as a saint.

ford-maker, regarded by most as a saint.

He has come to spend the Rain at Rajagaha.

He has come to spend the Rain at Rajagaha.

There is also the Makkhali Gosala ... Here is

There is also the Makkhali Gosala ... Here is

also the Ajita Kāsakambali ... Here is also
This Pakkha Kassayana ... There is also the
Sanjaya Balatthiputta ... There is also the 
Nipannita Natsaputta, the head of an order, and 
under the head of a group, a renowned and famous teac-
hers, regarded by most as a saint. He too has 
come to spend the Rainas at Rajagaha. There is 
also this ascetic Gotama, the head of an order, and 
teacher of a group, a renowned and famous tea-
hers, regarded by most as a saint. He too 
has come to spend the Rainas at Rajagaha. 

Among these heads of orders, teachers of 
groups and teachers of groups, renowned and 
famous teachers, regarded by most as saints, 
who is honoured, respected, revered and venerated 
by his disciples, and how honouring and respect 
by him do they live in dependence on him? 

Then you come and say: thus: "This Puranaka 
Kamappa has happened that Puranaka Kamappa was 
Teaching Dhamma to a following of several 
hundred disciples. Then a certain disciple of his asked 
these words: "Sir, do not ask a question, he does not know. 
Puranaka Kamappa. This question, he does not know. Ask us that question. We 
that. We know that. Ask us that question.

It has happened 

Sir, do not ask a question.
that Purana Kamaka, though having his
erms and hands outstretched, got up as if to
begin. "Be quiet, sirs; make no noise, sirs, they
are not asking you, sirs! they are asking us. We will
answer them,"

"Indeed many of his disciples
left him after proving his answer to be
wrong; "you do not know this doctrine
and discipline. I know this doctrine and
discipline. How shall you know this doctrine and
discipline?" You are on the wrong track. I am on
the right track. Your way is wrong. My way
is right. I am consistent; you are inconsistent.
What should have been said first, you
said after. What should have been said after,
said first. What you said so carefully
you said first. What you had so carefully
considered has been overthrown. Your answer
is proved wrong. You are defeated."

Try and retrieve yourself if you can!"

Try and retrieve yourself if you can!"

Try and retrieve yourself if you can!

Try and retrieve yourself if you can!

Try and retrieve yourself if you can!

Try and retrieve yourself if you can!

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Try and retrieve yourself if you can!

Try and retrieve yourself if you can!

Try and retrieve yourself if you can!

Try and retrieve yourself if you can!

Try and retrieve yourself if you can!
some said thus: 'This ascetic Gosta is head of an order, head of a group and teacher of a group, a renowned and famous forerunner regarded by most as a saint, and he is honoured, respected, revered and venerated by his disciples, and his disciples live in dependence on him, honouring and respecting him. It has happened that the ascetic Gosta was leading his disciples, and there a certain disciple of his leaned his thumb upon one of his companions in the throat. Thereupon one of his companions, saying, "Quiet, venerable Sir, do not make a noise; the Master is teaching," When his disciples heard him they were alarmed. When they saw him leading his disciples, his companions were alarmed. And everybody, his companions, his disciples, all those who fall out with their com-panions in the good life and forsake the ascetic in the good life and forsake the ascetic for another master and the disciples, and the Community, they blame themselves, instead of others. [saying], "We are unlucky, we have
little merit; for though we went forth into holy
lessons, thus with a well-proclaimed doctrine,
we were unable to live for a lifetime the "Buddha's
tighetaj jhita, perfect in its purity", and having
become monastery attendants or lay followers,
they keep the five precepts. That is how the
ascetic system is honored, respected, revered
and revered by the his disciples, and how
they live in dependence on his honoring
and venerating him.

7. But, Uchatana, how many things do you
see in me on account of which my disciples
honour, respect, reverence and revere me, and
live in dependence on me honoring and re-
venerating me?

5. Venerable sir, I see five things in me in
which account this disciples honor,
respect, reverence and revere him, and
live in dependence on his honoring and
revering him. What five? First, venerable
sir, the Blessed One eats little and commands
eating little. What is the first thing I see
which account this disciples honor, respect,
reverence and revere him, and live in de-
pendence on his honoring and revering him?

6. Again, venerable sir, the Blessed One is
content with any kind of robe, and commands
contentment with any kind of robe. And this
idea I see as the second thought in which account this
disciple... Again, venerable sir, the Blessed One...
content with any kind of alms food and hecommands contentment with any kind of alms food.
And this I see as the Third Treaty. Again, venerable sir, the Blessed One is content with any kind of alms food and he commands contentment with any kind of alms food. And this I see as the Fourth Treaty. Again, venerable sir, the Blessed One is content with any kind of alms food and he commands contentment with any kind of alms food. And this I see as the Fifth Treaty. Which accord with his disciples honour, respect, reverence and venerate him and live in dependence on him, honouring and respecting him. Venerable sir, there are the five reasons why the disciples honour, respect, reverence and venerate him and live in dependence on him, honouring and respecting him.

Suppose, if there be any reason why my disciples honoured, respected, revered and venerated me and lived in dependence on me, honouring and respecting me, were, [as you say, the thought], 'The ascetic Vāhaṇa eats little and recommends eating little,'

- Suppose, Udayin, [the reason why my disciples honoured, respected, revered and venerated me and lived in dependence on me, honouring and respecting me, were, [as you say, the thought], 'The ascetic Vāhaṇa eats little and recommends eating little.'] Now there are disciples who live on a cupful or half a cupful or on a bista fruit or on half a bista fruit, while I occasionally eat the full contents of my food or even more. But if the reason were [what you]
Suppose, Udayin, the reason why my disciples honored, respected, revered and venerated me and lived in dependence on me, honoring and respecting me were as you say, the thought, I am content with any kind of robe and recommend contentment with any kind of robe. Now there are disciples of mine who wear ragged clothes, weavers of course refuse ragged clothes, collect rags from charnel grounds, make them into cloaks of patched clothes they wear. While I occasionally wear robes given by householders so fine that pumpkin hair is coarse in comparison. But if the reason were different in compassion. But if the reason were different in compassion. But if the reason were different in compassion. But if the reason were different in compassion. But if the reason were different in compassion. But if the reason were different in compassion.
But if the reason were *what you suppose*, then disciples of mine *such as these* could not honour me *to that reason*. Suppose, Udatin, a reason why my disciples honoured, respected, revered and venerated me and lived in dependence on me honouring and respecting me were, as you say, the thought: "The ascetic Gotama is content with any kind of resting place and commands contentment with any kind of resting place." Now there are disciples of mine who as tree-root dwellers, and open-air dwellers do not use a root for eight months in the year, while I occasionally live in gabled mansions plastered within chambers and without, built off, secured by bars and with shuttered windows. But if the reason were *what you suppose*, then disciples of mine *such as these* would not honour me *to that reason*. Suppose, Udatin, a reason why my disciples honoured, respected, revered and venerated me and lived in dependence on me honouring and respecting me were, as you say, the thought: "The ascetic Gotama is secluded and commands...

The ascetic Gotama is secluded and commands...

Now there are disciples of mine who encore...

Enchanted by the roots of the thickest resting places, returning...
kings, kings' ministers, sectarian disciples. But if the reason were not what you suppose, then my disciples, of whose such as these, I would not honour and respect for that reason. So, Udayin, these five things are not the reasons why my disciples honour, respect, reverence me and live in dependence on me honouring and respecting me.

However, Udayin, there are five other things which are reasons why my disciples honour, respect, reverence me and live in dependence on me honouring and respecting me. What are the five?

1. THE HIGHER VIRTUE

Here, Udayin, my disciples esteem me for the Higher Virtue thus: 'The ascetic, Gotama has virtues: the Virtue Aggregate is perfect in him'. This is the first thing on which account my disciples honour, respect, reverence me and live in dependence on me honouring and respecting me.

II. KNOWLEDGE & VISION

Again, my disciples esteem me for outstanding knowledge and vision thus: 'Only when knowing, the ascetic, Gotama says “I know”; only when seeing, he says “I see”'; he teaches the Thinks from direct knowledge, not without direct know-
ledge; he teaches the Dhamma with its origins
not without origins; he teaches the Dhamma not
in marvels, not without marvels. *This * is the
second thing on which account my disciples honour,
honouring and respecting me.

III. THE HIGHER UNDERSTANDING

Again, my disciples, esteem me to understand
the Higher Understanding thus: The ecstatic posture
has understanding; the Aggregate is perfect
in him. That he should not press the next
step in a discussion, and that the future
a future logical consequence of an assertion,
and that he should not be able rightly
to compute others' assertions — that is not possible.
What do you think, Ulambas, would my disciples,
knowing and seeing them, interrupt me? — No,
worthy sir. — I do not expect instruction
from my disciples; on the contrary, my disciples
expect instruction from me. *This * is the third
thing on which account my disciples honour,
honouring and respecting me.

IV. THE 4 NOBLE ACTUALITIES TRUTHS

Again, my disciples, esteem me to esteem
of suffering, at the mercy of suffering, through some
form of suffering, my disciples' esteem;
question me about the Noble Actualities of suffering.
Being questioned, I reply: My reply interests
them; captures their interest; interests them. They
question me about the Noble Actualities of the origin of
suffering, about the Noble Actualities of the cessation
of suffering, about the Noble Actualities of the
1. The 4 Foundations of Mindful Calming

15. Again I have proclaimed to my disciples the way to maintain the four Foundations of Mindful Calming. Here is a brief explanation of what it means to cultivate the body as a body, ardent, fully aware and mindful, having put away covetousness and greed for the world. The abides alone and gripped by the power of contemplation, feelings as feelings... the abides contemplating, feelings as feelings... the abides, contemplating feelings as feelings... the abides, contemplating ideas as ideas... the abides, contemplating ideas as ideas... ardent, fully aware and mindful, having put away covetousness and greed for the world. And thereby many disciples of mine have reached the consummation, the perfect realization of direct knowledge and abide in it.

2. The 4 Right Endeavors

16. Again I have proclaimed to my disciples the way to develop the four Right Endeavors. Here is a brief explanation of what it means to develop profitable ideas... the abides, contemplating and he abides, contemplating... the abides, contemplating... the abides, contemplating... the abides, contemplating...
The avowed zeal for maintenance, non-disappearance, strengthening, increase, development, and perfection of upper profitable ideas, and the power of his energy, orgulhu and ceasura. And thereby many disciples of mine have reached the consummation, the perfection of direct knowledge and abide in it.

3. The 4 Bases for Success

Again I have proclaimed to my disciples, the way to develop the four Bases for Success.

The way a skilful man develops the basis for success, that possesses concentration due to zeal and determination. He develops the will to maintain in being, maintaining in being, maintaining in being, maintaining in being, maintaining in being, maintaining in being. And thereby many disciples of mine have reached the consummation, the perfection of direct knowledge and abide in it.

4. The 5 Faculties

Again I have proclaimed to my disciples, the ways to develop the five Faculties. Here...
leads to peace, leads to full enlightenment. He develops the Energy Faculty... the kind.

6. The 5 Powers

Again I have proclaimed to my disciples to maintain the five powers here. A brief mention of the five powers which leads to peace, leads to full enlightenment. He develops the Energy Power, the Mindfulness, the Concentration Power, the Understanding Power, which leads to peace, leads to full enlightenment. And thereby abide in it.

6. The 7 Enlightenment Factors

Again I have proclaimed to my disciples to maintain these seven enlightenment factors here. A brief mention of the Mindfulness Enlightenment Factor, which leads to the support of the investigation of ideas, enlightenment factor. The... the Energy Enlightenment Factor... The... Happiness Enlightenment Factor... The... Quelling Enlightenment Factor... He develops the...
Equanimity, enlightenment, factor, which leads to support, seclusion, fading away, and cessation and results to relinquishment. And thereby abide in it.

7. The Noble Eightfold Path

21. Again I have proclaimed to my disciples, the way to develop the Noble Eightfold Path, here a mind develops right view, right understanding, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. And thereby abide in it.

8. The 8 Liberations

22. Again I have proclaimed to my disciples, the way to develop eight liberations. Formed of visible body, he sees instances of invisible body. This is the first liberation. Unperceived form, visible another internally in himself. If he sees instances of visible matter externally, this is the second liberation. He is resolved upon only the beautiful, this is the third liberation. With the complete surmounting of perceptions of matter, with the disappearance of perceptions of existence, with not giving attention to perceptions of difference, aware of...
in nothing, he enters upon and abides in
the Base consisting of Nettiness. This is
the eighth liberation. By completely sur-
mounting the base consisting of Nettiness,
he enters upon and abides in the Base Con-
sisting of Reiter-perception—non-percep-
tion. This is the seventh liberation. By com-
pletely surmounting the base consisting of
Reiter-perception—non-perception he an-
ters upon and abides in the Correlation of Per-
ception and Feeling. This is the eighth liber-
atation. And thereby ... abide in it.

9. The 8 Bases of Mastery Transcendence

Again I have proclaimed to my disciple
the way to develop Eight Bases of Mastery
Perception of visible matter internally (in him-
self), the seeing instances of visible matter exter-
ally, limited, fair or ugly, transcending tres-
tually, limited, fair or ugly, transcending
their that he perceives them (I know, I see). This
transcendental Perception of visible matter internally (in himself),
sees instances of visible matter externally,
measureless, fair or ugly, transcending three

This is the second base for transcen-
dental Perception of visible matter internall

This is the third base for transcendental
(v) Unperceivable, there is matter internally in himself, and often sees instances of matter: externally, measureless, and fair or gray; it is by transcending them that he perceives them. (I know, I see) This is the fourth base for Transcendence. (v) Unperceivable, there is matter internally in himself, and often sees instances of matter: externally, blue, of blue colour, visible as blue, with blue luminosity; so though there be turban, flex flowers, in blue, of blue colour, visible as blue, with blue luminosity; or just as lumenere cloth, smoothed on both sides, which is blue of blue colour, visible as blue, with blue luminosity, so too, unperceivable, matter internally in himself, he sees instances of matter: externally, blue, of blue colour, visible as blue, with blue luminosity; it is by transcending them that he perceives them. (I know, I see) This is the fifth base for Transcendence.
know, I see. This is the sixth base for
Transcendence. (vii) Unperception of
visible matter internally (in himself). He sees inst-
ances of visible matter externally, red, of red
colour, visible as red, with red luminosity. Just
as a Hibiscus flower, which is red, of red colour,
visible as red, with red luminosity, so too,
or just as Benares cloth smoothed on both sides
is red, red of red colour, visible as red, with red
luminosity, so too, unperception of visible
matter internally (in himself). He sees inst-
cances of visible matter externally, red, of red
colour, visible as red, with red luminosity;
it is by transcending them that he perceives
thus. I know, I see. This is the seventh base
for Transcendence. (viii) Unperception of
visible matter internally (in himself). He sees inst-
cances of visible matter externally, white, of white
colour, visible as white, with white luminosity. Just
as the Healying (Morning) star which is white, of white
colour, visible as white, with white luminosity, or
just as Benares cloth smoothed on both sides, which
is white, of white colour, visible as white, with white
luminosity, so too, unperception of visible matter
in himself internally (in himself). He sees inst-
cances of visible matter externally, white, of white
colour, visible as white, with white luminosity;
it is by transcending them that he perceives
thus. I know, I see. This is the eighth base for
Transcendence. And thereby... abide in it.
Again I have proclaimed to my disciples the way to maintain in being the ten bases of Wholeness (Totality).

One contemplates earth as Wholeness (Totality) above, below, and around, absolute, and measureless.

Another contemplates fire as a Wholeness (Totality)...

Another contemplates air as a Wholeness (Totality)...

Another contemplates blue as a Wholeness (Totality)...

Another contemplates yellow as a Wholeness (Totality)...

Another contemplates red as a Wholeness (Totality)...

Another contemplates White as a Wholeness (Totality)...

Another contemplates space as Wholeness (Totality)...

Another contemplates consciousness as Wholeness (Totality) ... absolute and measureless.

And thereby ... abide in it.
Again I have proclaimed to my disciple the way to maintain in being the four illuminations. Here, quite secluded from sensual desires, secluded from impietous ideas, a childlike enter-prise upon and aside is the first illumination, which is accompanied by thinking and pondering, into happiness and pleasure born of seclusion. The whole body is drenched, steeped, filled, and extended throughout this body, so that there is nothing of this whole body to which happiness and pleasure born of seclusion do not extend. Just as a skilled bath man or bath man's apprentice缜密 by powder in a metal basin and, sprinkling it gradually with water, kneads it up till the moisture coats his ball of bath powder, so also, it extends over it within and without while it does not itself become liquid, so too the childlike maker of happiness and pleasure born of seclusion steep, drench, fill and extend throughout other body, so that there is nothing of this whole body to which the happiness and bliss born of seclusion do not extend.

Again, with the stilling of thinking and pondering he enters upon and abides in the second illumination, which has self-confidence and silence of courage without thinking without pon-
Thought to enter upon with happiness and uneasiness.

Certainly pleasure born of concentration is not perceived with happiness and pleasure born of concentration. Just as though there were a lake whose waters rolled up from below, having no inflow from east, west, north, or south, now get replenished from time to time by the skies with showers, then the cool depth of water would roll up in the lake, would drench, steep, fill and permeate the lake, with cool water and there would be nothing of the whole lake would not be permeated with cool water. The cool water would drench, steep, fill and permeate the body.

Again, with the feeling as well as happiness he abides in tranquility and mindfulness, fully aware, still feeling pleasure and fulfillment, with the body, he enters upon and abides in the third phenomena, on account of which the Noble Ones announce 'He abides, who is an arahant' and is mindful. He abides through the body, the mind, the speech, the volitional formations, and in a lily pond, or a white lotus pond, or a red.
lotus pond some lilies or white lotuses or red lotuses are born under the water, grow under the water, do not stand up out of the water, flourish immersed under the water, and after a long period are raised out of the water to fill and perfume the earth with cool water. So too, the Bhikkhu, so too, the Bhikkhu, Kamma, friend, extend through his body with pleasure diverted of happiness and there is nothing of his whole body not permeated with this pleasure diverted of happiness. So extend pleasure diverted of happiness.

Again! With the abandoning of [bodily] pleasure and pain, and with the previous disappearance of [mental] joy and grief, he enters upon and abides in the fourth illumination, which has neither pleasure nor pain, neither satisfaction, nor the fruit of whose mindfulness is due to [equanimity]. And so, with his mind wrapped in [equanimity], thus perceiving, feeling, knowing and understanding, and there is nothing of his whole body not permeated by his body wrapped in white cloth sitting clothed from head to foot in white cloth and there were nothing of his whole body not seated the Bhikkhu, Kamma, friend, extend through his body.

And thereby... abide in it.
12. Insight Knowledge

Again, I have proclaimed to my disciples the way to understand thus: This my body has been created, consisting of the four great entities, pre-created by a mother and father, is built up out of rice and bread, inseparable from the idea of impermanence, anointing and rubbing, stretching, and disintegration, has to support and sustain my consciousness, my dependence, and my bound up with it. Just as though there were of beautiful beryl gem of purest water, eight-faceted, well cut, clear, and limpid, possessed of all the requisite qualities, and through it were threaded a blue, yellow, red, white, or brown thread, so that a man with good sight, take up it in his hand, might say, review it thus: This is a beautiful beryl gem of purest water, eight-faceted, well cut, clear, and limpid, possessed of all the requisite qualities, and through it is threaded a blue, yellow, red, white, or brown thread, so too I have proclaimed to my disciples the way to understand thus: This my body ... my consciousness is dependent on that; and I found up with it.

And thereby ... abide in it.

13. The Mind-made Body

Again, I have proclaimed to my disciples the way: to create from this body an other body, possessed of utmost matter, mind-made,
with all its limbs, lacking no faculty. Just as though a man pulled out a reed from its sheath and thought thus: "This is the sheath; this is the reed; this is the sheath; this is the sheath; this is the sheath." It is from the reed, that the sheath is another; it is from the sheath, that the reed has been pulled out; or just as though a man pulled out a sword from its scabbard and thought thus: "This is the scabbard sword; this is the scabbard; the sword is one; the scabbard and the sword; it is from the scabbard, that the sword has been pulled out," or just as though. 18e has been pulled out; or just as though.

man pulled a snake out of its sheath; man thought thus: "This is the snake; this is the snake; the snake is in the sheath; the snake is another; it is from the sheath, that the snake has been pulled out; so too, I have proclaimed to my disciples, the way to escape from this body and another body having taken, nothing mind-made, with all its limbs, lacking no faculty. And thereby ... abide in it.

14. The kinds of Supernormal Success

Again, I have proclaimed to my disciples, the way to wield the various kinds of Supernormal Success; having been one, they are normal success; having been many, they are one; many, having been many, they are one; they appear and vanish; they go unheeded.
through walls, through enclosures, through mountains, as though in open space; they dive in and out of the earth as though it were water; they go on unbroken waves as though on earth; seated on-legged they travel in space like winged birds; with their hands they touch and strike the moon and sun so swiftly and powerful; they wield bodily mastery even as the Brahmin world. Just as a skilful potter or goldsmith's apprentice might make, might create, out of well-prepared clay whatever shape of pot he wished; or just as a skilful ivory worker or ivory worker's apprentice might make, might create, out of well-prepared ivory whatever ivory work he wished; or just as a skilful goldsmith or his apprentice might make, might create, out of well-prepared gold whatever gold work he wished; so too, I have taught proclaimed to my disciples the way to wield the various kinds of supernatural success... They wield bodily mastery even as the Brahmin world.

And thereby... abide in it.

15. The Divine Ear-Principle

Again, I have proclaimed to my disciples the way with the Divine Ear-Principle, which is purified and surpasses the human, that is, both kinds of sounds, the divine and the human; those that are far as well as those that are near. Just as a person though there were a mountain, with vigorous strength might make himself heard without difficulty in the four di-
sections, so too I have proclaimed to my disciples the way to hear—far as well as near.

And there is shade in it.

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16. Realisation of Will

33. Again, I have proclaimed to my disciples the way to understand.

The way to understand affects the whole. They understand by accompanying cognizance to the conceptions of their persons and understand.

They understand cognizance affected by lust as cognizance affected by greed. They understand cognizance unaffected by greed as cognizance unaffected by lust.

They understand cognizance affected by hate as cognizance unaffected by hate.

They understand cognizance affected by delusion as cognizance unaffected by delusion.

They understand cognizance exalted as cognizance unexalted.

They understand unsurpassed cognizance as surpassed cognizance.

They understand unsurpassed truth as unsurpassed cognizance.

They understand concentrated cognizance.
concentrated cognizance, they understand and understand, un-concentrated cognizance, as unconcentrated cognizance, they understand, liberated cognizance as liberated, cognizance Just as a woman, or a man—young, youthful, fond of beauty, or regarding the image of her own face in a clean bright looking-glass, or in a bowl of clear water, would know if there were a spot thus 'there is a spot', or would know if there were no spot thus 'there is no spot', so too I have proclaimed to my disciples the way to remove with their mind the root of the tree, of their presence, they understand and understand cognizance as un-liberated cognizance, and thereby abide in it.

17. Recollection of Past Life

334. 34. Again, I have proclaimed to my disciples, the way to recollect their manifold past life, that is to say, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many births, many ages of world contraction, many births, many ages of world expansion, many ages of world contraction and expansion. There I was, world contraction and expansion, with such an appearance, such possessions, such a race, such acquaintance, such was my food, such my acquaintance, such was my sense with pleasure and pain, such the end of my life span, and passing away from there, I appeared elsewhere; and there too I was so
named, of such a race, with such an appearance, such was my good; such my acquaintance with pleasure and pain, such the end of my life span; and passing away from there, I reappeared here. Thus with its aspects and particulars they recollect their manifold past life. Just as though a man went from his own village to another village, and then went back again to his own village, and thought, if I went from my own village to that village and then such was my own village, and there such was the way I stood, such the way I sat, such the way I spoke, such the way I was silent; and from that village I went on to that other village, and there such was the way I stood, such the way I sat, such the way I spoke, such the way I was silent; and from that village I went back again to my own village, so too, I have proclaimed to my disciples the way to recollect their manifold past life, thus with its aspects and particulars they recollect their manifold past life. And thereby, o... abide in it.

18. The Divine Eye

28.35. Again, I have proclaimed to my disciples the way to see, with the Divine Eye, which is purified and surpasses the human eye. passing away and reappearing, inferior
and superior, fair and ugly, well-behaved and ill-behaved in their destination. He understands beings pass on according to their actions. There are worthy creatures, who are ill-conducted in body, speech and mind, revilers of noble ones, who are well-conducted in body, speech and mind, not in their eyes, not in their actions, due to right view, have, on the breakdown of the body, after death, appeared in a state of deprivation, in an unhappy destination, in perdition, even in hell, but there are worthy creatures, who are well-conducted in body, speech and mind, not in their eyes, not in their actions, due to right view, have, on the breakdown of the body, after death, appeared in a happy destination, in the heavenly world, then with the divine eye, which is purified and sees the human. They see beings passing, passing the human, they see beings passing, passing the human, they see beings passing, passing the human, they see beings pass on according to their actions. Just as though there were two houses with doors and a man with good sight standing there in between saw entering the houses and coming out and man going in and out; so too, I have proclaimed to my disciples the way to see, with the divine eye, how beings pass on according to their actions. And thereby abide in it.
19. The Exhaustion of Causers

34. 36. Again, I have proclaimed to my disciples the way, whereby, through realization, they enter, upon and abide in the deliverance of understanding, and deliverance of understanding that are causer-free with the exhaustion of causers. Just as if there were a transition of causers, there in a mountain recess, clear lake, smooth, bottom, and untroubled, a man, with good soft standing there on the lake, clear, smooth, bottom, and untroubled, and there are there oyster shells, gravel, pebbles, and shoals of fish swimming about and resting. So too, I have proclaimed to my disciples that whereby, through realization, they enter upon and abide in the deliverance of will and deliverance of understanding that are causer-free with the exhaustion of causers. And thereby many disciples of mine have reached the communication, the perfection of direct knowledge and abide in it.

37. This, Ulāyān, is the fifth thing on which account my disciple, honour, respect,
sever and venerate me, and live in dependence on me, honouring and respecting me.

§ 38. These, Udāgīn, are five things on which account my disciples honour, respect, revere and venerate me, and live in dependence on me, honouring and respecting me.

That is what the Buddha said. The Wanderer was delighted and happy. Udāgīn was overjoyed, and he exclaimed, "Ah, blessed be the Buddha!"

Note

§ 14 For the expression dukkhotiṇavo see M. i, 192

Cittam āraḥṣemi - 'interest them'. literally 'interest their cognizance'.

§ 23 Abhirāgataśa - 'Bare for Transcendence'; i.e., for 'transcendence of depletion' according to the Commentary. Often treated merely 'Bare of Mastery', which seems, however, both unclear and wide of the point, if 'Mastery' is used to render rāja. In vasi and abhīṭhā do not mean the same as in Pali. For other references to abhirāgataśa see abhirāga at M. i, 262 and in another sense at M. i, 33; also Abhīṭhā at M. i, 2.
Kasina as a Generalization: This is explained at length in Vis. ch. IV, where it is said that successful kasina contemplation arrives at complete withdrawal of cognizance from the sensual-desire sphere (that is, from eye consciousness and its objective field and its association with the other doors) and concentration exclusively on a single generalization as a mental object, idea, or concept.

The 8 liberations, 3 bases for transcendance and 10 kasinas are closely related. The correspondence is roughly as follows:

<table>
<thead>
<tr>
<th>Liberation</th>
<th>Generalization</th>
<th>Base for Transcendence</th>
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<tbody>
<tr>
<td>1 and 2</td>
<td>Earth, Water, Fire, Air</td>
<td>1-4</td>
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<tr>
<td>3 (or = Lovingkindness)</td>
<td>Yellow, Red, White</td>
<td>5-8</td>
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<tr>
<td>4 (?)</td>
<td>Space</td>
<td>-</td>
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<tr>
<td>5 (?)</td>
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In the Vin. Thagga, the 1st and 10th generalizations are replaced by light and limited space. Liberations nos. 4-7 = the 4 jhanas, which states and nos. 8-20 the attainment of cessation of perception and feeling.

From the above, it may be inferred that "Thagga in the bases for transcendance refers to the transcendance by cognizance, of the field of eye-consciousness towards the field of mind-consciousness; and the 5th stage to the generalized mind-door field."

Note: The 5 stages refer to the general stage of transcendance.
1. Thus I heard.
   On one occasion the Blessed One was living at Sāvatthī in Sāka's Grove, Anāthapindikī Park.

   Now on that occasion the Wanderer Uggāha-māna Samanāmandikā-jātaka was staying in Mallika's Single-hall Tīndake-plantation Park for Debating Opinions, together with a large following of Wanderers, with as many as three hundred Wanderers.

2. The carpenter Piṇācakaṇa went out from Savatthī at midday in order to see the Blessed One. Then he thought: "It is not the occasion to see the Blessed One, he is still in retreat. And it is not the occasion to see this man who improves the mind; they are still in retreat. Suppose I went to Mallika's... Park... to the Wanderer Uggāha-māna Samanāmandikā-jātaka?"

3. He did so*. Now on that occasion the Wanderer Uggāha-māna was seated with a large following of Wanderers, and they were speaking... [and so on as in Sutta 76 3 4]... were silent.

4. The Carpenter Piṇācakaṇa went to the Wanderer Uggāha-māna and exchanged greetings with him. When their cartees and amiable talk was finished, he sat down at one side.
When he had done so, the Wanderer Uggāha-māna said:

5. "Carpenter, when a man is endowed with four things, I make him known as accomplished in what is profitable, perfected in what is profitable, attained to the supreme attainment, an ascetic invincible. What are these four? Here he does no evil bodily action, he utter no evil speech, he think no evil thought, and he does not make his living by any evil livelihood. When a man is endowed with these four things, I make him known as accomplished in what is profitable, attained to the supreme attainment, an ascetic invincible."

6. Then the Carpenter, Pañcalāṇa, neither approved nor disapproved of the Wanderer Uggāha-māna's words. Without saying either he rose from his seat and went away, [thinking,]

I shall come to know the meaning of this statement in the presence of the Blessed One.

7. Then he went to where the Blessed One sat, and after paying homage to him, he sat down at one side. When the had done so, he recounted to the Blessed One all his conversation with the Wanderer Uggāha-māna. When this was said, the Blessed One said.

8. "If that were so, Carpenter, then a young tender, pure, innocent is accomplished in what is profitable, attained to the supreme attainment, an ascetic invincible, according to the Wanderer..."
Uggahamóna's statement. In a young tender prone infant has not even [the notion] <body>, so how should he do an evil action beyond mere wiggling? A young tender prone infant has not even [the notion] <speech> so how should he utter evil speech beyond mere jangling? A young tender prone infant has not even [the notion] <intention> so how should he think some evil thought? A young tender prone infant has not even [the notion] <livelihood> so how should he make his living by evil livelihood beyond [what he can do] at his mother's breast? If that were so, carpenters, then a young tender prone infant in accomplished in what is profitable ... according to the Wanderers Uggahamóna's statement. When a man is endowed with four things I do just make him known, that he accomplished in what is profitable or perfected in what is profitable or attained to the supreme attainment, or an ascetic invincible, but as one who stands in the same category as the young tender prone infant. What are the four? Here (1) he does no evil bodily actions, (2) he utters no evil speech, (3) he thinks no evil thought, (4) and he does not make his living with an evil livelihood. When a man is endowed with these four things, I make him known, not as accomplished ... as the young tender prone infant.
9. When a man is endowed with ten things, I make him known as accomplished in what is profitable, perfected in what is profitable, attained to the supreme attainment, an ascetic inuscitio. 

First of all, it must, I say, be understood. Thus <unprofitable habits, are there? and thus <unprofitable habits originate from this> and thus <unprofitable habits cease with out remains here> and thus <One practicing in this way is practicing the way to cessation of unprofitable habits>. And it must, I say, be understood thus <profitable habits, are these? and thus <profitable habits originate from this> and thus <profitable habits cease without remains here> and thus <One practicing in this way is practicing the way to cessation of profitable habits>. Also it must, I say, be understood thus <unprofitable thoughts are intention in this> and thus <unprofitable thoughts cease without remains here> and thus <One practicing in this way is practicing the way to cessation of unprofitable thoughts>. And it must, I say, be understood thus <profitable thoughts, are these? and thus <profitable thoughts originate from this> and thus <profitable thoughts cease without remains here> and thus <One practicing in this way is practicing the way to cessation of profitable thoughts>. 

10. What are unprofitable habits? They are unprofitable bodily actions, unprofitable verbal actions, and evil livelihood. These are called unprofitable habits. And what do unprofitable habits originate from? Their origin is stated: they should be called originating from cognition. What is cognition? Cognition is multiple, varied and of different
aspect, as cognizance affected by greed, or by hate, or by delusion. Unprofitable habits originate from this.

And where do these unprofitable habits cease without remainder? Their cessation is stated: when a child leaves bodily misconduct and develops bodily good conduct, he abandons verbal misconduct and develops verbal good conduct; he abandons mental misconduct and develops mental good conduct; he abandons wrong livelihood and gains a living by right livelihood. It is here that unprofitable habits cease without remainder.

And how does he practice to practice the way to the cessation of unprofitable habits? Here a child learns a goal for the non-arising of unprofitable, evil unprofitable ideas and he makes effort, awakens energy, exerts his cognizance and endeavours. He awakens goal for the non-arising of unprofitable ideas ... he awakens goal for the non-arising of unprofitable ideas ... he awakens goal for the non-arising of unprofitable goals ... the goal is the way to the cessation of unprofitable habits.

What are profitable habits? They are profitable, bodily actions, profitable verbal actions, and purification of livelihood. These are what are called profitable habits.
What are unprofitable thoughts? They are the intention of sensual desire, the thought of ill will, and the thought of cruelty. These are called unprofitable intentions.

And what do these unprofitable thoughts originate from? Their origin is stated: They should be called originating from perception. What is perception? Perception is multiple, varied, and of different aspects: perception of sensual desires, perception of ill will, and perception of cruelty. Unprofitable thoughts originate from this.
And where do these unprofitable thoughts cease without remainder? Their cessation is stated here quite secluded from sensual desires, secluded from unprofitable ideas a blinding enter upon and abide in the first absorption, which is accompanied by applied and sustained thought with happiness and bodily pleasure born of exclusion. It is here that unprofitable thoughts intentions cease without remainder.

And how practices does he practice the way to the cessation of unprofitable thoughts? Here a blinding enter upon, arising unprofitable ideas, and he makes effort, arouses energy, exerts his cognizance, and endeavors. One so practicing practices the way to the cessation of unprofitable thoughts intentions.

13. What are profitable thoughts? They are the intentions of renunciation, the thought of non-will, and the thought of non-causality. These are called profitable thoughts, intentions.

And what do these profitable thoughts originate from? Their origin is stated: They should originate from perception. What is called originating from perception? Perception of non-causality. Profitable thoughts originate from this intention.

And where do these profitable thoughts cease without remainder? Their cessation is stated here with the stilling of applied and sustained thought a blinding enter upon and abide in the second absorption, which has self-confidence and singleness of will without applied thought, without sustained thought, with happiness and bodily pleasure born of concentration. It is here that these unprofitable thoughts intentions cease without remainder.
And how practically does he practice
the way to the cessation of profitable thoughts?
Here a blithedale awakens zeal, I am in
profitable ideas, he makes effort, exerts
energy, exerts his cognizance, and en-
deaours. These practices thence go to the
cessation of profitable intentions.

Now, Carpenter, when a man is endowed
with what ten things do I make him
known as accomplished in what is profitable,
perfected in what is profitable, attained to
the supreme attainment, an ascetic invincible?
Here a blithedale is endowed with the adept's
right view, with the adept's right intention,
with the adept's right speech, with the adept's right
action, with the adept's right livelihood, with
the adept's right effort, with the adept's right
mindfulness, with the adept's right concent-
ration, with the adept's right knowledge.

And with the adept's right deliver-
ance. When a man is endowed with these ten
things, I make him known as accomplished in
what is profitable, attained to the supreme
attainment, an ascetic invincible.

That is what the Blessed One said. The Carpen-
ter rejoiced and was delighted.
1. Thus I heard.
   At one time, the Blessed One was living at Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary.

   Not at that time, the Wanderer Sakuludayin was staying in the Wanderers' Park, the Peacocks' Sanctuary, with a large following of wanderers.

2. Then the Blessed One it being morning, the Blessed One dressed, and taking his bowl and alms-bowl, he went into Rajagaha for alms. Then he thought: "It is still too early to wander for alms. Suppose I went to the monasteries the Wanderers' Park, the Peacocks' Sanctuary, to the Wanderers' Sakuludayin in this the

3. Blessed One went to the Wanderers' Park, the Peacocks' Sanctuary, to the Wanderers' Sakuludayin.

4. But again. But on that occasion, the Wanderer Sakuludayin was sitting with a large following of wanderers, and they were shouting with a loud noise, a great clamour, listing meaningly, of pointless talk, such as...

   [as in Sutta 76, 145-5]...

7. For what? Talk are you gathered here now, Udajin? And what was your talk? Meanwhile, what was left unfinished?

   Let it be, Master Gotama, let this discussion for which we were gathered here forgotten be. Master Gotama, can we ever keep apart that later, it would be good...
Venerable sir, when I am not come to this following, then it sits talking to the many kinds of pointless talk. And when I am come to this following, then it sits looking only to me. Let us hear this idea that the esoteric Udājin expands. When 31 the Blessed One comes, then their both I and their following sit looking only to the Blessed One. Thus let us hear this idea that the Blessed One expands.

8. "Then Udājin, it may occur to you to suggest that I deserve to be an All-seer. I claim only knowledge and vision fused to say: Thus. Whether I am walking or standing or sleeping or waking, my knowledge and vision are continuously unceasingly maintained. When he was asked a question about the past by me, he pravachated, led the talk aside, and showed anger, hate, and suriness. It was only about the Blessed One that I felt happy thus: He surely it is the Blessed One. Surely it is the Sublime One who is skilled in these etherea!"

9. "But, Udājin, who is this Omnipresent All-seer?"

10. "If it is the Jain Natha guru, venerable Udājin, it someone recollect his manifold past life... thus with its details..."
and particulars should he recall his manifested past life; then, either he might ask me a question about the past, or I might ask him a question about the past, and either his answer, temporal to my question, might correspond to my mind. His answer to my question might correspond to his mind.

If someone with the divine eye, which is purified and surpasses the human, should see beings passing away and reappearing... should understand how to pass on according to their actions, then, either he might ask me a question about the past or I might ask him a question about the future and his answer to my question might correspond to his mind, or his answer to his question might interest him.

"Rather let the past be, Udāgiri, and let the future be. I shall teach you the Dhamma.

When this exists, that comes to be, into the arising of this that arises. When this does not exist, that does not come to be, with the cessation of this that ceases.

"Venerable sir, I cannot even recall with detail and particulars all that I have experienced with this person, and how should I recall my manifested past life... or with its details, and particulars should I recall my manifested past life..."
understand how being pass on according to their actions, as the Blessed One does? But, Venerable sir, when the Blessed One told me “When this exists, that comes to be; with the arising of this that arises. When this does not exist, that does not come to be; with the ceasing of this that ceases,” that is still more unclear to me. Perhaps, venerable sir, I might in turn ask, “Sirs, how is it then in your own teachers’ doctrine?”

Venerable sir, it is thus in our own teachers’ doctrine. This possesses the perfect quality; this possesses the perfect quality.”

But, Udayin, since it is thus in your own teachers’ doctrine, this possesses the highest perfect quality, it also possesses the perfect quality? What is that perfect quality?

Venerable sir, that perfect quality is that quality which possesses the perfect quality, than which there is none other that is better, more perfect or sublime.

But, Udayin, what is that which possesses the quality, than which there is none other, more perfect or sublime?

Venerable sir, the perfect that which possesses the perfect quality is that which possesses the quality, than which there is none other, more perfect or sublime.”
than which there is no other higher or more sublime? That which possesses the perfect quality which makes a personable sir, the highest person in that grade than which there is no other higher or more sublime.

12. "Blazing, you might continue, "What do you want and desire, the greatest beauty in this country?" and then they asked him a good man. "Do you know that beauty who is the fairest in the country, whom you want and desire, in the do you know Khatana or a Banuwa or a Lena or a Sudan and are being questioned thus, he replied no; and then they asked him, "Good man, that beauty whom you want and desire, do you know her name and surname are? Whether she is tall, short or medium height? Whether she is dark or fair or golden-haired? What village or town or city she lives in? And on being questioned thus, he replied no; and then they asked him. "Good man, do you want and desire what you neither know nor see?" And on being questioned.
Then he answered:—What do you think, Udayin, that being so, would not that man's talk amount to nonsense?

"Surely, venerable sir, that being so, that man's talk would amount to nonsense."

But in the same way you, Udayin, which possesses the power, might say: This is that highest quality, that highest mode of speech, more sublime than which there is no higher or more sublime; I yet you do not make it known what that quality is.

Venerable sir, just as a stone beautified by a year of present water, eight-faceted, well cut, lying on red brocade, glazed and shined, so too having such qualities, the self remains sound after death.

What do you think, Udayin? This fine beryl gem of present water, eight-faceted, well cut, lying on red brocade, which glows and shines, on a glow-worm seated on a pitch-dark night—those of these which has the most outstanding standing, the most sublime qualities?

The glow-worm is in a pitch-dark night, might, venerable sir, have the most outstanding, the most sublime qualities, of these two.

What do you think, Udayin, this glow-worm in a pitch-dark night, or as oil lamp in a pitch-dark night—of these, he which has the more outstanding, the
more sublime qualities." 

"The oil lamp in a pitch-dark night has more outstanding qualities.

16. "What do you think, Udänjí, this oil lamp in a pitch-dark night has more outstanding qualities?"

17. "The great bonfire in a pitch-dark night has more outstanding qualities."

18. "What do you think, Udänjí, this great bonfire in a pitch-dark night or the Healing Star at night towards dawn in a clear cloudless sky has more outstanding qualities?"

19. "The moon on the Upanashta Day of the fifteenth full in the clear cloudless midnight sky has more outstanding qualities."
full in a clear cloudless midnight sky, as the sun in the Autumn season in the last month of the Rains fell in the clear cloudless midnight sky — by these terms which has the more or less landscape qualities?

"The sun in the Autumn season in the last month of the Rains fell in a clear cloudless midnight sky has, veritable oil."

Furthermore, Udaing, yet the there are many kinds of light, who do not make use of the radiance of this season and sun other wise who did those I know. I do not say that the perfect quality is that quality that which possesses, that there is none other that is higher than its sublime. But you, Udaing, say of the highest of these qualities, that it possesses the highest quality, and if that quality you do not make known, what that quality is.

21. The Blessed one has terminated his discussion. The Sublime one has terminated the discussion. "But, Udaing, why do you say [that? ¿"]
it is thus in... "Venerable Sir, I have thought about our own teachers' doctrine. This possesses the perfect quality. This possesses the perfect quality. But on being pressed, questioned and cross-questioned about our own teachers' doctrine by the Blessed One, we are empty and voiding and wrong."

23. "How is it, Udana, is there an entirely pleasant world? Is there a practical way to realize an entirely pleasant world?"

"Venerable Sir, it is thus in our own teachers' doctrine: 'There is an entirely pleasant world; there is a practical way to realize an entirely pleasant world.'"

25. "But, Udana, what is that practical way to realize an entirely pleasant world?"

Here, Venerable Sir, someone abandons killing, lying, stealing, taking what is not given, abusively speaking, abusively abstaining from taking what is not given, abandoning misconduct, abandoning base conduct, abandoning unwholesome conduct, abandoning false speech, and becomes one who abstains from false speech; or he undertakes some kind of rectification."

This is thus practical way to the realization...
Venerable Sir, we think that of the entirely pleasant world.

What do you think, Udayin, on an occasion when leaving abandoned and taking away things, and abstaining from killing living things, does one feel only pleasure, or both pain and pleasure?

"Both pain and pleasure, venerable sir."

What do you think, Udayin, on an occasion when leaving abandoned and taking away things that are not given and do not belong to one, does one feel only pleasure, or both pain and pleasure?

"Both pain and pleasure, venerable sir."

What do you think, Udayin, on an occasion when leaving abandoned and taking away things that are not given and do not belong to one, does one feel only pleasure, or both pain and pleasure?

"Both pain and pleasure, venerable sir."

What do you think, Udayin, on an occasion when leaving abandoned and taking away things that are not given and do not belong to one, does one feel only pleasure, or both pain and pleasure?

"Both pain and pleasure, venerable sir."

What do you think, Udayin, on an occasion when leaving abandoned and taking away things that are not given and do not belong to one, does one feel only pleasure, or both pain and pleasure?

"Both pain and pleasure, venerable sir."
What do you think, Udayin, on an occasion when he undertakes some kind of mortification, does his self then feel only pleasure or both pleasure and pain?

What do you think, Udayin, in these realizations of an entirely pleasant world by following a way of mixed pleasure and pain?

The Blessed One has terminated the discussion. The Sublime one has terminated the discussion.

But, Udayin, why do you say that?

Venerable sir, it is thus in our own teachers' doctrine: There is an entirely pleasant world; there is a practical way to realize an entirely pleasant world, but in being pressed and questioned and cross-questioned about our own teachers' doctrine by the Blessed One, we are taught and learning and loving. But how is it, venerable sir, is there an entirely pleasant world? Is there a practical way to realize an entirely pleasant world?

There is an entirely pleasant world, Udayin; there is a practical way to realize an entirely pleasant world.

Venerable sir, what is that practical way?
Here, Udājin, quite excluded from sensual desires, excluded from unprofitable ideas and the first abductions, which is accompanied by applied and sustained thought with happiness and stability, pleasure born of exclusion, with the stilling... second abductions... third abductions... equanimity... aspect a rough co-existent... equanimity and in mindful. This is the practical way to realize an entirely pleasant world."

"Venerable sir, that is just the practical way to realize an entirely happy and pleasant world. That is an entirely pleasant world has already been realized at that point."

"Udājin, I do not say that the entirely pleasant world has already been realized at that point. That is the practical way to realize an entirely pleasant world."

When this was said, The Wanderer asked Udājin's following started shouting with a loud noise, a great clamour. We don't renounce our teacher's doctrines for this reason; we don't renounce our teacher's doctrine.
for this reason. we learnt nothing better or higher than that. then the wanderer salakuludžin greeted his fellow, and he asked the blessed one:

«Venerable sir, at what point is the entirely pleasant world realized?

«Here, udāja, with the abandoning of [bodily] pleasure and pain, and with the previous disappearance of [mental] joy and grief, he enters upon and abides in the fourth absorption, which has neither pain nor pleasure, and the purity of whose mindfulness is due to equanimity. He consorts, converses and enters into discussion with such deities as have appeared in the entirely pleasant world. It is at this point that the entirely pleasant world has been realized.»

«Then, it is certain, venerable sir, it must certainly be for the purpose of realizing that entirely pleasant world that the blessed lead the good life under the blessed one?

«It is not for the purpose of realizing that entirely pleasant world that the blessed lead the good life under me. There are other true ideas higher and more sublime in the realization which the blessed lead under me.»
"Here, Udbaji, a perfect one appears in the world..." [as in Sutta 27 8,3-21]

40. Having attained these five stages of consciousness, depictions of the true self, and various understandings, quite secluded from sensual desires, a pleasure born of exclusion. This is a true idea higher and more sublime to reality, which the kels lead the good life and me.

41. Again, with the settling of applied thought, second absorption... pleasure born of concentration. This is a true idea higher and more sublime to reality, which the kels lead the good life and me.

42. Again... third absorption... due to equanimity. This is a true idea higher and more sublime to reality, which the kels lead the good life and me.

43. When concentrated in the form of the pure, he recollects his manifold past life. This is a true idea of his own.

44. When his concentrated ideation, according to their actions, this is a true ideation... under me.
46-7 When his concentrated intention
knowledge of...[unreadable]
There is no more of this to come. This is a true idea higher and more sublime, for It will lead the child under me.

48 These, Udayin, are the true ideas higher and more sublime. "Magnificent, most venerable Sir, magnificent..." (As in Sutta 7, 8.25)

49 When this was said, Venerable Sakuludāyini said to the Blamed One:
"Magnificent, most venerable Sir, magnificent..." (As in Sutta 7, 8.25)

50 I go to the Blamed One for refuge, venerable Sir, and to the True Teacher and to the Community of Bhikkhus. I would receive the “good form under the Blamed One, and I would receive the full admission.”

51 When this was said, Venerable Sakuludāyini’s following addressed him thus:
"Let not Master Udayin lead the Good and bring under the Blamed One. Let not Master Udayin who has been a teacher become a pupil. Just as it is with a well-watered tree that has been a water garden, so it will be for Master Udayin. Let not Master Udayin lead the Good and bring under the Blamed One. Let not Master Udayin who has been..."
a teacher become a pupil. The Wanderer Sakhā
udāyina's followers are abstractly leading the Good Life under the Blessed One.

Note

§54. Manīka here seems to be a water jar or carafe used as a source of water and uddekanīka (uddervanika) - Sīki ed. of Cory has "udda kani-kaato" and Burmese Tika "Uda dājlamīke ti udājamo" - a pitcher used for drawing or carrying water. The sense accord. is clear.
1. Thus I heard. On one occasion the Blessed One was living at Sāvatthī in Jetavarsīya, Anathapindikī's Park.

2. Then Ānanda went to the Blessed One and exchanged greetings with him, and when his containers and necessary tableware were finished, he stood at one side. Then he uttered this exclamation in the Blessed One's presence: he uttered this exclamation:

3. "This is the presence, the perfect quality, the presence, the perfect quality!"

4. "But, Kaccāna, why do you say this: "This presence, the perfect quality, the presence, the perfect quality"?"

5. "Venerable sir, that perfect quality is that which possesses the quality than which there is none other that is higher or more sublime."

6. "But, Kaccāna, what is that which possesses that quality than which there is none other that is higher or more sublime?"

7. "Venerable sir, that which possesses the perfect quality is that which possesses the quality than which there is none other that is higher or more sublime?"

5-13. «Kaccāna, you might... [and is a... in Sutta 79 (K). §13 - 21]... 41 - 42.»
Kaccāna, there are these five forms of sensual desire. What five? Those are cognizable by the eye (visible) objects, cognizable by the eye that are wished for, desired, agreeable, likable, connected with sensual desire, and productive of lust. There are sounds cognizable by the ear... There are odours cognizable by the nose... There are fragrances cognizable by the tongue... There are tastes cognizable by the body that are wished for, desired, agreeable, likable, connected with sensual desire, and productive of lust. These are the five dimensions of sensual desire.

Now, Kaccāña, my pleasure or joy that arises dependent on those five dimensions of sensual desire is what is called pleasure due to sensual desires. Consequently, as pleasure due to sensual desires is to desire, so is pleasure due to sensual desires to sensual desire. And that is called the superior desire.

When this was said, Sudatta the Wanderer核实, Kaccāña, said: It is wonderful, Master. Therefore, it is marvellous how
well that has been expressed by Mahācession: "If pleasure due to desire is to the desire, so is pleasure superior to desire to the pleasure due to desire.""

"Kaccāna, for you who are of another view, another choice, another preference, whose training is different, whose teachers, whose desire is different, it is hard to know what sensual desire is or what pleasure due to desire is or what pleasure superior to desire is."

"It is those who have given up sensual desire and sensual pleasure, who have laid the life done what was to be done, laid down the burden, reached the highest goal, destroyed the fetters of becoming, and who through right knowledge are liberated, who it is those who would know what sensual desire is or what pleasure due to desire is or what pleasure superior to desire is."

"When this was said, the Wanderer Vīchāna heard with delight and dispelled and uplifting and disparaging the blind One, and with the blind he said: "The ascetic Gotama will be mistaken," he said to him."

"I submit there are certain ascetics and Brahmans, who do not knowing the past and without knowing the future do not claim that birth is ended, that they have been freed, what was to be done is done."
end that

there is no escape of this to come. What they
day become / laughable, it becomes these
words, empty and vain words».

17. «Should my asceticism and 

without knowing the past and without
seeing the future yet claim that birth is
ended, that the good life has been lived, that
what was to be done is done, and that then
is no more of this to come, they are con-
formable in accordance with the True Idea.
Better let the past be, Kaccana, and let the
future be. Let a wise man come, who in
no pride, no deceived shall, but a man
of rectitude, I instruct him. I teach
him the True Idea, in such wise that

no short time he by practicing the way
as he has been instructed he will soon
know for himself and see for himself;

thus, it seems, there rightly comes to be
liberation from desire, the bond, that is
its day, from the bond of ignorance.
Suppose, Kaccana, there were a young


tender infant from infancy bound by stout
bonds with the fifth at the neck;
and, consequent upon his growth and con-
squent upon the maturation of his faculties
those bonds were crossed, then he would
know "I am free" though he would just
I know the tying of the bonds. So to,
let a wise man come,... from the bond of
experience.

15. When Thār has said the Wanderer of
Velkhanana said to the Blind One:

- a Magnificent, Master Gotama, Magnificent,

... [see Sutta 7, 825]...

[VIKAMETTIYA JĀTABA] forms

19. I go to Master Gotama for refuge and
for the True Idea and to the Community.

[VIKAMETTIYA]...

just from today let the Blind One know
for me as a follower who has gone to
him to refuge for life.}
Thus I heard. At one occasion the Blessed One was wandering among the Kosalans together with a large crowd of the Kosalans. Then the Blessed One left the road and went to a certain place beside the main road. It occurred to the Venerable Ananda: "What is the cause, what is the reason for the Blessed One's smile, Perfect One, do not smile for no reason?". So the Venerable Ananda arranged his robe on one shoulder and extending his hands palms together towards the Blessed One, he asked him: "Venerable Sir, what is the cause, what is the reason for the Blessed One's smile, Perfect One, do not smile for no reason?"

1. "In this place, Ananda, there was once a market town called Vethaliya, prosperous and busy with many inhabitants and crowded with people. In the town lived Kanapa, priest in dependence on accomplishments and fully enlightened. He lived near the market town Vethaliya. It was there, in fact, that the Blessed One Kanapa, accomplished and fully enlightened, had his monastery. It was here, in fact, that..."
The Blessed One, Kasapa, accomplished and fully enlightened, sat and addressed the Community of Elders:

4. Then the venerable Ananda folded the cloak of patatas in four, and spreading it out, he said to the Blessed One:

"Then, venerable sir, let the Blessed One be seated. Thus this place will have been used by two accomplished and fully enlightened ones."

The Blessed One sat down on the seat prepared. When he had done so, he said to address the venerable Ananda, thus:

5. "In this place, Ananda, there was once a prosperous busy market town called Vehbaliyga, with many inhabitants and crowned with people. The Blessed One, Kasapa, accomplished and fully enlightened, lived near the market town Vehbaliyga. It was here, in fact, that the Blessed One, Kasapa, accomplished and fully enlightened, had his monastery. It was here, in fact, that the Blessed One, Kasapa, accomplished and fully enlightened, sat and addressed the town."
6.

Dix Vethaliya. The Blessed One Kanapa, accomplished and fully enlightened had as a supporter his chief supporter, a potter named Ghati-kara. Ghati-kara the potter had as a friend, or his close friend, called a student, called Jotipala.

One day, the potter Ghati-kara addressed the student Jotipala, thus:—

"My dear Jotipala, let us go and see the Blessed One Kanapa, accomplished and fully enlightened. I hold that it is good to see that Blessed One, accomplished and fully enlightened."

When this was said, the potter Jotipala replied:—"Enough, my dear Ghati-kara, what is the use of seeing that said-great ascetic?"

For the second time...

For the third time...

The potter Ghati-kara said:—"My dear Jotipala, let us go and see the Blessed One Kanapa, accomplished and fully enlightened. I hold that it is good to see that Blessed One, accomplished and fully enlightened."

For the third time...

Jotipala replied:—"Enough, my dear Ghati-kara, what is the use of seeing that said-great ascetic?"

"Then, my dear Jotipala, let us take a talismanic lotus-petal and go to..."
"Very well," the Totipala replied.

So the potter Ghatikara and the Brahman student Totipala took a talcum-
lopa and went to the river to bathe.

Then Ghatikara said to Totipala:

"My dear Totipala, there is the mona-
stery of the Blind One Kanaka, accom-
plished and fully enlightened, quite nearly.
Let us go and see the Blind One Kan-
aka, accomplished and fully enlightened.

I think it is good to see that Blind
One, accomplished and fully enlightened."

When this was said, Totipala replied:

"Enough, my dear Ghatikara, what is
the use of seeing that tall-feated ar-
cetic?"

For the second time... For the third
time the potter Ghatikara said: "My dear
Totipala, there is the monastery... fully
enlightened."

For the third time the Brahman student
Totipala replied: "Enough;... arcanic?"

Then the potter Ghatikara seized the
Brahman student by the belt and said:
"My dear Totipala, there is the mona-
stery... fully enlightened."

Then the Brahman student Totipala
undid his belt and said: "Enough..."
Then the potter Ghatikara, who had shaved his head, the Brahma student, washed his head and said: "My dear Jotipala, there is the monastery... fully enlightened."

Then the Brahma student Jotipala thought: "It is wonderful, it is marvellous, that the potter called Ghatikara, should being as he was, in a different body, should presume to seize us by the hair when we have washed our head! Surely this can be no simple matter", and he said to Ghatikara: "You go as far as this, my dear Ghatikara?"

"I go as far as this, my dear Jotipala; for in the 48 days I worked it is good to see that the Blessed One, accomplished and fully enlightened."

"Then, my dear Ghatikara, let you and I go and visit him."

So Ghatikara the potter and Jotipala the Brahma student went to the Blessed One, Kassapa, accomplished and fully enlightened. Ghatikara exchanged greetings with the Blessed One, while Jotipala exchanged greetings.
Then the Blind One Kanaya, accomplished and fully enlightened, instructed, urged, caused and encouraged Ghatikara the Brahman, and Titipala the Brahman student with an exposition of the True Idea. After being satisfied with this word, and after rising from their seats, they paid homage to the Blind One Kanaya, accomplished and fully enlightened and they departed keeping him on their right.

Then Titipala asked Ghatikara: "Now that you have heard the True Idea, my dear Ghatikara, are you going to go forth from the home life into home renunciation?"

"My dear Titipala, do you not know that I maintain my aged parents?"
Then, my dear Ghatikara, I shall go forth from the home life into homelessness.

So Ghatikara the potter and Jotipala the Brahman student went to the Blurred One Kanapa, accomplished and fully enlightened, and after paying homage to him, they sat down at one side. When they had done so, Ghatikara the potter said to the Blurred One Kanapa, accomplished and fully enlightened, "Venerable sir, this is the Brahman student Jotipala, my friend. My close friend. Let the Blurred One give him the going forth."  

And the Brahman student Jotipala received the going forth from the Blurred One Kanapa, accomplished and fully enlightened, and he received the full admission.  

Not long after his full admission, Jotipala, diligent, ardent, and self-mortified, the Brahman student who had received his full admission, the Blurred One Kanapa, accomplished and fully enlightened, had stayed at Velukanda as long as he chose, to set out by stages to Benares, wandering by stages, he at length arrived at Benares, and then he went on to live at Sipatale, the Deer Park at Enipatana.
Now Kiki the king of Kasi heard:

"It seems that the Blended One Kanapa, accomplished and fully enlightened, has reached Benares and is living in the Deer Park at Sipatana.

So he had a number of state carriages ready, and mounting a state carriage, he drove out from Benares with the full pomp of royalty towards where the Blended One Kanapa, accomplished and fully enlightened, was. The road was passable for carriages, and then he got down from his carriage and went forward on foot to where the Blended One Kanapa, accomplished and fully enlightened, was, and after paying homage to him, he sat down at one side. When he had done so, the Blended One Kanapa, accomplished and fully enlightened, instructed, urged, moved and encouraged Kiki king of Kasi with an exposition of the True Idea. After the exposition, at the conclusion of the exposition, the king Kiki of Kasi said: "I am very grateful, sir, let the Blended One consent to accept tomorrow's meal from me."

And the Blended One Kanapa, accomplished and fully enlightened, accepted in silence.
Then knowing that the Island One Kanapa, accomplished and fully enlightened had accepted, he rose from his seat, and after paying homage, he departed, keeping him in his sight.

16. Then Kiti king of Kasi, when the night was ended, Kiti king of Kasi had good food of various kinds prepared in his own dwelling, red and stored in a standing, with the table grain picked out along with many sauces and curries, and he had the throne announced to him, to the Island One Kanapa, accomplished and fully enlightened, thus: "It is time, venerable sir, the meal is ready."

17. Then, at being morning, the Island One Kanapa, accomplished and fully enlightened dressed, and taking his seat and outer robe, he went to the dwelling of King Kiti of Kasi, and sat down on the seat made ready. With the Community of Budhhas, then, with his own hands, King Kiti of Kasi served and satisfied the Community of Budhhas headed by the Enlightened One with the various kinds of good food. Then when the Island One Kanapa, accomplished and fully enlightened, had eaten, and no longer had the bowl in his hand, King Kiti of
Kasi took a low seat and sat down at one side. When he had done so, he said:

_The Lord_ — "Venerable sir, let the child One consent to my [offering of a] Ravis residence. That will be helpful for the community."  

— "Enough, King; I have already provided for Ravis residence; it has already been arranged for the second time."  

For the third time the King Kili of Kasi said: — "Venerable sir, let the child One consent to my [offering of a] Ravis residence. That will be helpful for the community."  

— "Enough, King; it has already been arranged for."  

The King much disappointed and grained, _[illegible]_ "The child One Kanapa, accomplished and fully enlightened, does not consent to my [offering of a] Ravis residence in Renuaraa." Then he said: — "Venerable sir, have you a greater supporter than I am?"

— "I have, King. There is a Market Woman called Vehakalinga, where a potter called Ghatikaria lives. He is my supporter, my chief supporter. Now go, King._
very disappointed and grieved. [Thinking]

The Blind once Kassapa, accomplished and
fully enlightened, does not consent to any
action [offering 15] rains residing in Benagaj, Read
and you were very disappointed and grieved;
but the potter Ghatitaka is red and will not so
The potter Ghatitaka has gone for refuge to the
Enlightened One, gone for refuge to the True Idea,
and gone for refuge to the Community. The
abstains from killing living things, abstains
from taking what is not given, abstains from
misconduct in & sexual desire, abstains
from false speech, and abstains from the
state of intoxication with wine, spirits,
and fermented brews. He has absolute
Confidence in the, Enlightened One, in the
True Idea, and in the Community, and he
forever: the virtues desired by noble
men. He has no doubts about suffering,
about the origin of suffering, about the
cessation of suffering, and about the way
leading to the cessation of suffering.

Eating in only one half of the day, he
deeds the good life in virtue, true in
his ideas. He has laid aside goods
guns and gold, he has put away gold and
silver. He does not dig the ground
a pick with his own hand [for clay]; what is
over, embrankments, left them digging crabs or thrown up by rat, he brings home in a carrier. When he has made a pot he sings: "Yet any one who neither sat down some rice or selected beans or selected lentils, and let him take away what he likes." He maintains his blind aged parents. Having destroyed the five loweretti he is one who will reappear spontaneously to attain extinction there without ever returning from that world.

Once one occasion I was living at Vehkalinga. It being morning, I dreamed, and taking up my bowl and cup, go to the potter, Ghatikara's parents, and I asked them. "At house专人 the potter gone, please?" — "Venerable sir, your supporter has gone out, but take rice from the cauldron and sauce from the saucepan and eat them." And so he took the rice from the cauldron and sauce from the saucepan. I ate it and went away. And then Ghatikara the potter went to his parents, and indeed "Who has taken rice from the cauldron and sauce from the saucepan and eaten them and gone away?" — "My dear, know the blameless One Kanaga, accomplished and fully enlightened, did!" — Then Ghatikara the potter thought: "Their gain too long, it is;
great gain to me

Come, let the Blessed One Kanaga,
accomplished and fully enlightened, relieve or me thus!". And for a fortnight the happiness
and pleasure began to settle him for a
fortnight or his parents for a week.

20. On one occasion when I was living
there at Vedhalinga, it being morning,
I dreamed, and taking my bowl and [out] robe,
I went to the potter, ghati Kanaga's parents, and
I asked them "Where has the potter gone,
please?" — "Venerable sir, your supporter has
gone out, but take bread from the tibi,
and sauce from the saucepan and eat them.
"I did so, and went away. Then Ghati Kanaga
the potter went to his parents, and asked
"Who has taken bread from the tibi
and sauce from the saucepan and eaten them and
gone away?" — "My dear, the Blessed One
Kanaga, accomplished and fully enlightened,
did it." — Then Ghati Kanaga the potter thought
"It is gain for me, it is great gain to me.
the Blessed One Kanaga, accomplished and
fully enlightened, relieve or me thus!". And
happiness and pleasure began to settle him
for a fortnight or his parents for a week.

21. On one occasion when I was living there
at Vedhalinga too, I [my] buddha let
in the door. Then I addressed the blubblers
thus "Go, blubblers, and find out if there is
my sward grass at the potter Ghatikara’s house.” When this was said they replied,

“Venerable sir, there is no grass at the potter Ghatikara’s house; there is the grass thatch or his roof.” — “Go, thickethen, and remove the grass from the potter Ghatikara’s house.” They did so. Then the potter Ghatikara’s parents asked the thickethen “Who is removing the grass from the house?” — The thickethen replied “Sirs, the but of the Blessed One, Kanaya, accomplished and fully enlightened let the rain fall — “Take it, venerable sir, take it; bless you!” Then the potter Ghatikara went to his parents and asked “Who has removed the grass from the roof?” — The thickethen did, my dear; the but of the Blessed One, Kanaya, accomplished and fully enlightened let the rain fall then the potter Ghatikara thought: “It is gain for me, it great gain for me that the Blessed One, Kanaya, accomplished and fully enlightened, relies on me.” And he never left the happiness and pleasure. He never had time for a particle or his parents for a week, then that house remained with three hundred months with the sky for a roof and yet no rain came in. Such is the potter Ghati kara.”
22. Then Kāla-king of Kāri sent the potters, ghāṭikāra, four hundred rain loads of rice, red and stored in the sheaf, and also sauce material to go with it. Then the king's men went to the potters, ghāṭikāra, and told him—"Venerable sir, there are four hundred rain loads of rice, red and stored in the sheaf, and also sauce material to go with it, dispatched to you by Kāla-king of Kāri; he pleased to accept them.

The king is very busy and has much to do; let me have done with my doing.

23. Now, Ananda, may be that you think:

But the potters, "Sire, there is some one else on that occasion.

But it should not be regarded to think. I was the Bahumān student Jātakā, on that occasion."

24. The Bhadda One said, "The venerable~

Ananda was exalted, and~

Ananda went."
§ 1.5. Mahatama, with the full crown of royalty.

Red v. shrouds in the sheet.

§ 16. (Pandu-pātike) (so read probably with

See Cony (MA iii. 383) for description. Titā
sdfs “pātike ti kālaṇa”.

§ 18. mūnikukkara. Thrown up by rat.

mūnikukkara (so read probably with
Burm. ed.) = mūnika + ud + kara (?).

ukkara not in P.T.S. Dict.

§ 18. Selected rice, Tandula paṇhiyattam:

What is this reading? Titā says: paṇhā-
asa māṇaya avasa sammā paṇi-katathā
parisuddha tandulaṁ; pāñjāni tandula-
pāṭikhaṣṭāṇi ti tandula khaṇḍāṇi (ōkhiṇāni
vinnāni). Mugga pāṭikhaṣṭa-kālaṇa pāṭikhaṣṭā
pe es'eva nago”. P.T.S. Dict. May do us help.

§ 19. “Where - ko”: Titā glosses ko with
kumāni, kāmāni. An unusual use of ko not
in P.T.S. Dict. of M. 93 320

§ 19. In the word bhagavad, see also M. Sulva
140. Neither of these sets, given in P.T.S. Dict.

“Bread - kumāma”. See note b
Sulva 83.

§ 9. gāvatadhi (gāvatadhi in P.T.S. Dict)
gāvatadhi (Burm. ed.) anything to do with dha
in P.T.S. Dict. = injuring?
1. Thus I heard:

At one time the 'Blessed One' was wandering in the Kurik country, and together with a large community of ascetics, and the eventually arrived at Thullakottita, a Kurik Town.

2. The ascetics heard — < the ascetic Gotama it seems, but in Sutta 41 & 82 it is good to see such anecdotes.

3. Then the 'Blessed One' went to the Thullakottita went to the 'Blessed One' went to the Thullakottita went to the 'Blessed One' went to the Thullakottita went to the 'Blessed One' went to the Thullakottita went to the 'Blessed One'.

4. When they were seated, at one side, the 'Blessed One' instructed, urged, counselled and encouraged them with words on the True Idea.

5. Now at that time the son of the leading clan in that same Thullakottita was sitting in the assembly. Then it occurred to him: I understand the True Idea, the teaching of the 'Blessed One'; it is not possible for anyone to lead the ascetic life as others, practice and to reach the highest result. Suppose if I shaved off my hair and beard, put on the yellow cloth and went forth from the home life into homelessness.

6. Then the 'Blessed One' having been instructed, urged, counselled, and encouraged with words on the True Idea, by the 'Blessed One'
and being satisfied and delighting in the sight and sound of the voice of the seat, after paying homage to him, they departed, keeping him on their right.

Soon after they had gone the clear man Rattapala went to the Blind One, and after paying homage to him, he sat down at one side. When he had done so, he said to the Blind One, "Venerable sir, as I understand the True Idea taught by the Blind One, it is not possible, living in a household, to lead the divine life as perfect and pure as a polished shell. Suppose I shave.

Venerable sir, I shall see to it that my parents permit me to go forth from the home life into homelessness.

"Are you permitted by your parents, Rattapala, to go forth from the home life into homelessness?"

"No, Venerable sir, I am not."

"Perfect One, do not give the going forth without the parents permission, Rattapala."

"Venerable sir, I shall see to it that my parents permit me to go forth from the home life into homelessness."

Then the clear man Rattapala rose from his seat, and after paying homage to the Blind One, he left; keeping him on
M. 82

This waiting had gone to his parents, and 

"Mother and father, as I understand this time idea taught by the Boadwa, it is impossible to lead the perfect and pure as while living in a taw_intent shell. I want to shave off my hair and beard, put on the yellow cloth, and go forth from the home life into homelessness. Give me permission to go forth from the home life into homelessness."

When this was said his parents replied:

"Dear Ratnapala, you are my dear and valued child. We have brought up to pleasure you. If you love me, the pleasure, you have given me."

"For the second time, the Clauaman Ratnapala, said to his parents, "Mother and father, ... give me permission to go forth from the home life into homelessness.""

"For the third time, his parents replied to Ratnapala, "Dear Ratnapala, ... while you are still living?"

Then, not getting his parents' permission, for the going forth, the Clauaman Ratnapala lay down there on the base floor, thinking, "Right here I shall either die or get the going forth."
Then his parents said to him: "Dear Ratthapala, you, being an only son and dear and precious to us, have been educated to pleasure, brought up to pleasure. Dear Ratthapala, I know nothing of suffering. Get up, dear Ratthapala, eat, drink, and be merry; enjoy eating, drinking, sleeping, and indulging sensual desires, and making merit. We do not permit you to go forth from the home life into homelessness. In case of your death we should lose you with publicity: but why should we give you our permission to go forth from the home life into homelessness while you are still living?"

When this was said, the Claudian Ratthapala was silent.

For the second time...

For the third time his parents said to him: "Dear Ratthapala, you, being an only son while you are still living?"

For the third time the Claudian he was silent.

Then the Claudian Ratthapala's friends went to him and said to him: "Good Ratthapala, you, being an only son and dear to your parents, have been brought up educated to pleasure, brought up to pleasure. Good Ratthapala, I know nothing of suffering. Get up, good Ratthapala..."
pala, eat, drink and be merry; enjoy eating, drinking, and being merry, and indulging sensual desires, and making merit. Your parents do not permit you to go forth from the home life into homelessness. In case of your death they should lose you willingly, but why should they give you their permission to go forth from the home life into homelessness while you are still living?"

When this was said, the Clansman Rattlesnake was silent.

For the second time...

For the third time his father said to him: "Good Rattlesnake pala, you, being... while you are still living?"

For the third time he was silent.

Then the Clansman Rattlesnake's friends went to his parents and said to them: "Father and Mother, this Clansman Rattlesnake has lain down there in the bare ground. He has died there. Let him lie there, I shall either follow him. Right here I shall lie on this floor. But if you do not give him your permission to go forth from the home life into homelessness, he will die there. If you give him your permission, you can see him after he has gone forth. And if he does not enjoy the going forth, there else can he do than return here. So give him your permission to go forth from the home life into homelessness."

Then we give the Clansman Rattlesnake..."
permission to go forth from his home life into homelessness. But when he has gone forth, he must visit his parents."

Then, so the clansman Ratthapala's friends went to him and told him that you are permitted by your parents to go forth from the home life into homelessness. But when you have gone forth, you must visit your parents."

Then the clansman Ratthapala got up, and when he had gained strength, he went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he said, "Venerable Sir, I am permitted have my permission to go forth from the home life into homelessness. Let the Blessed One give me the going forth." [So] the clansman Ratthapala received the going forth under the Blessed One, and he received the Full Admission.

Then, when the soon after the venerable Ratthapala's Full Admission, when he had been fully admitted a fortnight, the Blessed One, having stayed at Parinibbana, sat down to go on as long as he chose, wandering by stages, he stages to Savatthi. Wandering by stages, he arrived at Savatthi. There he lived in Savatthi in Tissa's Grove, Anathapindika's Park.
Meanwhile the venerable Ratthapala, dwelling alone, withdrawn, diligent, ardent, and self-controlled, the venerable Ratthapala, by realization himself with direct knowledge here and now entered upon and abode in that supreme goal for the sake of which a man rightly goes forth from the home-life into homelessness. He knew distinctly, "Death is ended; the Dhamma has been lived, what was to be done is done, there is no more of this to come."

And the venerable Ratthapala became one of the accomplished ones.

Then the venerable Ratthapala went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he said to the Blessed One, "I have a wish to see my parents. If the Blessed One's permission is given, may I go?"

Then the Blessed One directed his attention to the thoughts of the venerable Ratthapala. When he knew that the man Ratthapala is incapable of forsaking the training and reverting to what he has abandoned, he said to him, "It is time for you, venerable Ratthapala, to do as you think fit."

The venerable Ratthapala rose from his seat, and after paying homage to the Blessed One, he departed. I keeping
him on his right. Then he set his seat in order, and taking his bowl and [outer] robe, he set out to go by stages to Thullakottithita. Wandering by stages, he eventually arrived at Thullakottithita. There he lived in Thullakottithita in king Kosyga's Migiwa [garden]. Then, when it was morning, the sun he dreamed, and taking his bowl and [outer] robe he went into Thullakottithita for alms. As he was wandering from house to house, he came to his own father's house. Now on that occasion the venerable Ratthapala's father was sitting in the central entrance hall leaving his hair dressed. He saw the venerable Ratthapala coming. He saw him in the distance. When he saw him, he said, "Our only son who was dear and precious, was made to go forth by these devils." Then the venerable Ratthapala, instead of getting gifts or polite refusal, told him that instead of his bowl he told him story. Then the venerable Ratthapala's relatives was about to throw away some stale food. He said to the venerable, "I told him, 'sister, if that is stuff to be thrown away, throw it into my bowl here.'" While she was doing so, she apprehended the sign of his hands and apprehended his mother and said, "My Lady? My goodness!"
do you know that the boy's son Ratthapala has arrived?"

"Gracious! what you say is true, you are no longer the venerable Ratthapala, but the son to his father and said, "My goodness, how hideous! do you know that the cook, Ratthapala has arrived?"

Just then the venerable Ratthapala went into a certain [shelter]. Then this father went to him and said, "Ratthapala, in that state porridge is your eating? Ratthapala dear, these state porridge?

"Ratthapala dear, I am sure there is no shelter."

"No shelter, how should there be a house for husband? How should there be a home for wife? who have gone forth from the home life we are now have a home? We are into homeless, homeless, householders and we got shelter to your home, but there we got shelter."

"Come, Ratthapala dear, let us go to the home.""

"Enough! householders, I have finished my meal for today."

Then, Ratthapala dear, accept tomorrow meal."
The venerable Ratthapāla accepted it

Then knowing that (the food) had accepted, he went to his own house. He had gold and bullion piled up in a heap and covered with mats. Then he told the venerable Ratthapāla's former wives: "Come, daughters-in-law, put on the dress in which you used to dress yourselves in the way in which you used to hold your most dear and precious jewels."

When the night was ended, the venerable Ratthapāla's father had food good of various kinds prepared in his own house, and he had the time announced to Ratthapāla. He went to his own father, and [order] robe, he went to his own father, and he sat down on the seat made ready.

Then his father said to the pile of gold and bullion uncovered, and he said to Ratthapāla: "This is your father's inheritance. Ratthapāla, dear, your ancestral fortune is another. Ratthapāla, your paternal fortune is yet another. Ratthapāla, dear, you can use the wealth and make want. Come here. Remember the training, return what you have abandoned, and use this wealth and make want.

Householder, if you would have it done as I say, then have this pile of gold and..."
billion loaded onto carts and carried dumped in the middle of the River Ganges in midstream. Why is that? Because, if you household, it will be a source of sorrow and lamentation, for you pain, grief and despair.

Then the venerable Ratthapala’s former wives clasped both his feet, and said: 

"What are they like, my lord, the nymphs for whom salic you lead the good path?"

"We do not lead the salic of nymphs, sisters."

"The lady’s son Ratthapala calls us sisters. They said, I and they fell swooning on the spot.

Then the venerable Ratthapala told his father: "Householder, if there is a meal to be given, then give it. Do not harass us."

"Eat then, dear Ratthapala. The meal is ready.

Then, with his own hands, the venerable Ratthapala’s father served and satisfied him with the various kinds of good food. Then, with the venerable Ratthapala had eaten when the venerable Ratthapala had eaten, and no longer lead the boat in his hand, and no longer was any stungas.

"Behold a puppet there I pranced out, a body built up out of bones, sick, and object of much concern, where no stability abides.
Behold a figure there I pranced out
With jewelry and carrying it,
A skeleton wrapped up in skin,
Adorned a cloth for evening,
Adorned with scarlet dye
And powdered smeared upon its face,
It may beguile a fool, but not
A seeker of the Faerie Shore.

Its hair dressed in gold
And white smeared upon its eyes,
It may beguile a fool, but not
A seeker of the Faerie Shore.

The deer-hunter sets with the hare,
But yet the deer springs off the trap,
We ate the bait, and we depart;
Leaving the hunters to their tears.

34.  When the venerable Rastha prate had
stood upon and behind these strangers, he went to king Knavy's
Mignava [garden] and sat down at the root of a tree to pass the day.

Then king Knavy addressed Mignava
Thus: Good Mignava, get the Mignava [garden]

35. and tidied up, that we go to the place
do that we may go to the pleasure garden.
To see a pleasing spot:-
Yes, sire, he replied.
Now while he was leaving the Migacina [garden] cleaned up, he saw the Venerable Rattapala seated at the root of a tree to pass the day. When he saw him, he went to King Kanavya and told him "Sir, the Migacina [garden] has been tidied up. And the clansman called Rattapala is there, the son of the leading clan in their same Thulla-Kusita, where you have always spoken so highly. He is seated at the root of a tree to pass the day.

Then good Migacina, enough of today. We shall pay honour to that Master Rattapala.

Then King Kanavya [saying], "Give away all food of any kind that has been prepared there." King Kanavya had a number of state carriages at readiness, and mounting a state carriage, he drove out from Thulla-Kusita with some of the group of royalty to see the Venerable Rattapala. He went thus as far as the road was passable for carriages, and then he got down from his carriage, and went forward from his carriage and went forward to where the Venerable Rattapala was. He exchanged greetings with the Venerable Rattapala, and when the two courtiers and attendants at the table had finished,
he stood at one side. Then he said: "The venerable Rāthapaṇha. " Here, recollect, Master Rāthapaṇha is an elephant's back! Let Master Rāthapaṇha be seated on it."

"There is no need, great king. Sit down. I am sitting on my own mat."

King Kusaṇga sat down on a seat prepared ready. When he had done so, he said:

"Master Rāthapaṇha, there are four kinds of loss, which people there shave off their hair and beard, put on the yellow cloth, and go forth from the home like into homelessness. What four? They are loss through ageing, loss through sickness, loss of property, and loss of relatives."

"And what is loss through ageing?"

Here come one is old, aged, burdened with years, advanced in life, and come to the last stage. He considers thus: "I am old, aged, burdened with years, advanced in life, and come to the last stage. It is impossible for me to acquire unacquired properties or to augment acquired properties already acquired. Suppose I shaved off my hair and beard, put on the yellow cloth and went forth from the home like into homelessness?"

Being gloomy, aged, he shaved off his hair and beard, put on the yellow cloth.
and goes forth from the home life into home
lessness. This is called loss through ageing.
But Master Raltha-pāla is not still young.
He stands in the field phase of life, being
endowed with the blessing of youth, in the
first phase of life. Master Raltha-pāla
has nothing of loss through ageing. What
has he known or seen or heard that he has
gone forth from the home life into home-
lessness?

«And what is loss through sickness?
Here someone is sick, afflicted, suffering
and gravely ill. He considers thus: ‘I am
afflicted, suffering and gravely ill. It is too
more possible for me to acquire...»

Being convinced of that loss through sickness
he shaves off... called loss through sickness
But Master Raltha-pāla is now healthy and
untired, possessing a good digestion that


Kand what is loss of property? Here
someone is rich with great wealth, and great
property gradually becomes away. We consider thus: formerly
I am rich with great wealth and great
property. Those properties I have been

into homelessness?»

been placed.
that for wealth, he shaves off...called
for wealth, but Master Rathapala
is the son of the leading clan in
the same Thullakottita, Master Rathapala
has nothing of that lost wealth. What has he
known or seen or heard that he has gone
forth from the home-life into homelessness?

48.

And what is loss of relatives? Here
someone has many friends and companions,
relatives and kin. Gradually these relations
and kin, gradually these relatives,
gradually these relatives and
kinds have drifted away, if it is
possible for me to
shave off...called loss of relatives, but Master Rathapala
has many friends and companions,
relatives and kin, in this same Thullakottita,
Master Rathapala has nothing of that lost
relations. What has he known or seen or
heard that he has gone forth from the
home-life into homelessness?

49.

"Master Rathapala, there are the
courage under which some
four kinds of loss, including some
people here shave off their hair and beard,
paint on the yellow cloth and go forth for
the home-life into homelessness. Master
Rathapala has none of these. What has he
known or seen or heard that he has gone
forth from the home-life into homelessness?"
44. A Great King, there are four summaries of the True Idea which have been given by the Blessed One who knows and sees, accomplished and fully enlightened, knowing and seeing and hearing which I went forth from the home life into homelessness. What are the four?

45. From life to life. This is the first summary of the True Idea given by the Blessed One who knows and sees, accomplishing and fully enlightened, knowing and seeing and hearing which I went forth from the home life into homelessness.

46. Time. The world has no shelter and life is insecure. This is the second summary of the True Idea, to leave the homeless world uprooting itself; it has fallen and given up and departed. This is the third summary of homelessness.

47. "The world is incomplete, insatiate, and the slave of craving"; this is the fourth summary of homelessness.

48. A Great King, there are the four summaries of the True Idea which I have been given from the home life into homelessness.

49. The world is incomplete, insatiate, and in need. The World is in the Center, and in need. In need of what? Great King, when you were twenty years old and twenty-five years old, ...
were you, expert rider of elephants, an expert horseman, an expert charioteer, an expert bowman, an expert swordman, strong in thigh and arm, and used to war?

"I am 30 years, Master Rattappa. Some times I wonder if I had supernatural power, I do not see that it was quite the same as my own power." "What do you think, great king; are you now as strong in thigh and arm as strongly and used to war?" "No, Master Rattappa. Now I am old aged, burdened with years, advanced in life, and come to the last stage, my years have turned eighty. Sometimes I thought I knew to put my foot here and I put my foot somewhere else."

"Great king, it was on account of this that the Blind One, who knows and sees, accomplished and fully enlightened, said: The world has no lasting men and is led on, and when I learnt that I knew and saw and heard that, I went forth from the home life into homelessness." "It is wonderful, Master Rattappa, it is marvellous. Now will that has been expressed by the Blind One who knows and sees accomplished and fully enlightened. The world has the lasting men and is led on. For it is indeed
cavalry and chariot troops and infantry, which
will serve to subdue any dangers to us.
Now, the world has no shelter and no protector.

Now, Master Ratthapala said: "But how
was what Master Ratthapala said; but how
should the meaning of that statement be re-
garded?"

"How do you great
king, have you any latent sickness?

"Great king, have you any latent sickness?

"Sometimes my
sickness, Master Ratthapala. Sometimes my
friends and companions, my relatives and kin,
come, my good friends and companions, my
relatives and kin, do all of you present.

"Great king, it was in account of
my feeling of pain, so that I to
share out this feeling of pain, so that I to
may feel less feeling of pain", or do you
feel that feeling of pain yourself alone?

"I cannot have it, my master,
Master Ratthapala, I have to feel that feeling of pain
alone." "Great king, it was in account of
that the Blessed One, who knows and sees,
accomplished and fully enlightened, said: "It is
wonderful..." For it is indeed so...!
shelter and no protector. For it is indeed so...

Master Ratthapala, there exists in
Now the world has nothing of its own; it has to leave all and pass on, and when I saw and heard that, I went forth from this home life into homelessness. It is wonderful... The world has nothing of its own; it has to leave all and pass on. For it is indeed so!

Mr. S2

This royal forest court ample gold and silver stored and in cellars and laid up in boxes. Now the world has nothing of its own; you have to leave all and pass on. What Master Rallghapala said; but how should the meaning of that statement be conceived? «How do you regard it?» — «I cannot have it, this, Master Rallghapala. On the contrary, others will take over this property while you will have to pass on according to your actions.» — «I cannot have it, this, Master Rallghapala. On the contrary, others will take over this property while I shall have to pass on according to my activities.»

Great King, it was an account of this that the Blessed One who knows and sees, accomplished and fully enlightened, said...
Master Rattaphala said, "but how should the meaning of that statement be regarded?"

"How do you, great king, do you live in the rich Kusa country?" — "Great king, I live in the rich Kusa country."

"How do you, great king, come?" — "Great king, a heavenly and celestial man came to you from the east and said, 'I know that I come from the east, and there I saw a large mountain as high as the heaven, advancing and ensnaring everything, living things'. Please to know, great king, that I come from the east, and there I saw a large country powerful and rich, with a large country powerful and rich, very populous and crowded with men; there are plenty of elephant troops, there are plenty of cavalry, plenty of chariot troops, and plenty of infantry; there is plenty of every tree and plant and gold and bismuth both unwashed and washed, and there are plenty of women for wives. With such and such a force you can conquer it. Conquer it, great king. How would you act?" — 72 «We should conquer it and live there, Master Rattaphala.» «What do you think, great king, if a heavenly and celestial man came to you from the west... from the north... from the south, and said... how would you act?" — «We should conquer it and live there, Master Rattaphala.» «Great king, it was on that account of this that the"
McDh
Blind One who knows and sees, accomplished and fully enlightened, said, "The world is incomplete, insatiate, and the slave of craving," and when I knew and saw and heard that, I went forth from the home life into homelessness. -- "It is wonderful, Master Ratthapala, it is clear; vV; the way is plain. How well that has been expressed by the Blind One who knows and sees, accomplished and fully enlightened: "The world is incomplete, insatiate, and the slave of craving." For it is indeed so.""

That is what the venerable Ratthapala said. And having said that he said further:

And having said that he said further:

1. I see men wealthy in the world who yet give not, from ignorance, their riches away. But greedily do they hoard away their wealth. Through longing for still further sensual pleasures.

2. A knight who by his force conquered the castle
   And burns upon the land the ocean bounds
   Yet unshaken is the sea's main shore
   And hunger for it further shore as well.

3. Most other men as well, of all kinds
   Encounter death with craving unshaken;
   [With plans] still incomplete, they leave the age;
   Denies remain.

4. His relatives lament him, rend their hair,
   Crying, "Aha! Alas! Here we once lived!"
   They bear away the body wrapped in shroud,
   And place it on a pyre and burn it there.
8. both but a single thread, he leaves behind exposed on this property, and turns away, takes it with him.
   And as he does to relatives, or friends, can offer refuge to their here.
   Their answer is in his wealth, this being short, may pass as other to acquire to our health.
   And as he dies not, can follow him.
   Nor child nor wife nor wealth in keeping.

7. Longevity is not acquired with wealth.
   Nor can property bring age.
   Short in this life, in death the Sages say,
   Eternity it knows not, only change.

8. The rich man and the poor man both shall feel
   Death's touch, as do the fool and sage alike;
   [Death's] touch, as do the fool and sage alike;
   But while the poor lies struck by his folly.
   The sage will have trouble at the touch.

9. Better understand, then, whereby
   Than ever can there be gained, than any wealth.
   In men, through ignorance through different cities
   Do evil, while they fail to reach the Form.

10. As one goes to the womb, and the next world,
    Renewing the successive round, so another
    With no more understanding, trusting him,
    Goes also to the womb, and the next world.

11. Just as a thief reporter's house breaking
    Marked a judgment for his deeds.
    So people after death in the next world,
12. Men who are young or old, like fruits, trees fall when the body's break up. Amen. Amen.

13. Men, whether young or old, like fruits, trees fall when the body's break up. Amen. Amen.

R.G.

In p.p. 3 see cony.

Parvati. Cor. and in P.T.S. Dict.

45. tissani fem. cor. sing. 2, 5a.

47. alamatto (sturdy). Reading corrected in P.T.S. Dict - alamatto. But this contradicts the Commentary which says "alamatto ti samatha atta bhava".

§ 52, v. 9: A car would go "baa ba bea binanta!" and so on and so on. The Commentary read "horo". The Commentary reads, "amanita ca bhu ti amana di ca aha. Idani, vuttani kato? gani malai hanti parivarthi. Sambanti tani "horo pada kabadu; bhuta rata, muttu mato" ti adini pi valami". From which it is obvious that amaran is here.

Read no amaran. Not me amaran ti.
1. Thus I heard. At one occasion the Blessed One was living at Mithilā in the Mahākāla Mungo Grove.

2. Then the Blessed One smiled in a certain place. It occurred to the venerable Ānanda: "What is the reason, what is the condition for the Blessed One’s smile? Perfect One, do not smile for no reason."

3. Once, Ānanda, in the same Mithilā, there was a king called Mahākāla Mungo. He was a great king of true ideas, established in the idea of true ideas. He spread the true idea among the people and the country, and he observed the Day of Observance on the fourteenth and the fifteenth, and on the eighth of the bright moon.

Now at the end of many years, many hundred years, many thousand years, King Mahākāla Mungo addressed his barber thus: "Good barber, when you see my grey..."
hairs growing on my head, then let me.

— Exceed, sir, he replied. And after many
years, many hundred years, many thousand
years, grey hairs growing on king Makkhadeva's
head. When he saw them, he said to the king:

The divine messengers of the divine king wrote:

- The grey hairs have appeared, sir;
- grey hairs are growing on your majesty's head.
- Then, pull them out carefully
- go to the barber, pull them out carefully
- and put them in my
- palm.

— Exceed, sir, he replied, and he
- did so*

Then king Makkhadeva gave the
best barber to his barber, and the young
prince, his eldest son, he said, *Dear prince,

your grey hairs have appeared, on your head grey
hairs are growing in my head. Therefore,
then make well use of him, son, and
shave off your hair and
beard, put on the yellow cloth and go forth from the home
life into homelessness. And now, dear
prince, when you see grey hairs growing
on your head, then give up the best township
to your barber, instruct your eldest son:
shave off your hair and
beard, put on the yellow cloth and go
forth from the home life into homelessness.

Continue this good custom instituted by
high moral duty instituted.
M. 83

And do not be the last man. Think of this good custom in trouble and the breach of this good custom. He, dear Prince, is the last man in the race of men. Understand that there occurs the breach of this good custom.

Therefore, dear Prince, I say to you: Continue this good custom initiated by me and do not be the last man.

Then, after giving the best township to his barber and in structuring the prince, his eldest son carefully and in governing the household. Having more on the yellow cloth, his hair and beard went on the yellow cloth, and went forth from the house like into home.

Lentus, the street, into one quarter, with companion with companion, with gladness with gladness.

Equanimity... Balance the two quarters... In the third quarter,likewise the third quarter, as above around and below and around; he dealt in with the unenlightened. Everything and equally, with his mouth, enlightened with equanimity, abundant enlightened, unenlightened, per, from affliction (it will) all-encompassing, wide.

King Mahāchādeva for eight thousand years.

King Mahāchādeva played children games. In eighty-four thousand years he acted as vice-regent. In eighty-four thousand years he governed the kingdom. In eighty-four thousand years, after he led the good life, in this
Makhañādeva Mango Grove after shaving his hair and beard, pulling out the yellow cloth and going forth into the home of the poor, developing life into homelessness. Having performed his jumā divine abidings, on the breast of the body, after death, he was transformed to the World of the (Brahma) Divinity.

7. Now at the end of many years, many hundred years, many thousands and years, King Makhañādeva's son addressed his barber thus: 'good barber, when you see any grey hairs growing on my head, then tell me.'—Yes, sire, he replied. And after many years, many thousand years, many thousands and years, the barber saw grey hairs growing. King Makhañādeva's son's head. When he saw them, he said to the king, 'The divine messengers have appeared, sire; grey hairs are to be seen growing on your majesty's head.'—Then, good barber, pull out these grey hairs carefully with tweezers and put them in my palace.

—Even so, sire, he replied, and he did so.

Then King Makhañādeva's son gave the best township to his barber, and calling the prince, his eldest son, he said, 'Dear prince, the divine messengers have appeared; grey hairs are to be seen growing on my head. I have made full use of human desires; now it is time to seek heavenly desires. Come,
dear prince, take over the government. I shall shave my hair and beard, put on the yellow cloth and go forth from the home life into homelessness. And now, dear prince, when you too see grey hairs growing on your head, then after giving the best township to your barber, and after carefully instructing your barber, and after carefully instructing the prince, your eldest son, in governing the prince, your eldest son, in governing, shave off your hair and beard, put on the yellow cloth and go forth from the home life into homelessness. Continue this good custom instituted by me and do not be the last man. Sir, dear prince, in the last man in that pair of men under whom there occurs the breach of this good custom instituted by me. Therefore, dear prince, I say to you: Continue this good custom instituted by me and do not be the last man.

Then after giving the best township to the barber and after carefully instructing the prince, his eldest son, in governing he shaved off his hair and beard in the Mahavihara Mango Grove, put on the yellow cloth and went forth from the home life into homelessness with compassion and gladness with his heart endowed with loving-kindness, with equanimity, likewise and free from illusion all embracing world.

For eighty-four thousand years being Makkhadeva’s son played childlike games. For eighty-four thousand years he acted as vice-regent. For
eighty-four thousand years he governed the kingdom. For eighty-four thousand years he led the good life in the Malvādeva Mango Grove after shaving off his hair and beard, putting on the yellow cloth and beard, going forth from the house life into homelessness. By developing the four divine children. By the destruction of the body, after death, he was transferred to the Brahman Divinity.

The sons of King Malvādeva's sons successively to the number of eighty-four thousand kings were in succession, after shaving off and going forth from their home life into homelessness, after in the Malvādeva Mango Grove after shaving off their hair and beard, and putting on the yellow cloth, they abode intent upon one quarter with their mother and endued with loving kindness, companionship, gladness (equanimity), fame, and all-embracing world.

They each for eighty-four thousand years they played chiddik games for eighty-four thousand years they acted as vice regents. For eighty-four thousand years they governed the kingdom. For eighty-four thousand years they led the good life in the Malvādeva Mango Grove after being...
Their hair and beard, put up in the yellow cloth, and going forth from the home life into holy
life, by the cleansing discipline of the body, after death, they
transferred to the world of Brahmin Divinity.

11/12. Nimi was the last of those kings; he was
an ideal king of true ideas, established in the
True Idea. He spread the True Idea among
people of Vedicas, and he observed the Day of
Obsequy on the fourteenth and fifteenth, and on
the eighteenth of the quarter moon.

12/13. Once Ananda, when the select of the
Three Thirty had met together and seated
in the Sahastra Assembly, it was being said among them: "It is gain for
the people of Vedicas, it is great gain for the people
of Vedicas, that their king Nimi is an ideal
king of true ideas, a great king established in
the True Idea, who spread the True Idea among
people of Vedicas, and he observed the
Day of Obsequy on the Fourteenth and
Fifteenth, and on the Eighteenth of the Quarter
Moon!

13. Then Sudesha Ruler of Gods addressed the
select of the Thirty: "Good sir, do you want to see King Nimi?" — "Good
sir, we want to see King Nimi!"
Now on that occasion, it being the day
Observance Day of the Fifteenth, King Nuni had washed his head, for the 10th month,
and gone up to the temple to the great patron,
athan, where he was seated for his Uparrata ob-
erance. Then, just as a strong man might
extend his flexed arm or flex his extended
arm, so Salchea Ruler of Gods vanished
among the presence of the deities of the Thirty
Three and appeared before King Nuni. He
said: "It is gain for you, great king, it is
great gain for you, great king. The Thirty-
Three, on their feet together, and

seated in the De Shanna Assembly, council,
while it was said among them, "It is gain, sus,
ights of the Ancient Moon!" Great king,
the gods want to see you. I shall send
a chariot harnessed to a thousand through
breds for you, great king. Amount it, great
king, mount the divine chariot without
hesitation and go!"

King Nuni consented in silence. Then
Salchea Ruler of Gods just as a strong man
might extend his flexed arm or flex his
extended arm, so Salchea Ruler of Gods
vanished from the presence of the deities of
King Nuni's presence and appeared before
among the deities of the Thirty-Three.

Then Salchea Ruler of Gods addressed
the Charisteru Mataki thus: "Come, Good
Mataki, get ready a chariot has..."
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Messengers to a thousand through-breds, and go to King Ninii and say thus: "Great King, this chariot harnessed to a thousand through-breds has been sent to you by Salkha Ruler of Gods. Great king, mount this divine chariot without hesitation." May your hand be held sacred, the Chariteer Mataki replied. And having got ready a chariot harnessed to a hundred through-breds, he went to King Ninii and said, 'Great King, this chariot harnessed to a thousand through-breds has been sent for you by Salkha Ruler of Gods. Great king, mount the divine chariot without hesitation. But, great king, by which route shall I drive you? by that on which the result of good, by that on which the result of evil does experience the reputation of evil actions, or does experience the reputation of good actions.' 'Drive me by both routes,' Mataki said.

Mataki brought King Ninii to the Salkha Ma Assembly. King Salkha Ruler of Gods saw King Ninii coming, and seeing him, he said to his aides, 'Come, great king! Welcome, great king! The advisers of the Thirty-Three, great king, seated in the Salkha Ma Assembly have expressed themselves thus: "It is your wish to see the Videhas... eight of the quarters wish Great King the wishes of the Thirty-Three. Would you see me? Great King, enjoy electing might among the Thirty-Three gods."'
"Enough, good sir. Let theseCharities drive me back toMithila. I will spread the True Idea among theAssissins and the households in the towns and in the country, and [there] it will receive the Observance Day of the Fourteenth and Fifteenth and the Eighth of the Quarter Moon.

Then Sakkara Ruler of Gods added this: the Charities to Matali. Come, good Matali; get ready the cloth and ascend to the thousand thoroughbreds and drive King Nimi back to Mithila. — May your [sword] be held sacred, Mithila! — May your sword be held sacred, Mithila! — May your sword be held sacred, Mithila! — May your sword be held sacred, Mithila! — May your sword be held sacred, Mithila! — May your sword be held sacred, Mithila! — May your sword be held sacred, Mithila! — May your sword be held sacred, Mithila! — May your sword be held sacred, Mithila! —

The Charities to Matali replied. And, having got ready the cloth and ascending to the thousand thoroughbreds, he drove King Nimi back to Mithila. And there indeed King Nimi speed the True Idea among the Assissins and drove the households in the towns and in the country, and he observed the Observance Day of the Fourteenth and Fifteenth and on the Eighth of the Quarter Moon.

Then at the end of many years, many thousand years, King Nimi addressed his barber thus: 'good barber, when you see any gray hair growing on my head, then let me know.' — 'Yes, sir,' he replied. And after many years, many hundred years, many thousand years, the barber saw gray hairs growing on King Nimi's head.
When he saw them, he said to the king: 'The divine messengers have appeared, sir; grey hairs are to be seen growing on your Majesty's head. Then, good barber, pull out those grey hairs carefully with tweezers and put them in my palm.' 'Even so, sire,' he replied, and he did so. Then King Nimi gave the best township to his barber, and

9. For eighty-four thousand years... (as in §6 above) the World of the (Brahma) Divinity.

20. Now King Nimi had a son called Kalara-janaka. He did not go forth from the home of his father's life into homeless life. The wise man himself... sustenance. He was the last man of those two... Amara, it may be that you think that occasion, it should not deva on that occasion. But it should not deva on that occasion. I was King Mahârâja... deva on that occasion. That occasion... was instituted by me. Later that good custom continued on. But that kind of generation was continued to... dispersion to finding away...
to silence, to direct knowledge, to enlighten,
current, to extinction, but only to reappearance
in the future world. 

In this kind of high moral duty, one has been instituted by
me now, which leads to complete dissipation,
ion, to fading away, to cessation, to peace, to
direct knowledge, to enlightenment, to

And what is that? It is this

 Noble eightfold path, that is, it says: right
view, right intention, right speech, right
action, right livelihood, right effort, right
mindfulness, right concentration. This

is the high moral duty instituted by
me now, which leads to complete dissipation,
ion, to fading away, to cessation, to peace, to
direct knowledge, to full enlightenment,

Ananda, I say to you thus:

Continue this high moral duty instituted by
me and do not be the last man. Be,

Ananda, is the last man in that pair of
men under whom there occurs the breach
of this good custom. Therefore high moral
duty. Therefore, Ananda, I say to you, to
continue this high moral duty instituted by
me and do not be the last man.

The Blessed One said: The venerable Ananda was so struck and moved at

her words. He wrote the Blessed One wrote:

Note: Nyāñjali - nd in P.C. Dict as 'palms
AND

hand

and

21. vānancīrii verb corresponding to Pr.
ināhata (instituted). From nidahata. nd-ii
P.C. Dict.
Majjhima Nikāya 84 - Mahāsūtra Sutta
(2, 4, 4)

1. Thus I heard: At one time the Venerable Mahākaccāna was living at Madhūra in the Gāndhāra Grove.

2. Then King Avanti putthi of Madhūra heard: The wise Kaccāna, it seems, is living at Madhūra in the Gāndhāra Grove; but a good re-

3. port of Master Kaccāna has been spread to this effect: He is wise, dispassionate, courageous, carefree-spoken, astutely perceptive, he is a true Arhat.

When he had done so he said to Ven-

able Sir, Brahmanas are the highest caste, many other castes are inferior;

Brahmanas are the finest caste, many other castes are dark; Only Brahmanas are purifying not.

Non-Brahmanas, Brahmanas are the Sons of

(1) born, born of his mother; divine (brahman) born, divinely created, heirs of the divine (brahman), that does Master Kaccāna.
It is just a saying in the world, great king, that Brahmanas are the highest caste, heirs of the divine (brahma). And there is a way whereby it can be understood. Now what is just a saying in the world.

How do you, great king, if a warrior, who has success in property or corn or silver or gold, will there be (warriors) who rise before him and retire after him, who are eager to serve him, behaving in gratitude and speaking endearingly to him, and will there be others like him? There will be, great king, who do like wise? There will be Master Kaccana. There will be Master Kaccana. Great king, if a Brahman who has success will there be (Brahman) who rise before him and will there be Brahmanas who do like wise? There will be Master Kaccana. Conceive this, great king, if a Brahman who has success will there be (Brahman) who rise before him and will there be Brahmanas who do like wise? There will be Master Kaccana. Great king, if a Brahman who has success will there be (Brahman) who rise before him and will there be Brahmanas who do like wise?
Surely, if that is so, Master Kaccāna, then these four castes are all the same; there is no difference at all between them, that I see.

That is also a saying: 'Great King! whereby it can be understood now, that is just a saying in the world.'
How do you think, great king; if that is so, then are these four castes all the same, or not, or whereby it appears to you in this case? [Pause] If that is so, Master Kaccana, then these four castes are all the same; there is no difference between them at all that I see. That is also a way, great king, whereby it can be understood how that is just a saying in the world. How do you think, great king, were a villain to break locks or carry off plunder or commit robbery or become a highwayman?
led the good life in virtue, true in his ideas. How would you treat him? «We should pay homage to him; Master Kaccana, or we should rise up for him, or invite him to be seated, or we should invite him to accept robes, almsfood, teaching place, and the requisite of medicine as care for the sick, or we should arrange for his defense and protection. Why is that? Because he has lost the status that he formerly had, and he is simply reckoned as a monk.»

Suppose a king, suppose a great king, suppose a great king, a great king, suppose an emperor, a king, suppose an empress, a king. How do you think of great kings, if that is so, what do you think of great kings? And, are there four castes all the same, or are there four castes all the same, or are there four castes all the same? And, what do you think of it? If that is so, what do you think of it?

Surely if that is so, Master Kaccana, then these four castes are all the same; there is no difference at all between them that I see.» «That is also a very great king, whereby it can be understood. What is just a saying in the world.»

When this was said, King Assandagutta of Ma.

Putha said to the venerable Mahā Kaccana, «Mag-

ificent Master Kaccana... for in Sutta 77... the

wise-sages. I go to Master Kaccana for refuge and

in the True Dharma and to the Convent of Bhikkhus.

From today let Master Kaccana remember me as a full

Order who has gone to him for refuge for life.»

Do not go to me for refuge, great king. Go

for refuge to that same Blessed One to whom I go for refuge.

Where is the living now, that Blessed One, accomplished
M. 84.3

and fully enlightened, Master, Kacchã?»

«He has attained that Blessed One, accomplished and fully enlightened, has attained the final extinction now, King.»

"If we heard that that Blessed One was within ten leagues, we would go ten leagues to see that Blessed One, accomplished and fully enlightened. If we heard that that Blessed One was within twenty... thirty... forty... fifty... a hundred leagues, we would go a hundred leagues in order to see that Blessed One, accomplished and fully enlightened. But since that Blessed One has attained the final extinction, we go to that Blessed One for refuge and to the community of monastics. From today that Master, Kacchã, remembers me as a householder who has gone to him for refuge for life."
1. Thus I heard: At one occasion the Blessed One was staying at Sumushabagga in the Shevaka Grove, the Deer Park, in the country of the Beggars.

2. Now on that occasion, however, Prince Bodhi's palace called Kokaanada had recently been built for Prince Bodhi, and it had not been inhabited by ascetics or bhikkhus or any human being at all.

3. Then Prince Bodhi addressed the bhikkhu student Sañjīka puttha thus: "Come, my dear Sañjīka puttha, go to the Blessed One and pay homage in my name with your head at his feet, and ask shelter; he is free from affliction, free from ailment, and is healthy, strong and living in comfort." (Saying,) - "Venerable sir, let the Blessed One accept with the community of Bhikkhus, accept tomorrow's meal from Prince Bodhi."

"Sir," Sañjīka puttha replied, and he went to the Blessed One and exchanged greetings with him, and when the meal and the boti-taṭṭica were finished, he sat down at one side. when he had done so he said: to the Blessed One:

"Venerable Master Gotama, Prince Bodhi pays homage with his head at the
Blond One's feet and asks whether he is
free from affliction, free from ailment,
and is healthy, strong and living in
comfort, and he says thus: "Let the Blond
One with the community of Bhikshus
accept tomorrow's meal from Prince Bodhi."

The Blond One accepted in silence.
Then, knowing that the Blond One had
accepted, Sārajīka puttha rose from his seat
and went to Prince Bodhi and he told
him thus: We told that Blond One in your
behalf, Sir, Master Gātama, Prince Bodhi
accepts tomorrow's meal from Prince Bodhi.
It has been accepted by the ascetic Gātama."

Then when the night was ended,
Prince Bodhi had good food of various
kinds prepared in his own residence,
and he had the Nikanada Palace
spread with white cloth down to the
last step of the stairs. Then he addressed
the Buddhist student Sārajīka puttha:
"Come, my dear Sārajīka puttha, go to the
Blond One and tell him, it is time
thus, "Venerable Sir, it is time; the meal
is ready."
dattigaputta replied, and he went to the Blessed One and announced that it was time. "Master Gotama, it is time; the meal is ready."

6. Then, it being morning, the Blessed One arose, and taking his bowl and begging bowl, he went to Prince Baddha's house.

7. Now on that occasion Prince Baddha was standing in the outer porch waiting for the Blessed One. He saw the Blessed One coming in the distance. As soon as he saw him he went out to meet him, and after paying homage to him, he preceded him and went to allow the Blessed One to precede him, and they proceeded to the Kollavada Palace. But the Blessed One stopped at the lowest step of the stairs. Prince Baddha turned to him, Venerable sir, let the Blessed One step on the cloth, let the Sublime One step on the cloth, that it may be long for my welfare and happiness.

When this was said, the Blessed One was motionless. A second time Prince Baddha said, Venerable sir, ... happiness. And a second time the Blessed One was silent. A third time Prince Baddha said to him, Venerable sir, ... happiness.

Then the Venerable One looked at the
Venerable Ananda. 

8. The Venerable Ananda said to Prince Bodhi and Prince, let the cloth be rolled up and removed. The Blessed One will not step on a strip of cloth. The Perfect consider the harm we do to the coming generations.

9. Then Prince Bodhi led the cloth removed, and he had seats prepared in the upper apartments of the Kukananda Palace. The Blessed One went up into the Kukananda Palace and sat down on the appointed seats prepared together with the Community of Bhikkhus.

Then with his own hands Prince Bodhi served and satisfied the Community of Bhikkhus, headed by the Enlightened One, with various kinds of good food. Then when the Blessed One had eaten and no longer held the bowl in his hand, Prince Bodhi took a low seat and sat down at one side. When he had done so he said to the Blessed One: Venerable Sir, we have thought it thus: 'Pleasure is not to be reached through pleasure; pleasure is to be reached through pain.'
to be gained reached through pleasure. pleasure is to be reached through pain.
11.-17. later, prince, while still you... [as in Sutta 26 § 14-17]...
... knowing that it would serve for your struggle to control.
15.-54.55 Now three things occurred to me...
[as in Sutta 36 § 14-44]... as happens to one who dwells diligent, ardent and
controlled.
54.-55. It occurred to me, prince, the true
idea that I have attained is profound...
[as in Sutta 26 § 19-29]... and we six lived on what the
two brought back from their alms round.

Then the bhikkhus of the group of fire,
being thus advised and instructed by the
direct knowledge here and now entered
upon and dwelt in, that supreme goal of
life (for the sake of which bhikkhus
rightly go forth, from the home
life into homelessness).

64.58 When this was said, Prince Siddhi
said to the Blessed One: "Venerable sir,
when a bhikkhu finds a Perfect One to dis-
cline him, how long is it before, by
Realize them himself... into homelessness?

Now, prince, I shall ask you a question in return. Answer it as you choose. What do you think, prince, are you skilled in driving an elephant and in welding a good silver riding elephant?

Yes, my dear sir. I am.

What do you think, prince? Suppose a man came here thinking, 'I am a skilled driver of elephants and I know the art of welding a good silver riding elephant; I shall train in that art, and I shall be able to weld a good silver riding elephant,' and he had no faith, and did not achieve what has to be achieved by faith, and he was idle and did not achieve what has to be achieved by energy, and the had no understanding, and did not achieve what has to be achieved by understanding—what do you think, prince, would that man train in the art of welding a good silver riding elephant?

And he was [illegible] and deceitful and did not achieve what has to be achieved by honesty and sincerity.
"Venerable sir, even if he had one of those deficiencies, he would not. So what of the five?"

So too, prince. There are these five factions of ascendant. What five?

(1) "Here a skulled man has faith, the phrase of Faith in the Perfect One's enlightenment."

(2) That is an One who is such since he is acquainted established and fully enlightened, unimpeded in the recognition and reception and conduct sublime, discoverer of worlds, incomparable leader.
men to be tamed, teacher of gods and men,

enlightened, blessed

[2] "The senses, healthy and working,

possessing a good digestion that is neither

too cool nor too warm, but medium and

controlable to bear [the strain of] without despair or fear.

[3] "He is honest and sincere, and

he shows himself for what he actually

is to his teacher and his companions:

the good type, he shows himself for what

he actually is.

[4] "He is energetic in launching

profitable ideas and acquiring pro-

fitable ideas, for he launches his effort

seriously, with resolution, and

sustains his

pursuit, the task before profitable ideas are

concerned.

[5] "He has understanding, possesses

understanding that comprehend[s] a wise

and penetrative, subtle, penetrative

complete explanation of

suffering.

conflict.

there are the five factors of cause.

A When a blunder possesses of these

five factors of endurance, yields a perfect

one to discipline being, he might dwell seven years before, by realization him-

self with direct knowledge after and

entered upon and dwell in that supreme

[62: ]
goal of the Good Life for the sake of which
clanomen mightly go forth from the home
life into homelessness.

"let alone seven years, when a thousand
pence of these five pence of endowment
he might dwell six years ... homelessness.
let alone six years ... five years.
let alone five years ... four years.
let alone four years ... three years.
let alone three years ... two years.
let alone two years ... one year.
let alone one year ... seven months.

"let alone two months ... one month.
let alone one month ... half a month.
let alone half a month ... seven days righting.

"let alone one day and night, when
a thousand pence of these five pence of
endowment made a perfect one to discipline
him, then being instructed in the evening, he
might arrive at distinction in the morning;
being instructed in the morning, he might
arrive at distinction in the evening.

63. When this was said, Prince Bodhi said
so the Blessed One: "Oh the Enlightened One!
Oh the True Idea! Oh the well-proclaimed-
ness of the True Idea! That one instructed
in the evening might arrive at distinction.
the morning, and one instructed in the morning might arrive at distinction in the evening."

When this was said, the Buddhist student Sānjīka putta said to Muni Buddha, "Oh, the Enlightened One! Oh, the True Idea! Oh, the well-proclaimed, new, True Idea!" But not "I go to Master Gotama for refuge and to the True Idea and to the Community of Sāṅgha."

"Do not say that, my dear Sānjīka-putta; do not say that. I heard and learned this from the lady [my mother's] lips."

There was an occasion when the Blessed One was living at Kusambi in Ghoṭalā Park. Then the lady [my mother] who was pregnant went to the Blessed One, and after paying homage to him, she sat down and reproach. Having when she had done so, she said to the Blessed One, "The prince or princess in my womb, Venerable Sir, whichever it may be, goes to the Blessed One for refuge and to the True Idea and to the Community of Sāṅgha. Let the Blessed One remember [this child] as a follower who has
gone to him for refuge for life. There was also an occasion when the Blessed One
was living here too at Sāriputta's residence
in the Bherakala Grove. The dear disciple
then my nurse, carrying me at her hip,
went to the Blessed One, and after paying
homage to him, she stood at one side, when
she had done so, she said to his Venerable
Sir, this Prince Kosala goes to the Blessed
One for refuge and to the True Dharma
and to the Community of Bhikkhus, let the Blessed
One remember him as a follower who has
gone to him for refuge for life. Now,
my dear Sāriputta, put forth for the third
time to the Blessed One for refuge and to the
True Dharma and to the Community of Bhikkhus,
let the Blessed One remember him as a
follower who has gone to him for refuge for
life).

\[
\text{§ 62} \quad \text{tatt\textasciitilde{\textgreek{g}a-sa\textgreek{m}}ak\textgreek{a}n labhr\textgreek{a}m\textgreek{a}}
\]
\[= \text{V} + \text{maya + ka} \quad \text{one who leads away}\]
\[\text{from defilement or defilement from}\]
\[\text{these}\]
\[\text{ vitae} \text{ with Vini\textgreek{b}\textgreek{a}k\textgreek{a} = one who}\]
\[\text{leads away destruction. (Mc. Sutta 22 + Vin. Pā\textgreek{b}\textgreek{a}\textgreek{y} I)\]
1. Thus I heard. The Rama was living at Sāvatthī, in Tās's Grove, Anātha Pindikā Park.

2. Now at that time, in the realm of being Ph. Senādi, there was a bandit called Angulimalā, or "finger-garland," who was murdering, bloody-handed, given to blows and violence, and merciless to all beings. Villages, towns, and districts were being laid waste by him. He was constantly murdering people, and he wore their fingers (angulā) as a garland (mala).

3. Then, when it was morning, the Rama took his bowl and [other] robe, and went into Sāvatthī to alms. When he had wandered for alms in Sāvatthī, and had returned from his alms round after his meal, he set his resting place in order, and tateci his bowl and [robe], he set out by the road to where Angulimalā was. Cows, horses, sheep, ploughmen and travellers saw him taking the road to where Angulimalā was. When they saw him, they said, "Do not take that road, cattle. On that road is the bandit Angulimalā, who is murderous, bloody-handed, given to blows and violence."
and merciless to all living beings. Villages and towns and districts are being laid waste by him. He is constantly murdering people, and he wears their fingers as a garland. Men have come along this road in groups of ten, twenty, thirty, and even forty from time to time, but they have fallen into Angulimala's hands.

When this was said, the Blind One went on in silence.

A second time the Cowherds, Shepherds, ploughmen and Travellers said «...fallen into Angulimala's hands».

A second time the Blind One went on in silence.

A third time the Cowherds «...fallen into Angulimala's hands».

Still the Blind One went on in silence.

The Bandit Angulimala saw the Blind One coming in the distance. When he saw him, he thought: «It is wonderful! It is marvellous! Men have come along this road in groups of ten, twenty, thirty, and even forty from time to time, but still they have fallen into my hands. And now this man comes alone and unaccompanied,»
One would fancy he had been fated to come. Why should I not take this monk's life?

Agulimêla took up his sword and shield and buckled on his bow and quiver, and he followed behind the Blessed One.

Then the Blessed One performed such a feat of supernatural success that the bandit Agulimêla, going as fast as he could, was only able to catch up with the Blessed One, who was walking at his normal pace. Then Agulimêla thought: "It is wonderful, it is marvelous!"

"But I caught up with even a galloping elephant and seized it. I caught up with even a galloping horse and seized it. I caught up with even a galloping chariot and seized it. I caught up with even a galloping deer and seized it. But up with even a galloping deer and seized it, yet I am not able to catch up with this monk who is walking at his normal pace!"

"You see, work; stop work."

"I have stopped, Agulimêla. Do you stop too?"

Then the bandit Agulimêla thought: "These monks, sons of the Sakya, speak truth,vertex truths, but though this monk is walking, yet he says, 'I have stopped, Agulimêla. Do you stop too?' Suppose I question this monk?"

Then he addressed the Blessed One in Stavan..."
« While you were walking, monk, you told me you have stopped; but now, when I have stopped, you say I have not stopped. I ask of you, O monk, what is the meaning of it? How is it you have stopped and I have not? »

« Figulimala, I have stopped forever, for swearing violence to every living being; but you have no restraint towards killing living beings, so that is why I have stopped and you have not. »

« Oh, at last a sage revered by me, this monk, has now appeared in the great path. Indeed I will for long announce all evil, hearing your song, showing the True Idea. »

So saying, the Bandit took his sword and weapons, and flung them in a gaping cheer's pit; the Bandit overthrew the sublime fire's feet, and then and there asked for the Going Folk, the Enlightened One, the Sage of great compassion, the Teacher of the world and all its gods, addressed him with these words: the Bandit said, then that was how he came to be a Bandit.

Then the Blessed One sat out to wanderly stages back to Sāvatthi, with Figulimala as he;
attendant marked, and eventually he arrived at Sāvatthī. Then the Blessed One stayed in Sāvatthī in Tālā's Grove, and the jñātā's Park.

5. Now on that occasion great crowds of people were gathering at the gates of King Pasenadhi's palace, very clamorous and noisy, saying, "Sir, there is a bandit called Bhūgulīmāla in your realm; he is murderous, bloody-handed, given to blows and violence, and merciless to all breathing beings. Villages, towns, and district are being laid waste by him. He is constantly murdering people, and he wears their fingers as a garland. The king must put him down."

9. Then in broad day King Pasenadhi of Kosala drove out with a body-guard of five hundred horse for the Park. He went as far as the road was passable for carriages, and then he dismounted from his carriage and went to the Blessed One on foot. After paying homage to him, he sat down at one side. When he had done so, the Blessed One said to him, "What is it, great king? Do Seniya Bimbisāra king of Magadha attacking you, or the Thēchāvīs of Vesālī, or other hostile kings?"

10. "Venerable Sir, Seniya Bimbisāra king of Magadha is not attacking me, nor are the Thēchāvīs of Vesālī, nor are other hostile kings. But there is a bandit in my realm called Bhūgulīmāla, who is murderous, bloody-handed..."
given to blows and violence, and merciless
toll breathing beings. Villages, towns and
districts are being laid waste by him. He
is constantly murdering people, and he uses
their fingers as a garland. I shall never
be able to put him down, venerable sir.

11. "Great king, if you saw that Kripalînâ
cut off his hair and beard, put on
the yellow cloth, and gone forth from the
home-life into homelessness; and that he was
abstaining from killing breathing things,
from taking what is not given and from false
speech, and, eating only once half of the
day, he was living the life Divine, separated
from the idea of good, [if you saw him then,]
how would you treat him?"

"Venerable sir, we should pay homage, or
we should rise up for him, or we should in-
vite him to be seated, or we should
invite him to accept robes, alms food, resting-
place, and the requisites of medicine as cure
for the sick, or we should arrange for his
guarding in accordance with the true idea, and
his defence and protection. But, venerable
sir, he is an evil-doer and inseparable from
the idea of evil; how could he have such virtue
and restraint?"

12. Now on that occasion, the Venerable
ENSIONS was sitting not far from this
Blended One, who extended his right arm, saying to King Posanadi of Kosala, "Great King, this is Sīgulimāla."

Then King Posanadi was alarmed and fearful, and his hair stood on end. Knowing this, the Blended One told him: "Do not be afraid, great king, do not be afraid. There is nothing for you to fear."

Then the king's alarm and fear and terror was allayed. He went over to the venerable Sīgulimāla and said: "Venerable sir, Sīgulimāla, was a noble lord, was he not?"

"Yes, great king."

"Venerable sir, of what family was the noble lord's father? Of what family was his mother?"

"My father was a Gagga, great king; my mother was a Mantānī."

"Let the noble lord Gagga Mantānīputta rest content. I shall take care of robes, alms food, mālāyopāna, and the requisites of medicine as care for the sick, for the noble lord Gagga Mantānīputta."

13. Now on that occasion the venerable Sīgulimāla was a forest-dweller, an alms-food eater, a refuge, a rag weaver restricting himself to three robes. He replied: "Enough, great king, my triple robe is complete."

King Posanadi then returned to the Blended
One, and after paying homage to him, he sat down at one side. When he had done so, he said, "It is wonderful, venerable sir, it is marvellous, how the Blessed One subdues the un-subdued, quiets the unquieted, brings about extinguishment in the un-extinguished. Of whom we, venerable sir, could not subdue with punishment and weapons the Blessed One has subdued without punishment or weapon. And now, venerable sir, we depart; we are busy and have much to do."

"It is time now, great king, to do as you conceive fitting."

Then king Pasenadi of Kosala rose from his seat, and after paying homage to the Blessed One, keeping him on his right he departed.

14. Then when it morning, the venerablepii gaulimâla dressed, and taking his bowl and parakâraâsa, he went into Sâvatthi for alms.

As he was wandering for alms from house to house in Sâvatthi, he saw a certain woman in travail with a deformed child. When he saw this, he thought what deplorable creatures suffer; indeed, "How creatures suffer!"

When he had wandered for alms in Sâvatthi and had returned from his alms round after the meal, he went to the Blessed One, ...
and after paying homage to him, he sat down on one side. When he had done so, he said "Venerable sir, when it was morning, I dressed and taking my bowl and [out] robe, I went into Savatthi for alms. As I was wandering for alms, on the way to home to house in Savatthi, I saw a certain woman in the street. When I saw that, I thought 'What does such a creature suffer? Indeed, creatures suffer!'

15. "In that case, Angulimala, go into Savatthi and say to that woman, 'Sister, since I was born I have never purposely deprived a breathing thing of life. By that truth may you and the infant have peace.'"

"Venerable sir, should I not be speaking falsehood in full awareness? For many breathing things have been purposely deprived of life by me."

"Then Angulimala, go into Savatthi and say to that woman, 'Sister, since I was born with the Noble Birth I have never purposely deprived a breathing thing of life. By that truth may you and the infant have peace.'"

"Yes, Venerable sir," he replied. And he went into Savatthi and told the woman, "Sister, since I was born with the Noble Birth I have never purposely deprived a breathing thing of life. By that truth may you and the infant have peace."

And the woman and the infant had peace.

16. Then dwelling alone, with deep delight, ardent and self-controlled, the Venerable Figali walked, by realization himself there and now extending upon and abode in that supreme goal."

"When I saw that, I thought 'What does such a creature suffer? Indeed, creatures suffer!'"
Life Divine for the sake of which classemas rightly go forth from the home-life into homelessness. He knows directly (Buddha is exhausted, the life Divine has been ended). What was to be done is done. There is no more of this to come.

And the venerable Aṅgulimālā became one of the Accomplished Ones.

Then when it was becoming, the venerable Aṅgulimālā dressed, and taking his foot and Sota Jā historically, he went into Sāvatthī to alms. Now on that occasion a cloth thrown by someone fell on the venerable Aṅgulimālā's body; and a stick thrown by someone fell on his body, and a potsherd thrown by someone fell on his body.

Then with blood running from his broken head, with his breast broken, and with his outer cloak of patches torn, the venerable Aṅgulimālā went to the Blessed One. The Blessed One saw him coming, and he told him to bear it, divide one, bear it, you have experienced here and now the ripening of actions whose ripening you might have experienced in hell over many a year, many a century, many a millennium.

Then the venerable Aṅgulimālā was alone in retreat experiencing the pleasure of deliverance he uttered this exclamation:
has by himself in secret kept concealed
expression for suchdeliverance and
who has thus stored this information.

To those who once did live in reckless fear
And then in reckless Nevermore.
He shall illuminate the world
Like the full moon unmasked by cloud.

Who checks with profitable deeds
The evil deeds that he has done.
He shall illuminate the world
Like the full moon unmasked by cloud.

Who as a youthful childlike shows
Devotion to the Buddha's Law
He shall illuminate the world
Like the full moon unmasked by cloud.

O let my enemies hear discourse on the Law.
O let my enemies follow the Buddha's Teaching.
O let my enemies wait on such kind of men,
As serve the Law because they are at peace.

O let my enemies give ear from time to time
And listen to the Law as truly do those
Who speak here in praise of loving-kindness,
And suit the while their actions to their words;
I for surely then they would not think of 

I cannot think of being, 

sine who would protect all people 

let them attain the all-salving peace.

Conduit makers quench the water, 
Fletchers straighten out the arrow, 
Joiners straighten out the timber, 
Wise men seek to tame themselves.

There are some that tame with beatings, 
Some with goods, and some with lashes; 
One that has roared not as a weapon. 
I am tamed by such as he.

Innocent is the name I bear. 
Who was obnoxious in the past, 
the name I bear today is true; 
I trust not any one at all.

lived as a bandit 

and through I once was blood-handed, 

And though I once was blood-handed, 

the refuge I have found: 

What leads to rebirth is no more.
Whilst I did many deeds that breathed in unhappy destinations, yet their result has reached the now; and so I treat no more in debt.

They are fools and have no wit who give themselves to recklessness, but kneel with strict sense and diligence and treat it as their greatest good.

On not giving way to recklessness, for harbour love of sense desires, what diligently meditate this to do as to reach the perfect bliss.

Welcome to that choice of mine and let it stand; this is not ill made; I have found the best of all the laws made known to men.

So welcome to that choice of mine and let it stand; this was not ill made; with the true recognition the three who have been gained all that the Seer Ordained is done.
Notes

§ 3 'seeking (gathering) the *775
Spatum hie donec e teneo sev*

§ 14 "A certain woman in his carriage (within mulia gaithanin, visatgaithan): she means that the word gaithan here refers to the infant, because if the baby later 'may there be peace to you and to the infant' (saddia te boti, satti gaithan) "woman with a deformed foot" and 'disgusted, suffred indeed' (kilibsati, vih, the satti)." The normal meaning (the only one given in P.T.S. Dict) for kilibsati is "to soil." But this does not seem to fit the context. Commentary says nothing. Relic.
Mayamika Nikaya 87 - Pujapajata Sutta

(2, 4, 7)

1. Thus I heard.
   At one occasion the Blessed One was living at Saranath, in Jetu's Grove.
   Another person's part was

2. Now, that time a certain household's dear and beloved only son had died.
   After his son's death, he gave no more thought to his work or his meals.
   He kept going to the charnel ground and crying « My only child, where are you? My only child, where are you? »

3. Then she went to the Blessed One and, after paying homage to him, he sat down at one side. When she had done so, the Blessed One said to him, « Householder, your faculties seem those of one who is out of his mind. They are in disorder in their state.

   How should my faculties be normal, venerable sir? For my dear and beloved only son is dead. Since he died I have given no more thought to my work or my meals. I keep going to the charnel ground and crying « My only child, where are you? My only child, where are you? ».

   So it is, householder, so it is. Dear one, those who bring Correct counsel, pain, grief and despair.»
Venerable sir, who would ever think that dear ones, those who become dear, 
and lamentation, pain, grief and despair?
Venerable sir, dear ones, those who become dear, 
[Erased] unhappiness and joy?
Then, not disapproving, he got up from his seat and went away.
Now at that time some gamblers were playing with dice not far from the Blessed One.
Then the householders went to the gamblers and said to them: "Just now, sirs, I went to the Blessed One at Gâtha and, after playing your age to him, I sat down at one side. When I had done so, the Blessed One asked me: "Householder, your faculties seem those of one who is out of his mind. Your faculties are not in their normal state. When that was said, sirs, I told him: "How should my faculties be in their normal state, venerable sir? For my dear and beloved only son is dead. Since he died I have thought as more about my walks or my meals. I keep going to the chamber ground and crying: "My only child, where are you? My only child, where are you?" [But he told me]
So it is, householder, so it is. Dear ones, those who become dear bring I sorrow
and lamentation, pain, grief and despair.
I said, "Venerable sir, who would ever think that dear men, those who become dear, bring sorrow and lamentation, pain, grief, and despair? Venerable sir, dear ones, those who become dear, bring happiness and joy."

Then, not feeling of the mind, Gotama and others disappearing, got up from his seat and went away.

"So it is, householder, so it is. Dear ones, those who become dear, bring happiness and joy."

Then the householder thought, "I agree with the gandharvas," and he went away.

That story eventually reached the king's palace. King Paravati, of Kosala, told Queen Mallika. This is what has been said by the ascetic Gotama, Mallika: "Dear ones, those who become dear, bring sorrow and lamentation, pain, grief, and despair."

"If that has been said by the Blessed One, sir, then that is so," people said. "No matter what the ascetic Gotama says, this Mallika applauds it. If that has been said by the Blessed One, sir, then that is so. [She says,] just like a pupil who applauds, no matter what his teacher.
M. 87

says to him: "So it is, teacher, so it is," and so too, Mallīkā, no matter what the wise sage says, you applaud it. If that has been said by the Blessed One, sir, then it is so? Be off, Mallīkā; away with you!

6. Then Queen Mallīkā, going to the Blessed One and paying homage in my name with your head at his feet, and asking whether he is free from affliction, free from ailment, and is healthy, strong and living in comfort, I say, "Venerable sir, Queen Mallīkā pays homage with her head at the Blessed One's feet, and she asks whether the Blessed One is free from affliction, free from ailment, and healthy, strong and living in comfort, and say thus, "Venerable sir, have these words been uttered by the Blessed One? "Dear one, those who are dear, I bring sorrow and lamentation, pain, grief and despair."

Learn thoroughly what the Blessed One taught and tell it me; to Perfect One speak no untruth."

"Sir, Madam," he replied, and he went to the Blessed One and exchanged greetings with him, and when the content and amiable talk was finished, he
sat down at one side. When he had done so, he said: "Master Gotama, Queen Mallikā pays homage with her head at the Blessed Ones' feet; and asks whether the Blessed One is free from affection, free from ailments, and is healthy, strong and living in comfort; and she says this. Venerable sir, have these words been spoken by the Blessed One? those who are dear, who become dear, [brings] sorrow and lamentation, pain, grief, and despair, 9.

7. So it is, so it is. Those who are dear, who become dear, [brings] sorrow and lamentation, pain, grief, and despair, 9.

8. And thus should be understood in this way: [brings] sorrow and lamentation, pain, grief, and despair, Once in the same Savatthi there was a certain woman whose mother died. Dying to her [mother's] death, she went mad, out of her mind, and the wind from street to street and from crossroad to crossroad, saying: "Have you seen my mother? Have you seen my mother?"

9. And it should also be understood in this way: [brings] sorrow and lamentation, pain, grief, and despair.
There was a certain woman whose father died.

10. Whose brother died.
11. Whose sister died.
12. Whose son died.
13. Whose daughter died.
14. Whose husband died. Owing to her husband's death, she went mad, out of her mind, and she wandered from street to street and from cross roads to cross roads, saying: "Have you seen my husband? Have you seen my husband?"
15. And it should also be understood in this:
16. How their hearts were deep, their ears were dear, their eyes were wise, and their love was great. Once in this same swatthi there was a certain man whose mother died. Owing to her death, her brother died. She went mad, out of her mind, and she wandered from street to street and from cross roads to cross roads, saying: "Have you seen my mother? Have you seen my brother?"
17. And it should also be understood in this:
18. How their hearts were deep, their ears were dear, their eyes were wise, and their love was great. Once in this same swatthi there was a certain man whose father died.
19. Whose brother died.
20. Whose sister died.
21. Whose son died.
22. Whose daughter died.
21. ... whose wife died. On news of his wife's death he went mad, out of his mind, and he went from street to street and from crossroads to crossroads, saying... Have you seen my wife? Have you seen my wife?
22. And it should also be understood that this way how those who are dear to one have become dear, [brought] sorrow and lamentation, pain, grief and despair once in this same Sāvatthī there was a woman who married and married and married but the relatives wanted to divorce her from her husband and give her to another, but she did not want. Then the woman said to her husband... Lord, these relatives of mine want to divorce me from you and give me to another... I do not want that. Then the man killed the woman in turn and himself committed suicide, thinking, ‘We shall be both dead.’ It should also be understood in this way how those who are dear to one have become dear, [brought] sorrow and lamentation, pain, grief and despair.
23. Then the king Natijaṅgha was glad and rejoicing at the death of his wife, he got up from his seat and went to Queen Mālitikā to whom he recounted the whole of his conversation with the Blessed One.
24. Then Queen Mallika went to Kaivala and asked him, "Tell me, sir, is princess Vajiri dear to you?"

"Yes, Mallika, princess Vajiri is dear to me.

If a change and alteration took place in Princess Vajiri, would that bring sorrow and lamentation, pain and grief?"

"It was with reference to this, sir, that the Buddha said, 'If a change and alteration took place in Princess Vajiri, it would bring sorrow and lamentation, pain and grief.'"

"It was with reference to this, sir, that the Buddha said, 'If a change and alteration took place in Princess Vajiri, it would bring sorrow and lamentation, pain and grief.'"

25. "What do you think, sir, is the Khattayan queen Vasanti dear to you?"

"Yes, Mallika,

is queen Vasanti dear to you?"

26. "In general, Vasanti is dear to you?"

"Yes, Mallika,

you, Vasanti, are dear to me?

27. "Am I dear to you?"

"Yes, Mallika,"
28. "... are Kasi and Kosala dear to you?

Yes, Mallika. Kasi and Kosala are dear to me.

In honour of Kasi and Kosala that we use Kasi sandalwood and wear garlands, scents and augments.

How do you think, sire, if a change and alteration took place in Kasi and Kosala, would that bring sorrow and lamentation, pain, grief and despair?"

29. "A change and alteration in Kasi and Kosala, would mean a change in my life. How could sorrow and lamentation, pain, grief and despair not arise in me?"

"It was with reference to that, sire, that the Blessed One who knows and sees, accomplished and fully enlightened, said, "Those who are dear, those who are dear, those who are dear, those who are dear, those who are dear, sorrow and lamentation, pain, grief and despair do not arise in me."

30. "It is wonderful, Mallika; it is marvellous. How far the Blessed One penetrates with knowledge understanding and sees into understanding! Come, Mallika, give me the ablution water."

Then King Pasenadi of Kosala got up from his seat and arranging his upper robe on one shoulder, he raised his hand.
palms together towards where the Blessed One was, and he uttered this exclamation three times—

Honour to the Blessed One, accomplished and fully enlightened! Honour to the Blessed One, accomplished and fully enlightened! Honour to the Blessed One, accomplished and fully enlightened!

Note:

§ 3 who love a dear—piyappathavika.

pathavika is lost in P. i. S. Dict.
1. Thus I heard. On one occasion the Blessed One was living at Savatthi in Jetta's Grove, Anathapindika's Park.

2. Then, at being morning, the venerable Ananda dressed, and taking his bowl and outer robe, he went into Savatthi for alms. When he had wandered for alms in Savatthi and had returned from his alms round after the meal, he went to the Eastern Bank to Miggara's Mother, the Palace of Miggara's Mother, to spend the day.

3. Now on that occasion King Pasenadi of Kosala mounted the elephant Elkapundrika and went out from Savatthi in broad daylight in midday. He saw the venerable Ananda coming in the distance. When he saw him, he spoke to the minister Sirivadiha: "Is that the venerable Ananda, is it not?"

4. "Yes, sire. That is the venerable Ananda."

5. Then King Pasenadi of Kosala got down and said, "Come, good man, go to the venerable Ananda and pay homage in my name into your head at his feet." Saying this, "Venerable sir, King Pasenadi of Kosala pays homage with his head at the venerable Ananda's feet," and said this.
The venerable Ananda consented in silence. Then King Pusselladi went with the elephant as far as the elephants could go, and then he dismounted from the elephant and went to the venerable Ananda on foot, and after paying homage to him, he stood at one side. Then he said to the venerable Ananda, "If the venerable Ananda has no urgent business, it would be good if he would go to the banks of the river Aciravati, out of compassion." The venerable Ananda consented in silence. Then he went to the banks of the river Aciravati and sat down at the foot of a tree or a seat made ready. Then..."
king Pasenadi went with the elephant as far as the elephant could go, and then he dismounted from the elephant and went up to the venerable Ananda on foot, and after paying homage to him, he stood at one side. Then he said to the venerable Ananda, "Here, venerable sir, let the venerable Ananda sit on it."

"There is no need, great king. I am sitting on my own seat, great king.

8. King Pasenadi of Kosala sat down on a seat made ready. When he had done so, he said, "Venerable Ananda, would the Blessed One exhibit any foolish behaviour such that it could be reproached by wise ascetics and Victorians?"

"No, great king. The Blessed One would not exhibit any foolish behaviour such that it could be reproached by wise ascetics and Victorians."

"Venerable Ananda, would the Blessed One exhibit any verbal behaviour such that it could be reproached by wise ascetics and Victorians?"

"No, great king. The Blessed One would not..."
9. It is wonderful, venerable sir, it is marvellous! For what we were unable to accomplish with a question has been accomplished by the Venerable Ananda. With the answer to the question, we do place our credence in these ignorant fools who praise and blame others without first finding out and investigating. But we do place credence in wise men who learn and knowledge who speak praise and blame of others after finding out and investigating. Venerable Ananda, what bodily behaviour is commendable by wise men and wise women?

10. "Any bodily behaviour that is unprofitable, wise great king."

Venerable Ananda, what bodily behaviour is unprofitable?

"Any bodily behaviour that is unprofitable of blame, wise great king."

Venerable Ananda, what bodily behaviour is unprofitable of blame?

"Any bodily behaviour that brings affliction, wise great king."

Venerable Ananda, what bodily behaviour brings affliction?

"Any bodily behaviour that afflicts, wise great king."

Venerable Ananda, what bodily behaviour afflicts?
behaviour itself is suffering greatly. Any bodily behaviour that leads to one's own affliction or to another's affliction or to the affliction of both, on account of that form, unprofitable things increase and profitable things diminish. Such bodily behaviour is censurable by the wise, great king.

11. "What, venerable Ananda, what verbal conduct is censurable by the wise, great king?"

Amy... [complete as in 8.10]

12. "What, venerable Ananda, what mental conduct is censurable by the wise, great king?"

No... [completion in 8.10]

13. "What, venerable Ananda, does the Blended One promote only the abandoning of all profitable ideas?"

The Perfect One, great king, has abandoned all unprofitable ideas; he is possessed of all profitable ideas.

14. "What, venerable Ananda, what bodily behaviour is uncensurable by the wise great king?"

Any bodily behaviour that is profitable, wise, great king.

15. "What, venerable Ananda, what bodily behaviour is profitable?"

Any bodily behaviour that is blameless, wise, great king."
«What venerable Ananda, what bodily behavior in them?»
«Any bodily behavior that does not bring affliction, great kings.»
«What venerable Ananda, what bodily behavior does not bring affliction?»
«Any bodily behavior that causes pleasure, great kings.»
«What venerable Ananda, what bodily behavior causes in them pleasure?»
«Any bodily behavior, pain that does not lead to one's own affliction or to another's affliction or to the affliction of both, account of that, unprofitable things diminish and profitable things increase; such bodily conduct, great kings, is desirable by wise ascetics and brahmans.»
«What venerable Ananda, what verbal behavior is uncensurable by wise ascetics and brahmans?»
«Any... exist.»
«What, venerable Ananda, what mental constant behavior is uncensurable by wise ascetics and brahmans?»
«Any... 116»
«What, venerable Ananda, the possession of all profitable things, dies?»
The Perfect One, has abandoned all unprofitable things, he is possessed of all profitable things.

It is wonderful, venerable sir, it is marvellous, how well that has been expressed by the venerable Ananda. And we are satisfied and pleased with what has been so well expressed by him. Venerable sir, we are so satisfied and pleased with what has been so well expressed by the venerable Ananda that if we were allowed to give even that to him. If we were allowed to give even that to the Treasure, he would give even that to him. If a valuable village were allowed to him, we would give even that to him. But we know venerable sir, that this is not allowable for the venerable Ananda. However, venerable sir, there is this wattle of vine, venerable sir, which was sent to be packed in a jumrella case by King Ajatasattu of Magadha. It is sixteen fands seven wide and eight broad. Let the venerable Ananda accept it out of compassion. It is not necessary, my triple robe is complete.

Venerable sir, this River Aciravati has been seen both by the venerable Ananda and by ourselves when a great cloud has rained heavily on the Dallas Mountains; then...
the River Aciravati overflows both its banks—so too, venerable sir, the venerable Ananda will make a triple robe for himself out of this cloak, and his old triple robe will be shared out among his companions in the Dharma. I fancy our offering will overflow. Venerable sir, let the venerable Ananda accept the cloak.

The venerable Ananda accepted the cloak. Then King Pasenadi of Kosala said, "And now, venerable sir, we depart, we are busy and have much to do."

Then king Pasenadi, in delighting, rejoicing at the venerable Ananda's words, King Pasenadi of Kosala got up from his seat, and after paying homage to the venerable Ananda, he departed, keeping him on his right. He departed.

Then soon after he had gone, the venerable Ananda went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he related to him all his conversation with King Pasenadi of Kosala, and he presented the cloak to the Blessed One.

Then the Blessed One addressed the bhikkhus, "Shikhamuni Wesā Sāvaka in ganāhā, it is greatgain..."
For King Pissanadi of Kosala that he has the opportunity of seeing and honouring Ananda, the Blessed One said: The thicket was they were satisfied, and the thicket they agreed with his words.

Note:

According to the commentary, the King's questions were asked in connexion with the affair related in Ud. III, 8, where...and buried her body in the ditch of Petas' Grove and accused the thicket of raping and murdering her. This incident consequently must have happened in the last years of the Buddha's life, see also reference to King.  

Paribadaka in § 68, 

§ 8 Censurable - uparamathā: giving only this reference, P. T. S. Dict. quite inaccurately gives the meaning as "acting as support, supporting, helpful", possibly an error; since it contradicts the commentary it makes nonsense with the context (but see uparamathā).

This is a note to clarify the note and appropriately provide the context.
1. Thus I heard.

On one occasion the Blessed One was living in the Sakyan country. There is a town of the Sakyanas' called Meda-lumpa.

2. Then he told Dīgha Kāṇāyana, "My friend, have the state-carriages got ready. Let us go to the pleasure garden there a pleasant spot."

"Yes, sir," he replied. Then the state-carriages were ready, he informed the king, "Sire, the state-carriages are ready for you. Now it is time to do as you conceive fit."

3. Then King Pasenadī mounted a state-carriage, and driving out from Sāgarakaṇṭha with the full pomp of royalty, he proceeded towards the park. The road was passable for carriages, and then he got down from his carriage and went forward on foot.

4. As he walked and wandered in the park for exercise, he saw roots of trees that inspired trust and confidence in him; that were quiet and undisturbed by voices, within an atmosphere of unfrequented ness, where one could lie hidden from people, for a retreat. The sight of them reminded him of the Blessed One thus: "These roots of trees are like those that inspired trust and confidence in me that were quiet and undisturbed by voices, within an atmosphere of unfrequented ness, where one could..."
lie hidden from people; favourable for retreat, where we used to do honour to the Blessed One, accomplished and fully enlightened.

Then he told Dīgha Kāśyapa, what he had thought, and he added, "Where is he living now, the Blessed One, accomplished and fully enlightened?"

6. "There is a town of the Sakyanas', called Meda Lemuca, sire. The Blessed One, accomplished and fully enlightened, is living there now."

"How far is it from Nāgaraka to Meda Lemuca?"

"It is not far, sire; there are three leagues. There is still daylight enough to go there."

"Then, my friend, get the state carriages ready; let us go and see the Blessed One, accomplished and fully enlightened."

"Yes, sire," he replied. When the state carriages were ready, he in formed the King, "Sire, the state carriages are ready for you. Now it is time to do as you conceive fit."

Then King Vessanade mount a state carriage, and he drove out from Nāgaraka and proceeded to the Sakyan town of Meda Lemuca. He arrived there while it was still daylight, and he proceeded to the Park. He went as far as the road was passable for carriages, and then he got down from his carriage and went into the park on foot.

Now on that occasion a number of Gāndharvas were walking up and down in the open.
Then King Pasenadika went to them and asked, “Venerable sir, where is he living now, the Blessed One, accomplished and fully enlightened? We want to see the Blessed One, accomplished and fully enlightened.”

8. “That is his dwelling, great king, with the closed door. Go up to it quietly, go into the porch without hurry, cough, and tap on the panel. The Blessed One will open the door to you.”

King Pasenadika handed over his sword and turban to Dīgha Kārāyana. Then and there, then Dīgha Kārāyana thought, “So the king is going into secret session now! And I have to wait here alone now!”

King Pasenadika went quietly up to the dwelling, opened the closed door, went into the porch without hurry, coughed, and tapped on the panel. The Blessed One opened the door. Then King Pasenadika entered the dwelling.

Then King Pasenadika prostrated himself at the Blessed One’s feet and then he covered the Blessed One’s feet with his hands and knees, caressing them with his hands and knees, caressing them with his hands and knees, caressing them with his hands and knees.

9. “I am King Pasenadika of Kosala, venerable sir; I am King Pasenadika of Kosala, venerable sir.”

“Great king, what purpose do you see in doing such extreme honour to this body and in showing such friendship?”

“Venerable sir! The Blessed One is fully exalted.”
lightened. The true idea is well proclaimed by the Blessed One. The Community of the Blessed One's disciples has entered upon the good way. Now, venerable sir, I see some workers and divines leading the Life Divine for ten, twenty, thirty, forty, years, and then on another occasion [I see them] enjoying themselves and invested with the five cords of sacred desire. But here I see thickthns lead, lead, lead, lead by the Life Divine, to perfection, to perfect purity, for as long as life and breath last. Indeed, I do not see any other Life Divine elsewhere. The Blessed One is fully enlightened; this true idea is well proclaimed by the Blessed One. The Community of the Blessed One's disciples has entered on the good way.

Again, venerable sir, kings, generals, warriors, nobles, divines, householders, mothers with child, child with father, son with child, child with father, brother with sister, sister, with brother, friend with friend. But here I see thickthns enjoying concord, living as indisputing as with water and viewing each other with kindly eyes. Indeed, I do not see any other assembly. That is why I think elsewhere with such concord. That is why I think.
Again venerable Sir, I have walked and wandered from park to park and from garden to garden, and there I have seen some people and divers clean, washed, unsightly, jaundiced, with veins standing out on their limbs, hardly such, one would think, as to make people want to look at them again. I thought, surely these venerable ones are leading the life divine in discontend, or they have done some evil deed and are concealing it, so lean, and washed are they, so unsightly, jaundiced, with veins standing out on their limbs, not such one would think as to make people want to look at them again. I went up to them and asked, ‘Why are you venerable ones so lean, and washed, unsightly, jaundiced, with veins standing out on your limbs, not such, one would think, as to make people want to look at you again?’ Their reply was, ‘It is our family sickness, great ills’. But here I see cheerful, smiling, cheerful and sincerely joyful, genuinely delighting, their faculties fresh, uninvolved in activity, subsisting on what others give, attending with cognizance (as almost as a wild deer. I have thought). Surely these venerable ones perceive high successive distinction in the Blessed One’s dispensation, since they ride so smiling and cheerful, so sincerely joyful, so genuinely delighting, their faculties so fresh, so uninvolved in activity and untroubled,
sustaining on others' gifts, with urgency (as cloth) as a mild deed's? That truly I disapprove their own.

True Idea of the Blessed One....

13. Again, venerable sir, as an dead amidst warrior-kings, I am able to have executed those who should be executed, and exile those who should be exiled. Yet when I am sitting in council they interrupt me: [though I say] 'Gentlemen, do not interrupt me when I am sitting in council; wait till the end of my speech; still they interrupt me. But here I see thedeth, while the True Idea to an assembly of several hundreds, and then there is not even the sound of a Blessed One's disciple having or clearing away his throat. Once the Blessed One was teaching the True Idea to a following of several hundred and a disciple of the Blessed One cleared his throat. Thereupon one of his companions in the herd Divine nudged him into his knees [saying] "Quiet, venerable sir, make no noise; the Teacher is expounding the True Idea." I thought (It is wonderful, it is marvellous! It is marvelously it seems, can be so well disciplined without either punishment or weapon!). Indeed I do not see any other assembly elsewhere so well disciplined. That is why I trust this one True Idea of the Blessed One....

14. Again, venerable sir, I have seen here
certain warrior-astrologer scholars that were clever and knew others' theories as a hair-splitting matchman knows archery: they must surely, one would think, go about demolishing views with the understanding that they have. They hear, 'The monk Goutama will visit such and such a village or town.' They determine a formulated question, thus, 'If he is asked like this, he will answer like this, and so we shall prove his theory wrong, and if he is asked like this, he will answer like this, and so we shall prove his theory wrong.' They hear, 'The monk Goutama has come to visit such and such a village or town.' They go to the monk Goutama, they go to the monk Goutama. The monk Goutama instructs, urges, reasons and encourages them with talk on the true idea. When they have been instructed, urged, reasoned and encouraged by the monk Goutama with talk on the true idea, they do not even ask him the question, so how should they prove his theory wrong? In actual fact they become his disciples, that is why I put this as a true idea of the Buddha Dhamma...

15. Again, venerable sir, I have seen these certain divine-caste scholars...
16. Again, venerable sir, I have seen these certain householder scholars...
17. Again, venerable sir, I have seen these certain monk scholars... they do not even ask him the question, so how should they prove his theory wrong? In actual fact they ask the
Blessed One to allow them to go forth from the home life into homelessness, and he gives them the going forth. Not long after they have gone forth, thus, dwelling alone in retreat, diligent, ardent, and self-controlled, by realization themselves with direct knowledge they arise and now enter upon and abide in that supreme goal of the life Divine for the sake of which charmers rightly go forth from the home life into homelessness. They say thus: 'We were very nearly lost, we were very nearly undone; for formerly we claimed that we were 'Weak'; though we were not, we claimed that we were 'Divine'; though we were not, we claimed that we were 'Accomplished'; though we were not; now we are 'Weak', now we are 'Divine', now we are 'Accomplished.' That is why I implore them to a true idea of the Blessed One:

6. Again, venerable sir, these are Iridatta and Purana, my two inspectors, who accept food and keep from me, whose protectors of childhood and friends of fame I am. In spite of that they are less respectful to me than they are to the Blessed One. Once when I had gone out leading an army and was testing these two inspectors, Iridatta and Purana, I happened to put up in very cramped quarters. Then these two inspectors, Iridatta and Purana, spent much of the night in talk on the true idea, after which they lay down.
19. 'Again, I say, The Blessed One is a founder and I am a Kosalan; the Blessed One is eighty and I am eighty.'

Since that is so, I therefore think it proper to do extreme honour to the Blessed One and to show such friendship:

20. 'And now, venerableBrethren, we depart; we are busy and have much to do.'

'If it is time now, I do as you think fit, venerableBrethren.'

Then King Pasanadi of Kosala getting from his seat and after paying homage to the Blessed One, he departed, keeping him on his right, he departed.

21. 'Then soon after he had gone, the Blessed One addressed the venerableBrethren thus:

'Lords, the King Pasanadi has uttered these maxims before rising from his seat and departing. Learn these maxims and remember these maxims. These maxims are conducive to welfare, and as per these they belong to the beginning of the life of piety.

'Here the Blessed One said: The maxims were delightful in his ears.'
§12. "Not such, one would think, as to make people want to look at them twice—
ya viga maññe cakkhum bandhati jñanasu
dassavaña;" Literally: "not ātha, one would think like those who keep a person's eye to
to looking at them."

§13. "To have confiscated what should be confiscated"—jāpetagāni vā
jāpetum. I take jāpetum to be a caus.

int. jahati, a form not given in P.T.S.
Dict. Also the forms ghateta (what should
be executed), jāpetā (what should be
confiscated), and pabhājota (what should
be ended), are abstract forms, not given in the P.T.S. Dict., but the are
explained by the Commentary as "ghateta
yuttam," etc. (what must be executed or put
death, etc.).
accept my food & keep

§18. "What I have and company. I provide
their livelihood and bring their fame—saccā
kathā māma yāna; āham nevaśi jīvāni
data yassassa akhatā.  "tadā yassa jīvāni
and "kathā" "yassassa vissassassa akhatā."

Askhatā (bringer) from āharati (?). is not in
P.T.S. Dict. yāna from gāpeti?

§19 "Therefore I think it proper—imāma
vāvāhāmevāhāmi;" if this is the right reading,
I have broken it up into imāma ca (not va) arahāmi
eva āham.
Thus I heard: 

Thus one time the Blessed One was living at Ujuṇṇā, in the Kannakatthala Deer Park.

And on that occasion, King Pasenadi of Kosala had arrived at Ujuṇṇā for some business or other. Then he told a man to come, good man, go to the Blessed One and pay homage in my name with your head at his feet, and ask whether he is free from affliction, free from ailment, and is healthy, strong and living in comfort. [saying]—Venerable sir, King Pasenadi of Kosala pays homage with his head at the Blessed One's feet, and asks whether the Blessed One is free from affliction, free from ailment, and is healthy, strong and living in comfort. And say this—Venerable sir, today, it seems (probably) King Pasenadi of Kosala will come to see the Blessed One. After the meal when he has breakfasted...

Venerable sir, King Pasenadi of Kosala pays homage with his head at the Blessed One's feet and he asks whether he is free from affliction, free from ailment, and is healthy,...
strong and living in comfort. And he says this:

"Venerable sir, today, probably, King Pasenadi of Kosala will come to see the Blessed One after the meal when he has breakfasted."

The two sisters Soma and Sakula heard: "Today, King Pasenadi of Kosala will go to see the Blessed One after the meal when he has breakfasted.

Then the two sisters Soma and Sakula went to King Pasenadi of Kosala and said to him: "Venerable sir, the sisters Soma and Sakula pay homage with their heads at the Blessed One's feet; and they ask whether he is free from affliction, free from ailment, and in healthy, strong and living in comfort, [saying]: "Venerable sir, the sisters Soma and Sakula pay homage with their heads at the Blessed One's feet; and they ask whether he is free from affliction, free from ailment, and in healthy, strong and living in comfort."

Then after the meal when he had breakfasted, King Pasenadi of Kosala went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he said: "Venerable sir, the sisters Soma and Sakula pay homage with their heads at the Blessed One's feet, and they ask whether he is free from affliction, free from ailment, and in healthy, strong and..."
living in comfort.

"But how could the sisters Somā and Sakula find another messenger?"

"Venerable sir, the sisters Somā and Sakula heard—today, probably, King Pasenadi of Kosala will go to see the Blessed One after the meal when he has breakfast. Then while the meal was being served the two sisters Somā and Sakula came to me and said—"Sir, pay homage with your head at the Blessed One's feet in true name, and ask whether he is free from affliction, free from ailment, and is healthy, strong and living in comfort, saying, "Venerable sir, the sisters Somā and Sakula pay homage with their heads at the Blessed One's feet, and they ask whether he is free from affliction, free from ailment, and is healthy, strong and living in comfort."

"May the sisters Somā and Sakula be happy, great king." Then King Pasenadi of Kosala said to the Blessed One—"Venerable sir, I have heard this—The Bodhisatta Gautama says: There is no one who claims to have complete knowledge and vision as one who is omniscient and all-seeing that is not possible."

"Those who say thus—Venerable sir, perhaps speak the truth, say what has been said, and not falsely."

by the Blessed One..."
M. 90

Blessed One, and so they say. What is the proof of their assertions that provides grounds for condemning them?

Great King, those who say this: "The monk Ajatashatru says: There is no ascetic or believer who claims to have complete knowledge and vision as one who is omniscient and all-seeing, that is not possible," say what has been said by me, and they contradict me with what is not the truth.

Then King Pasenadi of Kosala addressed General Vadhana: "General, who introduced this story into the inner palace?"

"It was Sanjay, Sir, the Brahman Sukasagotribhushana. Divine A-kasa-va-clan."

Then King Pasenadi of Kosala told a man: "Come, good man, tell. Sanjay, the Venerable Sir, the King Pasenadi of Kosala calls you?"

"Yes, Sir, Sir." the man replied. He went to Sanjay, the Brahman A-kasa-va-clan, and told him: "Venerable Sir, King Pasenadi of Kosala calls you."

Meanwhile, King Pasenadi of Kosala said to the Blessed One: "Venerable Sir, could it have been with reference to something
else said by the Blessed One, and the person believed it was otherwise? At any rate, venerable sir, in what way does the Blessed One know that the utterance has been actually made?

I know I have made the utterance in this way, great king. There is no creature or being who knows all, sees all, simultaneously, that is not possible.

What the Blessed One has said appears to have a reason, what the Blessed One has said appears reasonable. There is no creature or living being who knows all, sees all, simultaneously, that is not possible.

There are these four castes, venerable sir:

- The Ksatriyas, who are the warriors,
- The Brahmanas, who are the priests,
- The Vaisyas, who are the traders and merchants,
- The Sudras, who are the laborers.

Is there any distinction, any difference between them?

There are these four castes, venerable sir:

- The Kshatriyas, who are the warriors,
- The Brahmanas, who are the priests,
- The Vaisyas, who are the traders and merchants,
- The Sudras, who are the laborers.

Two of them, that is to say the Brahmanas and the Kshatriyas, are held to be superior since men worship them, rise up for them, and accord them reverential salutation and sacred acts.

Venerable sir, I am not asking about this present life, I am asking about the next life.

There are these four castes, venerable sir.

- The Brahmanas, the Ksatriyas, the Vaisyas, and the Sudras.

What of the division, that of the four castes?
M. 90

"Is there any distinction, any difference between them?"

"Great King, there are these five factors of control. What five? First, a child has faith, he places his faith in the Perfect One. But if he is enlightened, that Perfect One is rich since he is accomplish and fully enlightened, conduct and conduct, sublime, conqueror of worlds, incomparable leader of men to be tamed, teacher of gods and men, enlightened, blessed. Their health and wakening, possessing a good digestion, that is, being able to cool nor too warm, but medium, and able to bear the strain of his effort. Honesty, sincere, and to be his teacher, and his companions in the best life he shows himself as he actually is. Therein energic, in abounding unprofitable thoughts and unprofitable things, steadfast, launched in his effort, and understanding understanding of rise and disappearance, that is, noble perseverative and leads directly to the exhaustion of suffering. These are the five factors of control. There are these five factors of control. If he possessed these five factors of control, it would be long for their welfare and happiness."

"Venerable Sir, there are these five factors of control."

"If they possessed these five factors of control, would there be any difference?"
M. 40

Great Great King, there is the five factors of their condition. I say that this difference lies in the general disposition of the concept.

Suppose there were two tamed elephants, or untamed horses or tamed oxen that were well trained, disciplined, and two tamed elephants, or tamed horses or tamed oxen that were untamed, undisciplined. What do you think, Great King, would the two tamed elephants or tamed horses or tamed oxen, achieve the customs of the that were well tamed, being tamed, achieve the customs of the tamed, would they arrive at the grade of the Tamed?

"Yes, venerable sir."

And would the two tamed elephants, or tamed horses or tamed oxen that were untamed, undisciplined, being untamed, achieve the customs of the tamed, would they arrive at the grade of the tamed, or the two elephants or horses or oxen that were well tamed, will disciplined, did?

"No, venerable sir."

So to, great King, it is not possible that that is achievable by one who has faith, who has little affliction, who is content and Sincere, who is energetic and possesses an understanding, shall be achieved by one who has no fault, has much affliction, who is ill, and who Grandulent and deceitful, who is ill, and who Grandulent and deceitful - that is not possible."

What the Blessed One has said appears to have a reason, what the Blessed One has said appears reasonable. There are three four and ten, the four and ten, the four and ten, the four and ten, the four and ten.
M. J. O.

[Handwritten text]

Here, great king, in this respect, I say that there is no differentiating deliverance from deliverance between them. Suppose a man took dry salsal wood and lit a fire and produced heat, and then another man took dry salsal wood and lit a fire and produced heat, and another man took dry mango wood and produced heat, and then another man took dry fig wood and produced heat, and so on. Suppose great king, would there be any differentiating flame from flame or colour from colour or radiance from radiance in these fires let us different kinds of wood?«

«No, venerable sir.»

«So too, great king; when a fire is kindled by energy, let by circumstances, there is, I say, no differentiating deliverance from deliverance here.»

«What the Blazon One has said appears to have a reason, what the Blazon One has said appears reasonable. But, venerable sir, do another discussion?»

«Why do you ask that, great king?»

«Venerable sir, I was asking whether, those disciples came to their kind of life or whether they do not.»
When this was said, General Vidudabha
asked the Blessed One, "Venerable Sir, those
gods, who are subject to affliction and
come to this [human] state, and those
who are not subject to affliction and do not come
to this [human] state: How can they be made to
talk from that place [where they are] or banished
from it?"

Then the Venerable Ananda thought, "This
General Vidudabha is the son of King Pasenadi, the
Kosalas and I am the son of the Blessed One. This
is the time for the son to talk with the son.
He said to General Vidudabha, "General, I
shall ask you a question in return. Know that
there is the whole extent of King Pasenadi,
Pasenadi of Kosala's realm, where he exercises
leadership and sovereignty; now can King
Pasenadi of Kosala make any ascetic or
departmental fall, or can he banish him from
that place, irrespective of whether that ascetic
departamental has merit or not and whether
she leads the life of tetter or not?"

He can do so, General? There
in the whole extent that is not King Pasenadi,
in Kosala's realm, where he does not exercise
leadership and sovereignty; now can King Pasenadi of Kosala make any ascetic or
M. 90

30. The Blessed One said, "No, Sir. He cannot do so. Sir, what do you think? General, have you heard of the divinities of Taratimenih, of the Thirty Three?"

35. General, you have heard of them. And King Paranadhi of Kosala has heard of them too. Sir, King Paranadhi of Kosala has heard of them. General, can Taratimenih fall or can he banish them from their place?"

40. Sir, King Paranadhi of Kosala asked even see the divinities of Taratimenih, so how could he make them fall or banish them from their place?"

45. General, those divinities who are still subject to affliction and come back to this [human] state and those divinities who are no more subject to affliction and do not come back to their [human] state; they cannot be made to fall or be banished from that place.

50. Then King Paranadhi of Kosala asked the Blessed One, "Venerable Sir, what is this divinity's name?"

55. "His name is Ananda, great king. Ananda (joy) he is indeed, venerable Sir, and Ananda he appears."

15.
the four castes, and the Blessed One has answered to our choice and our liking, and so we are satisfied. We have asked the Blessed One about our duty, and the Blessed One has answered to our choice and our liking, and so we are satisfied. We have asked the Blessed One about our highest (Brahma) duty, and the Blessed One has answered to our choice and our liking, and so we are satisfied. Whatever we asked the Blessed One, that the Blessed One has answered to our choice, and our liking, and so we are satisfied. And now, venerable car, we depart. We are busy and have much to do.

'&gt; It is time now, great king, both as you think fit, I conceive fit.'

So King Pemaññi, being satisfied and delighted, rising from the Blessed One's word of grace from his seat, and after paying homage to the Blessed One, he departed, keeping him on his right.

\[\text{Note: § 5 for idhan na ca kosi sabhaaśramaSil vadaśvādā garavatami attanami agaceeti.}\]

\[\text{See Sutta 104 § 22(cul), 103 § 15(cul), 107 § 36(a), and 126 § 7. Kosi vadaśvādā means "any assertion [deducible] from an assertion." SabhaaśramaSil means, "legitimate."}\]
1. Thus I heard.

   At one time the Blessed One was wandering in the country of the Videhans with a large community of bhikkhus, with five-hundred bhikkhus.

2. Thus it was that the brahman Brahmayu was living at Mithila. He was old, aged, burdened with years, advanced in life, and come to the last stage, in his hundred-and-twentieth year. An expert in the Three Vedas, he knew the text and context of the Itihāsas, the fifth of the brahmanical Authorities, with their invocations, liturgy and word-analysis, fully versed in the Natural Science (Lokayata) and that of the Marks of the Great Man.

3. The Brahman Brahmayu heard: - 'It seems that the monk Gotama, the son of the Sakyans who went forth from the clan Sakyas, is wandering in the country of the Videhans with a large community of bhikkhus, with five-hundred bhikkhus. But the good and wise of master Gotama has spread thus: - "Thus that Blessed One accomplished, fully enlightened, endowed with the clear vision and virtuous conduct, sublime, knower of worlds, incomparable leader of men to be tamed, teacher of gods and men, enlightened, blessed; he makes known this world with its deities, its Maras and its Brahmas, this generation with its ascetics and brahmans, with its princes and men, which he has himself realized through direct knowledge. He teaches the Dhamma that is good in the beginning, good in the middle and good in the end, with the meaning and the letter, and he makes plain the mystery that is quite perfect and pure." Now it is good to see such Arahnats.'

4. At that time the Brahman Brahmayu had a young brahman pupil named Uttara, who was expert in the three Vedas, fully versed in the Natural Science and that of the Marks of the Great Man. Then he told his pupil: - "My dear Uttara, it seems that the monk Gotama, the son of the Sakyans who went forth from a Sakyas clan, is wandering in the country of the Videhans... Now it is good to see such Arahnats. Come, my dear Uttara, go to the..."
the monk Gotama and find out whether the report of the monk Gotama that has been spread is true or not, and whether Master Gotama is one such as this or not. We shall see the monk Gotama through you.'

But how shall I find out, sir, whether the report of the monk Gotama that has been spread is true or not, and whether Master Gotama is one such as this or not?'

- 'My dear Uttara, the Thirty-two Marks of the Great Man have been handed down in our Scriptures, and the Great Man who is endowed with them has only two possible destinies, no other. If he lives the home life, he becomes a righteous king, master of the four quarters, all-victorious, who has brought his country to stability, and possesses the seven treasures — he has these seven treasures: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Householder Treasure, the Steward Treasure as the seventh —; his children exceed a thousand, and they are brave and heroic, and crush the armies of others; he rules over this earth bounded by the ocean, without a rod, without a weapon and in righteousness. But if he goes forth from the home life into homelessness, he becomes an Accomplished Fully Enlightened One, who draws aside the veil in the world. But I, my dear Uttara, am the giver of the Scriptures; you are the receiver of the Scriptures.'

- 'Even so, sir,' he replied. He rose from his seat, and after paying homage to the brahman Brahmayu, keeping him on his right, he left for where the Blessed One was wandering in the country of the Videhans. Travelling by stages, he came to where the Blessed One was. He exchanged greetings with him, and when this courteous and memorable talk was finished, he sat down at one side. When he had done so, he looked for the thirty-two marks of the great man on the Blessed One's body. He saw, more or less, the thirty-two marks of the great man on the Blessed One's body, except for two; he was doubtful and uncertain about two of the marks, and he could not decide and make up his mind about them -- about what should be hidden by a cloth being enclosed in a sheath, and
Then it occurred to the Blessed One: 'This young brahman Uttara sees, more or less, the thirty-two marks of the great man on me, except for two; he is doubtful and uncertain about two of the marks, and he cannot decide and make up his mind about them — about what should be hidden by a cloth being hidden by a sheath, and the largeness of the tongue.'

Then the Blessed One worked a feat of supernormal power so that Uttara saw that in the Blessed One what should be hidden by a cloth was enclosed in a sheath. Then the Blessed One extruded his tongue, and he repeatedly touched both ear holes, and he repeatedly touched both nostril holes, and he hid the whole of his forehead with his tongue.

Then the young brahman Uttara thought: 'The monk Gotama is endowed with the thirty-two marks of the great man. Suppose I followed the monk Gotama and observed his behaviour?'

Then he followed him for seven months like a shadow, never leaving him. At the end of the seven months in the country of the Videhas he set out to journey to Mithila where the brahman Brahmāyu was. When he came to him, he paid homage and sat down at one side. When he had done so, the brahman Brahmāyu asked him: 'Well, is the report of the monk Gotama that has been spread true, or not? And is Master Gotama one such as this, or not?'

'If the report of the monk Gotama that has been spread is true, then Master Gotama is one such as this and no other.

'Master Gotama sets his foot down squarely — this is a mark of the great man in Master Gotama.

'On the soles of his feet there are wheels with a thousand spokes and rims and hubs all complete — ...

'He has projecting heels — ...

'He has long fingers and toes — ...

'His hands and feet are soft and tender — ...

'He has network hands. — ...
'His feet are arched — ...
'He has legs like an antelope's — ...
'When he stands without stooping, the palms of both his hands touch and rub against his knees — ...
'That in him which should be covered by a cloth is enclosed in a sheath — ...
'He is the colour of gold — ...
'His skin has a golden sheen, but he is fine-skinned; because of the fineness of his skin dust and dirt do not stick on his body — ...
'His body hairs grow thickly, each body hair growing alone in a hair socket — ...
'The tips of his body hairs turn up; the up-turned body hairs are blue-black, the colour of mascara, curled, and turned to the right — ...
'He has straight-limbed of Brahma — ...
'He has seven convexities — ...
'He has the upper torso of a lion — ...
'The furrow between his shoulders is filled in —
'He has the spread of the banyan tree; the span of his arms equals the height of his body, and the height of his body equals the span of his arms — ...
'His neck and shoulders are even — ...
'His taste is supremely acute — ...
'He is lion-jawed — ...
'He has forty teeth — ...
'His teeth are even — ...
'His teeth are without gaps — ...
'His teeth are quite white — ...
'He has a large tongue — ...
'He has a divine voice, like that of the Karavika Bird — ...
'His eyes are very black — ...
'He has the eyelashes of an ox — ...
'He has down in the space between his eyebrows, which is white with the sheen of soft cotton — ...
'He is turban-headed — this a mark of the great man in Master Gotama.
'Master Gotama is endowed with these marks of the great man.
'When he walks, he steps out with the right foot first. He does not extend his foot too far or put it
down too near. He walks neither too quickly nor too slowly. He walks without his knees knocking together. He walks without his ankles knocking together. He walks without raising or lowering or swaying or wrinkling his thighs. When he walks, only the lower part of his body oscillates, and he does not walk with bodily effort. When he turns to look, he does so with his whole body. He does not look down. He does not look up. He does not walk looking about. He looks a plough-yoke's length before him; beyond that he has the vision of unhindered knowledge.

When he goes indoors, he does not raise or lower or wriggle his body. He turns round neither too far nor too near. He does not lean on the seat with his hand. He does not throw his body down onto the seat.

Sitting When seated indoors, he does not fidget with his hands. He does not fidget with his feet. He does not sit with his knees crossed. He does not sit with his ankles crossed. He does not sit with his hand holding his chin. When seated indoors he is not afraid, he does not shiver and tremble, he is not nervous. Being not afraid or shivering or trembling or nervous, his hair does not stand up and he is intent on seclusion.

When he receives the water for the bowl, he does not raise or lower or swing or wriggle the bowl. He receives neither too little nor too much water for the bowl. He washes the bowl without making a splashing noise. He washes the bowl without turning it upside-down. He does not put the bowl on the floor to wash his hands: when his hands are washed, the bowl is washed; and when the bowl is washed, his hands are washed. He pours the water for the bowl away, neither too far nor too near nor does he pour it about.

When he receives rice, he does not raise or lower or swing or wriggle the bowl. He receives neither too little not too much rice. He adds sauces in the right proportion; he does not unbalance the mouthful with sauce. He turns the mouthful over three or four times in his mouth and then swallows it, and no rice kernel enters his body unbroken, and no rice kernel remains
in his mouth; then he takes another mouthful. He takes his food experiencing the taste, not experiencing greed for the taste. The food he takes has five factors: it is neither for amusement nor for intoxication nor for smartening nor for embellishment, but only for the endurance and continuance of this body, for the ending of discomfort, and for assisting the life of purity. Thus I shall put a stop to old feelings and shall not arouse new feelings, and I shall be healthy and blameless and live in comfort.

When he has eaten and receives the water for the bowl, he does not raise or lower or swing or wriggle the bowl. He receives neither too little nor too much water for the bowl. He washes the bowl without making a splashing noise. He washes the bowl without turning it upside-down. He does not put the bowl on the floor to wash his hands: when his hands are washed, the bowl is washed; when the bowl is washed, his hands are washed. He pours the water for the bowl away neither too far nor too near, nor does he pour it about.

When he has eaten, he puts the bowl on the floor neither too far nor too near; and he is neither careless of the bowl nor over-solicitous about it.

When he has eaten, he sits in silence for a while, but he does not let the time for the blessing go by. When he has eaten, he gives the blessing; and he does not do so criticizing that meal or expecting another meal; he instructs, urges, rouses and encourages that audience with talk purely on Dhamma. When he has done so, he rises from his seat and departs.

He walks neither too fast nor too slow, and he does not go as one who wants to get away.

His robe is worn neither too high nor too low on his body, nor tight against his body, nor too loose on his body, nor does the wind blow his robe away from his body. Dust and dirt do not soil his body.

When he has gone to the forest, he sits down on a seat made ready. Having sat down, he washes his feet; he does not devote himself to pedicure. Having washed his feet, he seats himself cross-legged, sets his body erect, and establishes mindfulness in front.
of him. He does not think for the affliction of himself or for the affliction of others or in the affliction of both. He sits or stands or走去 or the benefit of both, for the welfare of the whole world.

When he goes to the monastery, he teaches Dhamma to the audience. He does not flatter or sneer at that audience; he instructs, urges, rouses and encourages that audience with talk purely on Dhamma. The speech issues from his mouth possessed of eight qualities: it is distinct, intelligible, melodic, audible, xexexex exex exexex, crescive, xexexex, and sonorous. But xexexexexex while his voice is intelligible to the audience as far as it extends, his speech does not issue beyond the audience. When they have been instructed, urged, roused and encouraged by him, they rise from their seats and depart looking only at him and concerned with nothing else.

22. 'We have seen master Gotama walking, sir, we have seen him standing, we have seen him indoors seated in silence, we have seen him indoors eating, we have seen him indoors sitting in silence after eating, we have seen him giving the blessing after eating, we have seen him going to the monastery, we have seen him sitting in the monastery in silence, we have seen him in the monastery teaching the Dhamma to an audience. Such is Master Gotama; such he is, and more than that.'

When this was said, the brahman Brahmāyu rose from his seat, and arranging his robe on one shoulder, he raised his hands palms together towards where the Blessed One was, and he uttered this exclamation three times - 'Honour to the Blessed One, the Accomplished Fully Enlightened One! Honour to the Blessed One, the Accomplished Fully Enlightened One! Honour to the Blessed One, the Accomplished Fully Enlightened One! Now suppose, sometime or other, we were to meet Master Gotama, suppose we had some conversaion with him?'

Then in the course of his wanderings, the Blessed One eventually arrived at Mithilā. There the Blessed One lived in Makha-
deva's Mango Grove. The Brahman householders of Mithila heard: "It seems that the monk Gotama, the son of the Sakyan clan, has been wandering in the country of the Videhas, with a large number of bhikkhus, with five hundred bhikkhus, and he has now come to Mithila and is living in Makadeva's Mango Grove. But the good report of Master Gotama has been spread ... [as in para 3 above]... Now it is good to see such Arahantas."

Then the Brahman householders of Mithila went to the Blessed One; and some paid homage to the Blessed One and sat down at one side; some exchanged greetings with him, and when this courteous and memorable talk was finished, sat down at one side; Some raised their hands palms together in salutation to the Blessed One and sat down at one side; some pronounced their name and clan in the Blessed One's presence and sat down at one side; some kept silence and sat down at one side.

The Brahman Brahmayu heard - 'It seems that the monk Gotama, the son of the Sakyan clan, has arrived at Mithila and is living in Makadeva's Mango Grove in Mithila."

Then the Brahman Brahmayu went to Makadeva's Mango Grove with a number of young Brahmanas. When he came near to the mango tree, he thought - 'It is not proper that I, who have never met the Blessed One, should go to see him unannounced.' Then he addressed a certain young Brahman - 'Come, young Brahman, go to the Blessed One and in my name ask whether he is free from sickness, free from ailment, and is healthy, strong and living in comfort thus - "Master Gotama, the Brahman Brahmayu asks whether Master Gotama is free from sickness, free from ailment, and is healthy, strong and living in comfort", and say this - "The Brahman Brahmayu, Master Gotama, is old, aged, burdened with years, advanced in life, and come to the last stage; in his hundred-and-twentieth year; he is expert in the three Vedas, he knows the text and context and context of the Itihāsas, the fifth of the Authorities, with their invocations, liturgy and word-
analysis, fully versed in Natural Science and that of the Marks of the Great Man. Of all the Brahmanas living householders who live in Mithilā, Brahmayu is pronounced the foremost of them alike in wealth, in wise counsel and in age and fame. He wants to see the Master Gotama.

'Even so, sir,' the young Brahman replied. He went to the Blessed One and exchanged greetings with him, and when this courteous and memorable talk was finished, he stood at one side. When he had done so, he said to the Blessed One - 'Master Gotama, the Brahman Brahmayu asks whether Master Gotama is free from sickness, free from ailment, and is healthy, strong and living in comfort. The Brahman Brahmayu, Master Gotama, is old,...fully versed in Natural Science and that of the Marks of the Great Man. Of all the Brahmans... He wants to see the Master Gotama.'

'Now is the time, young brahman, for the Brahman Brahmayu to do as he thinks fit.'

Then the young Brahman went to the Brahman Brahmayu and said - 'Permission has been granted by the monk Gotama. Now is the time, sir, to do as you think fit.'

Then the Brahman Brahmayu went to the Blessed One. The assembly saw him coming in the distance, and they at once made way for him as one who was known and famous. Then the Brahman Brahmayu said to the assembly - 'Enough, sirs, let each sit down on his own seat. I shall sit here next to the monk Gotama.'

Then he went to the Blessed One and exchanged greetings with him, and when this courteous and memorable talk was finished, he sat down at one side. When he had done so, he looked for the thirty-two marks of the great man on the Blessed One's body. He saw, more or less, the thirty-two marks of the great man on the Blessed One's body, except for two; he was doubtful and uncertain about those two, and he could not decide and make up his mind about them -- about what should be hidden by a cloth being enclosed.
in a sheath, and the largeness of the tongue.

Then the Brahman Brahmayu addressed the Blessed One in stanzas:

'The two-and-thirty marks I learned
That are the signs of the Great Man -
I still do not see two of these
Upon your body, Gotama.
Is what should be concealed by cloth
Hid in a sheath, Greatest of Men?
Though called by a word of feminine gender
Perhaps your tongue is a manly one?
Perhaps your tongue is large as well?
According as we have been taught?
Please put it out a little bit
And so, O Hermit, cure our doubt
For welfare in this very life
And happiness in lives to come.
Since leave was given us, we ask
Whatever we aspire to know.'

Then it occurred to the Blessed One - 'This Brahman Brahmayu sees, more or less, the thirty-two marks of the great man on me, except two; he is doubtful and uncertain about two of the marks, and he cannot decide and make up his mind about them - about what should be hidden by a cloth being enclosed in a sheath, and the largeness of the tongue.'

Then the Blessed One worked a feat of supernormal power, so that the Brahman Brahmayu saw that in the Blessed One what should be hidden by a cloth was enclosed in a sheath. Then the Blessed One extruded his tongue, and he repeatedly touched both ear holes, and he repeatedly touched both nostril holes, and he hid the whole of his forehead with his tongue.

Then the Blessed One spoke these stanzas in reply to the brahman Brahmayu:

'The two-and-thirty marks you learned
That are the signs of the Great Man -
All on my body can be found,
So, Brahman, doubt no more on that.
'What should be directly known is directly known,
What has to be developed is developed,
What has to be abandoned is abandoned,
And that is why I am enlightened, brahman.
For welfare in this very life
And happiness in lives to come.
Since leave was given you, please ask
Whatever you aspire to know.'

32. Then the Brahman Brahmayu thought - 'Leave has
been given me by the monk Gotama. Which should I ask
him about, good or good in the lives to come?' Then he thought - 'I am skilled in the
good of this life, and others too ask me about good in
this life. Why should I not ask him only about good in
the lives to come?' Then he addressed the Blessed One
in stanzas:

How does a man become a brahman?
And how is he Attained to Knowledge?
How does a man have Triple Recognition?
And how does he become a Scholar?
How does a man become Accomplished?
And how shall he be Attained to Eternity?
How does a man become a Sage?
And how can he be called Enlightened?

33. Then the Blessed One spoke these stanzas in reply
to the Brahman Brahmayu:

Who knows about his former life,
Sees the heavenly and states of existence,
And has arrived at birth's destruction exhaustion.
A Sage who has no desire,
Who knows his mind is purified,
Entirely freed from every evil,
Who has abandoned birth and death,
Who lives in chastity is absolute,
Attained to knowledge of all things -
The one who they call Enlightened.'
34. When this was said, the Brahman Brahmayu rose from his seat, and after arranging his upper robe on one shoulder, he prostrated himself at the Blessed One's feet, and he covered his feet with kisses and caressed them with his hands, and he pronounced his name - 'I am the Brahman Brahmayu, Master Gotama.'

35. The assemblies were amazed and astonished. Those assemblies were amazed and astounded, and they said - 'It is wonderful, sirs, it is marvellous, the might and power of the monk, for the well-known famous Brahman Brahmayu to make such a display of humility.'

Then the Blessed One said to the brahman Brahmayu - 'Enough, brahman, arise; sit down in your own seat, since your mind is satisfied about me.'

The brahman Brahmayu then arose and sat down in his own seat.

36. The Blessed One then gave him progressive instruction, that is to say, talk on giving, on virtue, on the heavens; he explained the danger, the vanity and the defilement in sensual pleasures, and the blessings in renunciation. When he knew that the brahman Brahmayu's mind was ready, receptive, free from hindrance, elated and trustful, he expounded to him the teaching of the Enlightened Ones: Suffering, its origin, its cessation, and the path. Just as a clean cloth with all marks removed would take dye evenly, so too, while the brahman Brahmayu sat there, the spotless immaculate vision of the Dhamma arose in him. All that is subject to arising is subject to cessation. Then the brahman Brahmayu saw and reached and knew and verily knew the Dhamma; he left uncertainty behind him, and he became independent of others in the Master's teaching.

37. He said - 'Wonderful, Master Gotama, wonderful, Master Gotama! The Dhamma has been made clear in many ways by the Blessed One, as though he were righting the overthrown, revealing the hidden, showing the way to one who is lost, holding up a lamp in the dark for those with eyes to see visible objects. I go to the Blessed One for refuge and to the Dhamma and to the Sangha. From today let Master Gotama accept me as a follower who has gone to him for refuge and have done with greediness.'
'Let the Blessed One, together with the order of bhikkhus, accept tomorrow's meal from me.'

The Blessed One accepted in silence. Then when the Brahman Brahmayu saw that the Blessed One accepted, he rose from his seat, and after paying homage to him, he departed keeping him on his right.

Then when the night was ended, the Brahman Brahmayu had food of various kinds prepared in his own house and he had the time announced to the Blessed One - 'It is time, Master Gotama, the meal is ready.'

Then, it being morning, the Blessed One dressed, and taking his bowl and outer robe, he went to the Brahman Brahmayu's house together with the order of Bhikkhus, and he sat down on the seat made ready. Then the Brahman Brahmayu served the order of bhikkhus headed by the Enlightened One with their own hands and they satisfied them with various kinds of good food.

Then at the end of that week the Blessed One set out to wander in the country of the Videhans. Soon after he had gone the Brahman Brahmayu died. Then a number of bhikkhus went to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, they said - 'Venerable sir, the Brahman Brahmayu is dead. What is his destiny? What is his future course?'

The Brahman Brahmayu was wise, bhikkhus, he entered into the way of the Dhamma, and he did not trouble me in the interpretation of the Dhamma. With the destruction of the five lower fetters he has appeared spontaneously to attain complete extinction there, never to return from that world.'

So the Blessed One said. The bhikkhus were satisfied and rejoiced at his words.
Notes:  

   "Avalokento = when he turns to look:  
this form not in P.T.S. Dict. but  
see Oloketi"  
says that Sn. 924 is the only example  
of p. representing tasati², but it has  
overlooked this instance.  
13. Khulukhulukāraka = splashing: not in  
P.T.S. Dict.  
14. Alopam nātināmeti he does not unbalan-  
ce the mouthful: P.T.S. Dict. only gives  
"to pass time"; but "time" is not contain-  
ed in the word, which merely means "to  
exceed".  
15. Accokkatthha too low: okkatthha not in  
P.T.S. Dict.  
   "Apakatattha loose: not in P.T.S. Dict.  
21. Avisarin decisive (lit. "not jangling")  
visarin not in P.T.S. Dict.  
29. Narisūha-nama-savhayā called by a word  
of feminine gender: the allusion is to  
the fact that the Pali word for tongue,  
jivha is feminine.  
   "Narassika masculine, manly: not in P.T.  
S. Dict.  
9. Kathissātā "here, according to the Coro-  
means "both seven conversati; i.e. with  
the backs of the hands, the two wrists, his  
shoulder points, and shoulders. But  
in M. 40, 32 it means, according to Coro-  
"surrounded as to eat by beings."
36. Samudānāsi, sīkā "peculiar to",  
not "brief" as sometimes rendered.

for Karali: attain to totality,
see Smith 98 & 7, v. 2
This I heard.

1. The Blessed One was wandering in the country of the Anguttarapans with a large community of children, with twelve hundred and fifty children. 

Then, in course of his wandering, the Blessed One at length arrived at a town of the Anguttarapans, named Ajana, where the Blessed One remained.

2. The matted-hair ascetic Kanya heard: the Blessed Gātaka, it seems, the son of the Sakyan who went forth from a Sakyan clan, has been wandering in the country of the Anguttarapans with a large community of children, with twelve hundred and fifty children, and he has come to Ajana. A good report of Master Gātaka has been spread to this effect: ... and so on. 

3. Then the matted-hair ascetic Kanya went to the Blessed One and exchanged greetings with him, and when the courteous and amiable talk was finished, he set down at one side. When he had done so, the Blessed One instructed, urged, invited, and encouraged him, into talk on the Dharmas. 

Then, the matted-hair ascetic Kanya said to the Blessed One: 'Let the Blessed One, together with the members of the community of children accept tomorrow's meal from me.'
When this was said, the Blessed One told the matted-hair ascetic, "The Community of Bhikkhus is large, Kanyé, there are twelve hundred and fifty Bhikkhus. And you, place your confidence in the Bhikkhus."

A second time the matted-hair ascetic said to the Blessed One, "Although the Community of Bhikkhus is large, Master Gotama, and there are twelve hundred and fifty Bhikkhus, and I have a trust confidence in the Bhikkhus, still let the Blessed One, together with the Community of Bhikkhus, accept tomorrow's meal from me."

A third time the matted-hair ascetic said to the Blessed One, "Although the Community of Bhikkhus is large, Kanyé, there are twelve hundred and fifty Bhikkhus, and you, place your confidence in the Bhikkhus."

The Blessed One accepted in silence. Then, knowing...
had accepted, he rose from his seat and went to his own hermitage where he addressed his friends and companions, his relatives and kin. He had invited them for tomorrow's meal together with the community of brahmins. Make the necessary purchases and preparations for me.

"Yes, sir," they said. "Kenyga, friends and companions, relatives and kin replied, and some excavated ovens, some chopped wood, some washed dishes, some set out water jugs, some prepared seats. While the matted hair ascetic Kenyga himself got the shed pavilion tent."

Now on that pounded self of mine. I was staying at Apusa. He was an expert in the Three Vedas; he knew the text and context of the Itihasas, the fifth of the historical authorities, with their invocations, liturgy, word-analysis, and he was fully versed in Natural Science and that of the Marks of the Great Man. He had three hundred brahmanas, students to recite hymns.

Ascent: Kenyga seated. Then the Brahma, only attended by three hundred brahmanas, students.
was walking and wandering for exercise, and
he came to the matted-hair ascetic Keni
ya's hermitage. He saw in the matted
hair a there some excavating men, some
chopping wood, some washing dishes, some
setting out water pots, some preparing seats,
while the matted-hair ascetic Keniya him
self was getting the pavilion tent. Ready
der he saw this, he asked the
matted-hair ascetic Keniya: 'What is
there a taking in marriage or a giving in
marriage? Or is there some great sacrifice?
Or has Seniya Brachtira King of Magadha
been invited for tomorrow's meal with a
large retinue?'

I have no taking in marriage,
or giving in marriage, Sela; nor has Seniya
Bhaktiratna King of Magadha been invited
for tomorrow's meal with a large retinue.
But I have a great sacrifice. They noble
Gautama who went forth from a Satyendra,
has been wandering in the Country of the
Mughalrapsins leader a large community
of blackbirds; with twelve-hundred and
fifty blackbirds, and has come to Apasa.
Now a good report of Master Gautama has
gone been spread to this effect: That
Blessed One has accomplished, fully en-
lightened and Sublime, the over
conduct, sublime, leader of
worlds, incomparable lead of men to
be tamed, teacher? Gods and men, enlightened, blessed? He has been invited to me for tomorrow's meal together with the order of thithkius.

"Do you say the Enlightened One, sir?"
"I say the Enlightened One, sir!"
"Do you say the Enlightened One, sir?"
"I say the Enlightened One, sir!"
"Do you say the Enlightened One, sir?"
"I say the Enlightened One, sir!"
"This needs the Enlightened One, the Enlightened One, he heard? Sela of the divine caste, then, if occurred to this Ishtamman.

Sela «This needs the Enlightened One, is hard to get in the world. Now, the thirty-two marks of the Great Man have been handed down in our hymns, and the Great Man who is endowed with them has only two possible destinies, no other. If he lives the home life he becomes an immortal king, master of the four quarters, all victorious, who has stabilized his country and possesses seven treasures — he has seven seven treasures: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Householder Treasure, and the Steward Treasure as the seventh. His children exceed a thousand, and they are brave and heroic; they crush the armies of others; over the earth bounded by this ocean, he rules without a rod, without a weapon, and as such."

"This thithkius, I have, sir?"
from the home life into homelessness. He becomes an accomplished fully enlightened one, who draws aside the veil of the world.

He said, "Good Kemenja, where is Master Gotsama, accomplished and fully enlightened, living now?"

When this was said, the mad monk ascetic Kemenja extended his right arm and told the Buhumun Sala, "There is Master Gotsama in the third house of the village."

Then the Buhumun Sala went with the three hundred students to the Blessed One. Then he addressed the Blessed student: "Go quietly, sirs, step on the ground carefully; for the Blessed Ones are difficult of access. They walk alone like lions, they walk alone like lions. And when I am in converse with the Gotsama, let there be no interrupting me with talk. While, but wait until our talk has been completed.

Then the Buhumun Sala went to the Blessed One and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, he looked for the thirty-two marks of the Great Man on the Blessed One's body."
He saw, more or less, the thirty-two marks of the great man on the blessed One's body, except for two he was doubtful and uncertain about, one of the marks and he could not decide and make up his mind about them. So about what should be hidden by a cloth being enclosed in a sheath, and the largeness of his tongue. It occurred to the Blessed One, "This Sela sees, more or less, the thirty-two marks of the great man on me, except for two, he is doubtful and uncertain about, one of the marks and he cannot make up his mind about, decide and make up his mind about them. So about what should be hidden by a cloth being enclosed in a sheath, and the largeness of his tongue."

Then the Blessed One worked a feat of supernormal force that the Blessed One said, that in the Blessed One what should be hidden by a cloth was enclosed in a sheath. Then the Blessed One extended his tongue, and he repeatedly touched both ear holes, and he repeatedly touched both nostril holes, and he put the whole of his forehead with his tongue. He thought, "The monk Gotama is endowed with the thirty-two marks of the great man; they are complete, not incomplete. But I do not know whether he is enlightened..."
or not. However, I have heard from the elders, the aged brethren, who preach, according to the line of teachers, that those who are accomplished and fully enlightened manifest themselves when their praise is spoken. Suppose I eulogize the monk Gomana to his face with a fitting eulogy?

Then the Brahman eulogized the Blessed One to his face with a fitting eulogy:

16. "O perfect in body, well-favored, well-fashioned, and good to behold; O Blessed One, golden thy color, and white are thy teeth; thou art strong; for the features are there are and all that distinguish a man as well born; they are all to be found on thy body. These marks that betray the Great Man. With eyes clear and countenance bright, majestic, erect, as a flame; in the midst of this body of thine shines like unto the sun; a splendor so lovely to look on with a sheen of so golden a sheen — what cannot thou with beauty so rare have to do with the life of a monk? Thou art fit to be king, lord of chariots, a monarch who makes the Wheel turn, a victor in all the four quarters and lord of the Jambu-Tree Grove.
With the warriors and the great prince, all devoting themselves to your service, O Gotama, king of all kings, do thou govern as ruler of men.

17. 'I am already king, O Sela,' the Blessed One replied; 'I am supreme king of the law; I make the wheel turn, and the wheel that none can stay.'

18. 'Now,克莱恩, full enlightenment,' the Blessed One replied, 'is my king; Sela said, 'I am supreme king of the law; I make the wheel turn, and the wheel that none can stay.'

19. We are the general, thy disciple who follows in the Master's way; who is the one who helps turn the wheel as well as this wheel turned by thee?'

20. 'The wheel, O Sela, turned by me,' the Blessed One replied, 'the same supreme wheel of the law, the vice-roy of the Perfect One, tis Sari jutta, helps to turn, directs what must be directed, knows the law, what must be developed, what must be abandoned, and abandon what is not abandoned, enlightened and non-enlightened, non-teacher.

21. So let your doubts about me cease, and confusion take their place.
always

For it hath indeed been

The sight of enlightened ones.

I am of those whose presence

Is always hard for you to gain

Here in the world, I am enlightened,

And the supreme physician.

For perfect I am beyond compare.

With many hosts have all been crushed,

I have subjected. all my foes,

Rejoicing without fear.

20. "O sirs, hear this; hear that he tells.

The man of vision, the physician,

The mighty hero, like a lion,

Reigning in the forest.

Who, even though of outcaste birth,

Would not believe him when he saw

That he is perfect, beyond compare.

With many hosts crushed everywhere?

Now, let him follow me who will,

And who will not let him depart,

For I go forth under this man,

Of lofty understanding."

21. "If this, O sirs, will be your choice,

This teaching of the enlightened one,

We too go forth under this man

Of lofty understanding."

22. "There are three hundred here

Who with uplifted hands implore;

"O may we learn the life divine

Blessed One, under thee!"
The present life, well proclaimed,
O Sela, said the Blessed One;

There to be seen, and not delayed,
Wherein who train there will find
Their going forth not vain.

Then, when the night was ended,
The matted-hair ascetic Keniya had

good food of various kinds prepared in
His own hermitage and he had the

 Twice announced to the Blessed One: "It
in time, Master yStana, the meal is ready."

Then, when it was morning, the Blessed
One drest, and taking his bowl and
[outer]robe, he went with the Community
of Bikkhus to the hermitage of the matted-

hair ascetic Keniya and he sat down on the
seat made ready. Then the matted-hair
ascetic served, with his own hands, the

Community of Bikkhus headed by the
Enlightened One with good food of
various kinds. Then when the Blessed One
had eaten and had meditated, the bowl

the matted-hair ascetic Keniya took a low seat and sat down
beside him. When he had done so, the
Blessed One gave him his Blessings.
26. Thus offering in glory of fires,  
The invocation glory of hymns; 
Glory of heaven above, 
Glory of waters, the sea; 
The moon is glory of the stars, 
The sun is glory of all that shine; 
Merit is glory of all who aspire; 
The community, glory of sacrificers.

Then when the Blessed One had given his blessing with these stanzas, he got up from his seat and departed.

27. Now not long after his full administration, dwelling alone, withdrawn, diligent, ardent, and strenuous, the venerable Sāla, with his following, by realization, themselves with direct knowledge, here and now entwined upon and dwelt in that supreme goal of the life for the sake of which clansmen rightly go forth from the home life into homelessness. He knew directly:

First, it is destroyed, the life of which has been lived, what was to be done is done, there is no more of this to come.

And the venerable Sāla became one of the accomplished ones, with his following.

28. Then the venerable Sāla went to the Blessed One with his following,
and arranging his robe on one shoulder and extending his hands palms together towards the Blessed One, he addressed him with these stanzas:

‘O Blessed One, in this thy teaching, have given us control.
O thou the Awakened, thou the Master,
Thou the Sage, Death’s Conqueror,
Thou Free from Evil Tendencies,
Thou Saved and Support of the Race;
By this the left behind, the Cowherd ended;
A lion thou art, from clinging fears,
Thou hast abandoned fear and dread.
Here these three-hundred偈es stand
With hands held out in adoration.
O hero, extend thy foot, and let
The Master’s Nāga’s worship.’
1. Thus I heard. 
   Once the Blessed One was living at Sāvatthī in Jetā's Grove, Anāthapindikiṭālikā. 
   Now at that time five hundred 
   of diverse nationalities were staying at 
   Sāvatthī for some business or other.

   Then those people thought: Their 
   leader, Gautama, didn't know the 
   purification of the four castes. Who is there able to settle 
   this dispute about this assertion with the ascetic Gautama?

3. Now on that occasion there was a 
   young brahman student called Assālayana staying at Sāvatthī. 
   He was young, brahman, student called Assālayana, 
   staying at Sāvatthī; he is eleven years old, 
   he is an expert in the three Vedas, he knows the 
   text and context of the Vedas; the fifth [of the 
   authoritative authorities] with their invocations, 
   liturgy and word analysis, and he was further 
   in natural science and that of the Masters of the 
   Great Man. Then those people thought:

4. There is another brahman student called Assālayana 
   staying at Sāvatthī; he is eleven years old, 
   Masters of the Great Man. He will be able to 
   dispute about this assertion with the ascetic 
   Gautama.

5. So the brahman went to the brahman 
   student Assālayana and said: As for the Masters 
   Assālayana, these ascetics Gautama, the ascetic 
   after purification for all the four castes, let
M. 43

Martí Anala'yana come and dispute with the
ascetics of Gota'ama about this assertion.

When this was said, the Brahman student,
Anala'yana, replied: "Sirs, the
ascetics of the True Idea are difficult to
dispute with. I am not able to dispute with the
averse of Gota'ama about this assertion.

Divina

For the second time, the Brahman student
asked: "Martí Anala'yana, this ascetic of
Gota'ama.

Anala'yana replied: "Sirs, the ascetic of
Gota'ama, I cannot dispute with the ascetic of
Gota'ama about this assertion."

Divina

For the third time, the Brahman student
asked: "Martí Anala'yana... completed by Martí
Anala'yana..."

What is it? There is no need for the ascetics to con-
gain. Rather, the ascetic was being conquered in battle.

When this was said, the Brahman student,
Anala'yana, replied: "Sirs, the ascetic of
Gota'ama is an ascetic of the True Idea. Now
Gota'ama in an ascetic of the True Idea are difficult to
ascetics of the True Idea are difficult to
dispute with. I am not able to dispute with
Gota'ama about this assertion. Still, Sirs,
I will go on your names. I will go."

Then the Brahman student, Anala'yana,
went with a large number of Brahmanas to the
Blessed Our and exchanged greetings with his anticks. When the two met and exchanged talk, he was finished the chat down at this side. When he had done so, he said to the Blessed One:

"Master Gostama, the Brahmanas say thus: the Brahmanas are the highest caste, any other caste is inferior; the Brahmanas are the fairest caste and the caste is dark; they Brahmanas are divinally born, divinely created, heirs of the divine (Brahma). What does Master Gostama say about this?"

"No, Assalayana, among the Brahmanas the Brahmanas are not mist who are going through their periods, and are pregnant, and give birth, and give suck. And the Brahmanas, though they are born from a womb, say thus: "The Brahmanas are the highest caste... heirs of the divine (Brahma)."

"Although Master Gostama says thus, still the Brahmanas think thus: "The Brahmanas are the highest caste... heirs of the divine (Brahma)."

"What do you believe, Assalayana? Have you heard that in Yona and Kambuja and in other outland countries there are only two castes: the master and the slave, and that masters become slaves and slaves masters?"

"So I have heard, sir."

"What? These what strength, or what..."
comfort do Brahmanas get in this case when they say thus: "The Brahmanas are the highest caste, ... heirs of the divine (Brahma)?"

9. Although, Master Gotama says thus still the Brahmanas think thus: "The Brahmanas are the highest caste, ... heirs of the divine (Brahma)?"

Suppose there was a kernel of truth in what is not given, this...
How do you decide, Anne, since, either on a sudden or obtained from ill will, or obtained from taking what was stolen, obtained from misconduct in (sexual) desire, obtained from false speech, or obtained from malicious speech, obtained from harsh speech, obtained from proud, vainglorious or vainglorious proud or vain, I am in a happy destination, even in the happy world, and not in a heaven, or in heaven. 

"No Master, I assume, or an antique world, too. He asked, All four castes were alike in this."

Then what strength or what comfort do Brahmins get in this case when they say, "The Brahmins are the highest caste, heirs of the divine (Vishnu)?"

"Although Master, Svastama says, still the Brahmins think thus: "The Brahmins are the highest caste, heirs of the divine.""

A Divine capable of developing a tenacious character, a tenacious character, a tenacious character, a tenacious character, a tenacious character, a tenacious character, a tenacious character, a tenacious character, a tenacious character, a tenacious character. For all four castes, the ability in this.
Then, what strength, or what comfort
do
Barahmans get, in this case when they
say this: "The Barahmans are the highest caste,
heirs of the divine (Brahman)"?"

Although Master G. Thana says thus:
Still, the Barahmans think thus: "We Barahmans
are the highest caste, ... heirs of the divine."

What do you think, a malayana,
is only a Brahman capable of taking a
Talcum and then to the rivers and washing
off dust and dirt, and to  [word unclear] one
Brahman?"

When Master G. Thana and
Amir and [word unclear] are capable of that, too.
For all four castes are capable of that.

Then, what strength, or what comfort
do the Barahmans get, in this case when
they say: Thus, "The Barahmans are the highest
caste, ... heirs of the divine (Brahman)"?"

Although Master G. Thana says thus:
Still, the Barahmans think thus: "The Barahmans are the highest caste, ... heirs
of the divine (Brahman)".
clan or royal clans take an upper fine stick of Saka wood or salaka wood or sandalwood or pachycarya wood
and make a fire and produce heat. And also let all those any here who have appeared in
an outcaste clan or low caste clan a trapped
clan or a water production clan or a cartwright's
clan or a scavenger clan take an upper fine
stick made from a dog's drinking trough or
from a pig's trough or from a dust bin or from
caster oil wood and make fire and produce
heat. If you, Anala yana, would the fire heat produced from the first
made by the first have flame and clear
and be clear, and condensing do with it what
should be done to do with it here would the fire produced from the first made

the second also the same browns have no flame and colour and be clear, you should and do with it, too, what it should be possible to do with it.

"No, Master Astama. The fire made
with like manner for all have a flame
and colour, is clear, and one can do with it
what it should be possible to do with it.

Then what strength and or what comfort do
the Qunzors get when in this case the kings say thus: "The kings are the best masters"?

Although Master Astama says this, still


Disputer: 

Brahmanas think this: "The Brahmanas are the best caste..." 

"What do you think, Anlayana?" 

Suppose a Brahmana girl to have cohabited with a Kshatriya girl, and a child was born from their cohabitation. 

Should the child born of their cohabitation, of the Kshatriya girl and the Brahmana maiden, be called Brahman?" 

"Warrier, after the father a Brahman's son after the mother?" 

"He could be called both, Master Gotama." 

"What do you think, Anlayana?" 

Suppose a Brahmana girl to have cohabited with a Kshatriya girl, and a child was born from their cohabitation. 

Should the child born of their cohabitation be called Brahman?" 

"Warrier, after the mother or after the father?" 

"He could be called both, Master Gotama."

"What do you think, Anlayana?" 

Suppose a mare was covered by a male donkey, and a foal was born as the result of their cohabitation. 

Should the foal be called a horse after the mother, or a donkey after the father?" 

"It is a mule, Master Gotama, since it does not belong to either kind. 1574 I see the"
difference in this case; but in the other cases I see no difference between either of these.

17. "What do you think, Assaligaya, suppose there were two Bezechiem, one a student, one a student's brother; one of the same mother, one studious and acute, one not studious, nor acute; which of them would Bezechiem feed first at a funeral feast, or at a ceremonial multica-dish offering, or at a sacrificial feast, or at a feast for guests?"

Divine: "Bezechiem would feed the one who was studious and acute. Marty G'nam, on such occasions, for how should what is given to one who is not studious, not acute bring great fruit?"

18. "What do you think, Assaligaya, suppose there was a Bezechiem, student's brother, one studious, acute but not studious but virtuous and virtuous and virtuous; which of them would Bezechiem feed first at a funeral feast or a ceremonial multica-dish offering, or a sacrificial feast or a feast for guests?"

Divine: "Bezechiem would feed first the one who was not studious nor acute but virtuous and studious and virtuous on such occasions, for how should what is given to one who is studious and acute bring great fruit?"

19. "First, Assaligaya, you showed birth, and after that you showed to take your stand on scriptural learning, and after that you take..."
come to take up your stand on the very
place your castle, as I heard, he took down
Diwâna.

When this was said, the brahman student,
Amâlayana sat silent, discomposed, with
shoulders drooping and head down, grim, and
with nothing to say.

Then, seizing the curls, the brahman
said to him,

"Once, Amâlayana, when seven
Sage, Brahma, were dwelling in a leaf hut,
Sages, Brahma, are the highest and the
brilliant souls of the divinities Brahman.
Now the Sage
Amâlayana heard this. Then he
arranges his hair and beard and he pulls
from pink coloured garments, and he puts on sandal,
sandals, and carrying a staff made
of gold and silver, he appeared at the Brahma's
castle, a court. Then while walking
up and down in the Brahma's castle, courtayed
the Dark Sage, Devâla, spoke thus: "Where have
there worthy Brahma Sages gone, please? Where
have these worthy Brahma Sages gone, please? Where

Then the seven Brahma Sages thought: "Who
is walking up and down on the seven
Brahma's court yard, said it, like a village
Sage's court yard, said it! Speaking thus: "Where have these Sages gone, please? Where have these Sages..."
Please, do not curse him! Then the Seven Brahmanas cursed the Dark Sage Devala; thus: "Be
vile, ashes!" But the Seven Brahmanas cursed him: "The Dark Sage Devala,
the cursed one, has handsome and Beautiful and
carved hands, and taller than the Seven Brahmanas.

Sages thought: "Our body and body is
rainy, our life is fleeting; for formally when
we crossed any one thus "Be vile, ashes!" in
the Always became ashes; but the rain
we can see this man, he is comely, beautiful
and handsome."

"Your advantage
so all rain, this, not in your good life fleeting.

"But, sir, you not put away your
hatred to me." We put away our hatred
of you, sir. Who are you?" "Have you
heard of the Dark Sage Devala, sir?"

"I am he, sir!" Then the Seven Brahmanas went to the
Dark Sage Devala and paid homage to him. Then he said to them: "Sirs, I heard that
hear seven seven days dwelling in a cave
but this last view had arisen. The Brahmanas are the highest caste ... their..."
do you know if your mother's mother is the seventh generation back that they went only with a woman. - No, sir? - But, sir, do you know if the seventh generation back that they went only with a woman? - No, sir? - But, sir, do you know if your father's father is the seventh generation back that they went only with a woman? - No, sir? - But, sir, do you know how this is said for a woman? - If you say a woman, we know how it is concurred of an envelope. [Inaudible] comes about: 1974, another and father come to this and it is the mother's season and the other to be referred to the daughter's season, how this is said for a woman. [Inaudible] 2039, in a woman the right to exercise of an envelope. [Inaudible] 20.

Then, sir, do you know whether that was born in a Roman or a Greek? - No, sir. We do not even know whether that being to be born is a Roman or a Greek. - That is so, sir, then what are you? - That being so, sir, we do not know. Now, Anathama, their seven Divinites, or being friends and questioned and orn questioned by the Dark Sage, Devata, on their assertions about birth, man unable to maintain them, but they shall you.
on being pressed and questioned and once quizzed
by me now put your own assertions about
true or your own truth be able to substantiate them?
you, who rely on the teachers’ doctrines are
not their spoon-fed Punna?"

When this was said, the teacher
Avalokiteśvara said to the Buddha: "O Master,
Magnificent! Master Gotama, Magnificent!
From today let Master Gotama accept me as
a father who has gone to live to support
life."

After


Padumūkha = sacred kind of wood: not in P.5. Dict.


Vekulaṇajāna =? : beside, alternative
reading of so kumaraṇdā pi and Kumara li
Brown. Chakri Sutro ed. suggest amendment to
Vekulaṇa li. But why not amend to Vekulaṇa
li?

§17. Upāvita = acute (?). Cf. M.36 §53 (1, 250)

Upāvita = personal (or pointer).

§20. Vattatandika = in the court yard. Glazed
by coming with pārivaṇa salt parivene; now
At Varanasi (Varanasi) is either a courtyard or a surrounding a hut. This meaning not in P.T.S. Dict.

For その他 (glimpse here by Kukain in cry) as "where" see M. 81 § 19


7 Yona and Cambyses. There would seem to be many a country in NE. India. Yonah has a name applied to the Pachmian gamer (sona?), and that must has sometimes been acquired for this delta being a late interpolation. But it has to be remembered that Cyrus or Cambyses also earlier called, Tarsila (550-530 B.C.) and the Persian rule continued till 331 B.C. when Alexander conquered Tarsila. (Attilio 1 Indian Logic by Dharmapala, Vidhyothman, Calcutta 1921 also E.J. Ray'son Ancient India). The argument based on the road Yona does not seem very sound.

See extract from J.W. Datson.
Thus I heard.

One time the Venerable Udāna was living at Benares in the Khemijā Mango Grove.

But on that occasion, Gotamukha arrived at Benares for some business or other. As he was walking and wandering for exercise he came to the Khemijā Mango Grove. There he met the Venerable Udāna was walking up and down in the open. Then the Venerable Udāna went up to him and exchanged greetings with him. When the conversation and exchange of greetings was finished, he sat down at one side, and still walking up and down with the Venerable Udāna, he noticed him and said thus: "With what there is no true wandering, that is a mere wandering, and that is either idle or [wandering] the want of leisure, such as your good lord's, or [wandering], which is the true idea here?"

When this was said, the Venerable Udāna stepped down from the walk and went into his dwelling where he sat down on a seat made ready. And the Bodhisattva Gota-mukha stepped down from the walk and
went into the dwelling, where he stood at one side. Then the venerable Udana said: "Here are seats, sit down if you wish.

"We did not sit down because we were waiting for Master Udana [to speak]; how should one like me presume to sit down on a seat uninvited?"

Then he took a low seat and sat down at one side. When he had done so, he said: "Worthy ascetic! There is no truth in saying that I am in error. And that which is neither good nor wholesome, I do not say. That is not my idea here."

"If you think it to be agreed with, then agree with me; if you think it to be argued against, argue against it; and if you should not know the meaning of what I say, ask me more about it thereby. This was the statement, Master Udana; what is its meaning?"

In this way there can be converse between us on this matter.

Master Udana, if I think any statement of Master Udana is to be agreed with, I shall agree with it; if I think any
statement is to be argued against, I shall argue against it; and if I should not understand it, I shall know the meaning. I say statement of Master Eldena; I shall ask Master Eldena more about it. Must this be the statement of Master Eldena? What is its meaning? In this way they can let there be converse between us on this matter."

The four kinds of persons are divided into the world. What four? There a certain kind of person torments himself, ... Sutta 51 & 52. Become acquainted with pleasant divine in himself, he attains enjoyment after that. Why that kind of person is pleased.

Divine, there are two kinds of.

What two? Here a certain person is very greedy about Jewels and earnings, about wife and children, about gold and silver. But a certain person has, just lust after all goods about jewels and earnings, about wife and children, about gold and silver, has gone forth from the home.
14. 94

Now there is this kind of life into homelessness. Neither person who neither torments himself, nor being interested in self-torture, nor torments others, nor being interested in torturing others, since he torments neither himself, nor others, is here and now unpardoned, 

extinguished, cooled, and come down in the pleasure of himself, the abide, experiencing the

in which kind of following of the two kinds of suffering do you see this kind of person most often, Pestalozzi? 

I see this kind of person, in the second kind of following, Master Udona.

But only just now, Master Udona, we understand you to say, shortly, there is no true wandering, that is different from this, and that is distinctly to say I just see, such as your good selves, or else it is, not seeing that which is the true idea here.

Certainly, Master Udona, that statement may be made by you. In order to learn, המלאי - that is to say, that statement, made by one, said, there is a True Wandering, that is, was mentioned before, and Master Udona remember me.
M. 94. Out of compassion.

I have spoken thus. And now it would be good if Bhante Udanya would express in detail three for kinds of person, which he mentioned in brief without expounding them in detail.

"Then, Bhante, that I shall say.

"Then, venerable sir, the Bhante replied, the venerable Udanya said thus:

10. 135. "Bhante, what is the kind of person who torment himself, being interested in self-torture? Here a certain person goes naked, ...[as in sine 84 & 30-32]... gone to

32. 35. When this was said, the Bhante

Sthiltakha said to the venerable Udanya:

"Magnificent, master Udanya, magnificent!"

[as in line 84 & 30-32]. . . . gone to

Then to speak for life.

Now the king of Aria [who] gives me a regular pension,

from that I give master Udanya a regular

daily pension.

On what form does the king of Aria give you the regular pension daily?

...
"It is five hundred Kathipana, Master Udenu.

"It is not allowed to us to accept gold and silver, Brahman Dvina.

"If it that is not allowed to Master Udenu, I will have a donation built for Master Udenu."

"If you desire to have a monastery built, I will have a service hall built for the Community at Patalkipulta (Patna)."

"I am still more glad and satisfied that Master Udenu suggests to me a gift to the Community. I shall have so with this regular pension and with another regular pension I shall have a service hall built for the Community at Patalkipulta.

"Then the Brahman Ghotakundali with that regular pension and with another regular pension of of Ghotakundali had a service hall built for the Community at Patalkipulta. And that is known as the Ghotakundali."

This matter deals with the period after the Paroahare because of the name Patalkipulta (1900). See Do II.
Thus I heard.

On one occasion the Blessed One was wandering in the country of the Kosalans with a large community of monks. There is a town of the Kosalans called Opasādā. There the Blessed One arrived, and there he stayed in the gods' grove, the Sala-tree grove to the north of Opasādā.

Now on that occasion, Caubā, the divine caste was living as vassal at Opasādā surrounded by livestock, owning grain, wood and water, and owning grain, as the royal representative with royal authority and full powers conferred on him by King Paramadhi of Kosala.

The divine-caste householders at Opasādā heard: "The monk Gotama, it seems, [as in Sutta 41, 52]-...Now it is good to see such accomplished ones?"

Then the divine-caste householders of Opasādā came out from Opasādā gathering in groups, and they went northwards to the gods' grove, the Sala-tree grove.

Now on that occasion Caubā after the divine caste had gone to eat at midday in the upper palace. He saw the divine-caste householders of Opasādā coming out from Opasādā in groups, gathering in groups.
going northwards to the gods' grove, the Sals-tree grove. When he saw them, he asked
his minister, "Why are the Divine-caste
householders of Oparâda coming out from
Oparâda in groups, gathering in groups,
and going northwards towards the gods'
grove, the Sals-tree grove?"

"Sir, there is the monk Gotama,
the son of the Sâlañâna who went forth from
Sâlañâna clan, who has been wandering in
the Country of the Koselana. See in
Sutta 41, 527... They are going to see that
Master Gotama."

"Then go to the Divine-caste house-
holders of Oparâda and tell them, 'Sir,
Cauki of the Divine caste says this: 'Be
pleased to wait, sirs; Cauki of the Divine
caste is coming to see the monk Gotama too.'"

"Yes, sir," he replied, 165 and he
went to the Divine-caste householders of
Oparâda and gave them the message."

Now on that occasion there were five
hundred Divine-caste foreigners from
various states staying at Oparâda for some
business or other. They heard Cauki of
the Divine caste, it seems, is going to see
the monk Gotama. Then, the went to Cauki
of the Divine caste and they asked him
«Sir, is it true, as it seems, that you are going to see the monk Gotama?».

«So it occurred to me, sir: “I shall go to see the monk Gotama.”»

S. «Sir, do not go to see the monk Gotama. It is not proper that you should go to see the monk Gotama; it is proper that the monk Gotama should come to see you.

For you, sir, are well born on both sides, of pure descent seven generations back, your pedigree is unassailable and impeccable. And since it is so, it is not proper that you should go to see the monk Gotama. It is proper that the monk Gotama should come to see you. You, sir, are rich, with great wealth and great property. And since you, sir, as an expert in the Three Vedas, know the text and the context of the Histories, the fifth of the Divine authorities, with their invocations, liturgy, and word-analysis, you are fully versed in Natural Science and that of the Master of the Great Man. And since you, sir, are handsome, fair, true, confidence-inspiring, and possessed of outstanding beauty, with divine appearance and divine presence, remarkable to behold. And since... you, sir, are virtuous, most virtuous...
possessed of great virtue. And since...
you, sir, have good speech, a good
delivery, you are possessed of civil speech
that is distinct, with no faults, which makes
the meaning clear. And since...
you, sir, teach the teachers of many,
and you have three hundred student Disciples
to recite the hymns. And since...
you, sir, are honored, respected, revered
and esteemed by Paddharaasi
of the Divine caste. And since...
you, sir, live as a ruler at Oparaka, sur-
rounded by livestock, owning grain, wood and
water, and owning grain as the royal re-
presentative with royal authority and full
powers conferred on you by Yassani King
of Kosala. And since that is so, it is not
proper that you should
go to see the monk Gotama; it is proper
that the monk Gotama should come to see
you.

When this was said, Cunti of the Divine Caste
told them: "Now, sirs, hear from me why it
is proper for me to go to see Master
Gotama, and why it is not proper for Master
Gotama to come to see me?"

Sirs, the monk Gotama is well born on
both sides, of pure descent seven generations
back, his pedigree is unassailable and im-
peccable. And since that is so, on that ac-
count it is not proper for Master Gotama to come
to see me; it is proper for me to go to see the Master Gotama.

Went forth, The noble Gotama, sirs, abandoning much gold and bullion scored in dollars and crown pieces, and since sirs, from the home life into homelessness.

Went forth, The noble Gotama, sirs, while still a young boy, a black-haired, endued with the blessing of youth, in the first phase of life. And since... sirs, The noble Gotama, sirs, went forth from the home life into homelessness, though his mother and father wished otherwise and grieved with tearful faces, and he shaved off his hair and beard and put on the yellow clothes. And since... sirs, The noble Gotama, sirs, having some fair complexion in springing and possessed of a good and prosperous mind, he forgot the world, the world, the world.

And since... sirs, The noble Gotama, sirs, is virtuous, greatly cantering on the great road. And since he has the noble virtue, the profitable virtue, increasingly profitable virtue. And since... sirs, The noble Gotama, sirs, has good speech, a good delivery, he is possessed of civil speech that is distinct, with no faults that makes the meaning clear. And since... sirs, The noble Gotama, sirs, is the teacher of the teachers of many. And since... sirs, The noble Gotama, sirs, has governing greed for sensual pleasures, he is without pari-
sonal varit. And since... 

The Great Gotama, sirs, preached to... 

And since... 

The Great Gotama, sirs, went forth 

from a great family, from one of the... 

call... 

families. And since... 

The Great Gotama, sirs, went forth 

from a rich family, of great wealth and 

great prosperity. And since... 

The Great Gotama, sirs, went forth 

from a rich family, of great wealth and 

great prosperity. And since... 

Many thousand sirs, sirs, have gone 

to for to the Great Gotama for 
the... 

And, sirs, a good report of Munk 

Gotama has been spread to this effect: That 

Blessed One is accomplished, fully 

enlightened, possessed of无所畏惧, 

incomparable leader of men to be tamed, 

teacher of gods and men, enlightened, 
blessed. And since... 

The Great Gotama, sirs, is possessed 
of the thirty-two Marks of the Great 
Man. And since... 

King Seniya Primi Dasa of Magadha.
and with his wife and children, sirs, have gone for refuge to the Master Gotama for their lives. And since...

King Yasodhara of Kosala and his wife and children, sirs, have gone for refuge to the Master Gotama for their lives. And since...

"The Bodhisattva Mahāsāṃghika, sirs, has arrived at Oparāśā, and he is living at Oparāśā in the Dhammakāyī grove, the Sala Tree Grove to the north of Oparāśā. Not any ascetics or brahmans that come to our town are our guests; and guests should be honoured, respected, revered and venerated by us. And since *that* is so *168*, on that account it is not proper for the Master Gotama to come to see me; it is proper for me to go to see the Master Gotama.

"Sirs, I know that much in praise of Master Gotama, but the just just that much praise of Master Gotama for the praise of Master Gotama is immeasurable. And Master Gotama being possessed of each one of these qualities, it is not proper for him to come to see me; but it is proper for me to go to see Master Gotama. Therefore, sirs, let all of us go to see the Master Gotama."

Then the brahmans and sages, together with a large number of brahmans, went to the Blessed One and exchanged greetings with him. When they were courteous and learned.
The talk was finished, he sat down at one side. Now, like that occasion the revered One was seated giving a certain tenable talk with some very senior Bhikshus. But there was a young student, called Kapathika, shaven-headed and sixteen years old. He was an expert in the three Vedas, he knew the text and context of the Upanishads and the Vedas, and he knew the hymns, epics, and invocations. He was also well-versed in natural science and philosophy. He was a great man. And he was talking in the midst of the assembly. While the very senior Bhikshus were conversing with the revered One, he interrupted their talk from time to time. Then the revered One rebuked the student, Kapathika, who he had interrupted. He said, "Let the venerable one not interrupt the very senior Bhikshus' talk from time to time. Then they are conversing, let the venerable Bhikshus wait till the talk is finished, concluded.""
12. Then the Blessed One thought, "Surely the student divine Kapathika will have completed the work of the three Vedas, and that is why the divine honor him thus.

Then the student divine Kapathika thought, "When the monk Gotama meets my eye with his, I shall ask him a question."

Then, knowing with cognizance the thought in the student divine Kapathika's cognizance, the Blessed One turns his eyes to where he has, then the student divine Kapathika thought, "The monk Gotama has turned to me. Suppose I ask him a question?". Then he said to the Blessed One, "Master Gotama, there is the divine's ancient hymnal in the legendary lore and in what has come down in the scriptures, about which divines make the conclusion without reserve 'Only this is true; anything else is wrong'. What does Master Gotama say about that?"

13. "How then, Bharadvaja, do the divines have any single divine who says 'I know this, I see this; only this is true; anything else is wrong'?" — "No, Master Gotama.

"How then, Bharadvaja, do the divines have any single teacher or teacher's teacher back to the seventh generation of teachers, who says 'I know this, I see this; only this is true;"
anything else is wrong?" — "No, Master Gātaka."

"How then, Bhāradvāja, like the Divinies, former sages, makers of the hymns, tellers of the hymns, whose ancient hymnal has been chanted, told and compiled, which Divinies now keep chanting and pronouncing, the pronouncements, that they keep pronouncing and the recitations that they keep reciting — that is to say, Athālaka, Vāmaka, Vāmadeva, Vṛṣṇamitra, Vṛṣṇatagga, Vṛṣṇapī, Bhāradvāja, Vṛṣṇittha, Kassapa, and Bhagav — did these say 'We know this, we see this! Only this is true; anything else is wrong?' — "No, Master Gātaka."

"So, Bhāradvāja, it seems that the Divinies do not have any single Divinie who says thus, 'I know this, I see this! Only this is true; anything else is wrong.' And the Divinies do not have any single teacher, back to seventh generation of teachers, who say thus 'I know this, I see this! Only this is true; anything else is wrong.' And the Divinies, former sages, makers of the hymns, tellers of the hymns, whose ancient hymnal has been chanted, told and compiled, which Divinies now keep chanting and pronouncing, the pronouncements that they keep pronouncing and the recitations that they keep reciting — that is to say, Athālaka, Vāmaka, Vāmadeva, Vṛṣṇamitra..."
Yamagiri, Angira, Bharadvaja, Vasishtha, Kanada, and Bhagu—these too did not say thus: 'We know this, we see this; only this is true; anything else is wrong.' Suppose there were a pile of blind men each in touch with the next; the first one does not see, the middle one does not see, and the last one does not see. So it is too, surely, with the Divines declarations: the first does not see, the middle one does not see, and the last one does not see. How do you conceive this, Bharadvaja, if that being so, does it not appear that the Divines faith has no root?"

"Divines honour this not only out of faith, Master Gotama. They honour it by hearsay, too."

"Bharadvaja, you first took your stand on faith. Now you say it is hearsay. There are five ideas that open in two ways here and now. What five? They are faith, preference, hearsay, learning, and chance of a view after pondering it. These five ideas have two kinds of opening here and now. Now something may have faith well placed in it, and yet it may be hollow, empty and false; and again, something may have no faith placed in it, and yet it may be factual, true, and so..."
other than it seems, 171 something may well be the object of preference, and yet... something may well be learnt by hearsay, and yet... some-
thing may be well weighted, and yet... some-
thing may well be illustrated, and yet it may be illusory, empty and false; and again some-
thing may not be illustrated, and yet it may be factual, true, and no other than it seems.

[In such circumstances] it is not yet proper for a wise man to make the conclusion without reserve. 'Only this is true; anything else is wrong.'

& Punt: Master Gotama, in what way does a man guard truth? How is there guardianship of truth? We ask Master Gotama about guarding of Truth

« If a man has faith, Bhāradvāja, then in such circumstances as these I he preserves truth. When he says 'My faith is this; but then too he still does not, on that account alone; I make the conclusion that no reserve 'Only this is true; anything else is wrong'; he preserves truth in this way too; this is how there is guardianship of truth; We do-
quite preserve of truth in this way, but there is as yet no discovery of truth.

If a man has preference... If a man learns by hearsay... If a man weighs evidence...
If a man chooses after illustrating a view, then [...] in such circumstances as these he guards the truth. When he says 'My choice after illustrating views is thus', but he still tells too he still does not, on that account [alone], make the conclusion without reserve. Only this is true; anything else is wrong. The guarding of truth is preserving this way too. This is how there is guarding of truth. We describe guarding of truth in this way, but there is as yet no discovery of truth.

16. Master Gotama, in that way there is guarding of truth. We see that he guards truth in that way. But in what way is there discovery of truth? In what way is truth discovered? We ask Master Gotama about discovery of truth.

17. Here, Bharadvaja, a blue-skinned one, near some village or town, then a householder or a householder's son goes to him to test him in those kinds of ideas in ideas provocative of greed, in ideas provocative of hate, and in ideas provocative of delusion. Are there in this venerable one any ideas provocative of greed, such that, with his cognizance obsessed by them, he might unknowingly, say 'I know', unseeing, say 'I see', or get others to do likewise, which would be long for their harm and suffering?'. While testing him he comes to know that there are no such ideas in that venerable one. [He comes to know] the bodily behaviour and verbal behaviours of that vener-
able one are not those of one affected by greed. But the True Idea that this venerable one teaches is profound, hard to see and hard to discover; it is [the most] peaceful and superior [of all], not attainable by [mere] ratiocination, subtle, for the wise to experience. This True Idea cannot be taught by one who is affected by greed.

As soon as, in testing him, he comes to see that he is parted from ideas provocative of greed, he next tests him in ideas provocative of hate. Are there in this venerable one any ideas provocative of hate? Are there in this venerable one any ideas provocative of hate such that, with his cogniscence obsessed by them, he might, unknowing, say 'I know,' 'I see,' 'I am,' or get others to do likewise, which would be long for their harm and suffering? While he is testing him, he comes to know that there are no such ideas in that venerable one. [He comes to know] 'The bodily behavior and verbal behavior of this venerable one are not those behaviors of this venerable one that are provoked by hate. But the True Idea of one affected by hate is'.
19. As soon as in testing him, he comes to see that he is purged from ideas provocative of delusion, the next test is in ideas provocative of delusion: Are there in this venerable one any ideas provocative of delusion such united with his cognition obscured by them, he might, not knowing, say, 'I know', unseen, say, 'I see', or get others to do likewise, which would be long for their harm and suffering? While he is testing him he comes to know that there are no such ideas in that venerable one. [He comes to know] the bodily behavior and verbal behavior of this venerable one are not those of one affected by delusion. But the True Idea the venerable One teaches is profound, hard to see, and hard to discover; it is [the most] peaceful and superior of all, not attainable by [mere] rationalization for the wise to experience. This True Idea can not be taught by one who is affected by delusion.

20. As soon as, in testing him, he comes to see that he is purged from ideas provocative of delusion, then he plants his faith in him; when he visits him, he respects him; when he respects him, he gives ear; one who gives ear, hears the True Idea with an attentive ear. Having heard the True Idea, he remembers it; he investigates the meaning of ideas remembered. When he investigates the meaning of ideas remembered, he chooses after illustrating the ideas. When he chooses after
meditate upon illustrating ideas, zeal springs up. One in whom zeal has sprung up is actively involved. One who is actively involved thinks, being actively involved he makes judgments. when he has made a judgment he controls himself. When he is self-controlled, he realizes with the body, the ultimate truth, and he sees it by penetration of it with understanding.

This is how there is discovery of truth; this is how truth is discovered. We may describe discovery of truth in this way. But there is no final arrival at truth yet.

« In that way there is discovery of truth, Master Gotama; in that way truth is discovered. We see that there is discovery of truth in that way. But in what way is there final arrival at truth? We ask Master Gotama about final arrival at truth.»

Final arrival at truth, Bhāradvāja, is the repetition, maintaining in being and cultivation of those same ideas. In this way there is final arrival at truth. In this way truth is finally arrived at. We describe final arrival at truth in this way.»

« In that way there is final arrival at truth; in that way truth is finally arrived at. We see that there is final arrival at truth in that way. But what idea is
And for the idea? We need Mark to get there. But it is not helpful.

Because there is no idea. The idea is just a way of thinking.

Helpful? Because it helps us understand the world.

Helpful? Because it helps us think.

Helpful? Because it helps us see things differently.

Helpful? Because it helps us make sense of the world.

Helpful? Because it helps us make sense of ourselves.

Helpful? Because it helps us make sense of others.

Helpful? Because it helps us make sense of the future.

Helpful? Because it helps us make sense of the past.

Helpful? Because it helps us make sense of the present.

Helpful? Because it helps us make sense of the universe.

Helpful? Because it helps us make sense of the mind.

Helpful? Because it helps us make sense of the body.

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choosing to illustrate ideas."

- Investigation of meaning is most most helpful for choosing to illustrate ideas. Pharahdravijn. If a man did not investigate meaning, he would not feel like choosing to illustrate ideas. It is because he has a feeling for meaning. Measuring that he chooses to illustrate ideas. Pharahdravijn, that is why the investigation of meaning is most helpful for choosing to illustrate ideas.

- But what idea is most helpful for investigation of meaning? We ask Master Gautama about the idea. Master Gautama most helpful for investigation of meaning.

- Memorizing Pharahdravijn is most helpful for investigation of meaning. It is because he remembers an idea. That he remembers an idea. Pharahdravijn. That is why memorizing Pharahdravijn is most helpful for investigation of meaning.

- But what idea is most helpful for memorizing Pharahdravijn? We ask Master Gautama about the idea. Master Gautama most helpful for investigation of meaning. Memorizing Pharahdravijn is most helpful for memorizing Pharahdravijn. If a man did not hear an idea, he would not memorize Pharahdravijn. It is because he hears an idea. That he remembers Pharahdravijn.
is why hearing Dhamma is most helpful to memorizing Dhamma. P.

Q. But what Dhamma is most helpful to hearing Dhamma? We ask Master Gotama about the Dhamma most helpful to hearing Dhamma.

A. Giving ear is most helpful to hearing Dhamma, Bharadwaja. If a man did not give ear, he would not hear Dhamma. It is because he gives ear that he hears Dhamma. That is why giving ear is most helpful to hearing Dhamma.

Q. But what Dhamma is most helpful to giving ear? We ask Master Gotama about the Dhamma most helpful to giving ear?

A. Respect is most helpful to giving ear, Bharadwaja. If a man did not respect, he would not give ear. It is because he respects that he gives ear. That is why respect is most helpful to giving ear.

Q. But what Dhamma is most helpful to respect? We ask Master Gotama about the Dhamma most helpful to respect.

A. Visiting is most helpful to respect, Bharadwaja. If a man did not visit, he would not respect. It is because he visits that he respects. That is why visiting is most helpful to respect.
33. "But what is most helpful to visiting? We ask about Master Gotama about the Arhatus. He is most helpful to visiting. Faith is most helpful to visiting. If a man did not have faith, he would not visit. It is because he has faith that he visits. That is why faith is most helpful to visiting."

34. "We asked about Master Gotama about discovering the target. We asked, 'What was the target to the five Arhatus?' We said to our choice and to our liking, and so we are satisfied. We asked Master Gotama about the target to our choice, and so we are satisfied. And whatever we asked Master Gotama that he answered, and that also was to our choice and to our liking, and so we are satisfied. Formerly our opinion was this: who are these Arhatus, these incomprehensible beings? That they should be knowers of the End, of the End. Indeed, Master Gotama has inspired us with love and reverence for him."

35. "Magnificent, Master Gotama!"
m. 96

36. I go to Master Gotama for refuge and to the Dhamma and to the Sangha. From today let Master Gotama accept me as a child who has gone to him for refuge for life.

Notes 82. "Sattussada - surrounded with life" literally, according to Cowgill, should be "beset by beings". In M. 91 the expression, according to Cowgill, means "a brāhman who has the seven prominences".

§ 88 "It is not proper that you should go to see the monk Gotama - ha abhājati bhavam Cāndī śāmakam, gotamam janāyam upa saviśeṣantām; a peculiar use of anābhu and not found in P. T. S. Dict.

"greatly virtuous". - Vuddha-sīlin!" This meaning of vuddha (= vaddha or increased; cong) is not in P. T. S. Dict.

§ 89. vigatā cāppalla - is without personal vanity." P. T. S. gives "jicklenus" which is wrong according to Cowgill. See also Vbh. 351, and Cony, "Lāmhi śāmanani gātā - gone for refuge for life" of "Puneptana śāmanAnything" (M. 4, § 87), the more usual form of the idiom.
§ 12 "itihotihe parampara'ga, pitalka-sampadāya in the legendary lore and in what has come down in the scriptures." Sampadā should be taken as derived from sampadāti. A. i, 189 reads "pitalka sampadāna" short for "pitalka sampadāti" and the commentarial gloss "sampadhāti" as der. from sampadhāti.

§ 14 "dittti rippāna khanti" a liking for illustration. This expression, together with its parallel "dhamma rippāna khanti" a liking for presentation of a doctrine appears quite plainly from the context in this sūtra as to meaning. R.T.S. Dick is well not only wrong but contradicts under the headings of dittti khanti and rippāna.

S. ii, 115 dittti rippānakhaṭṭhi: A. i, 189; S. iv, 138; M. ii, 818.

Dhamma rippānakhaṭṭhi: Vbh. 825; M. i, 133; 480.

§ 20 "He placed his faith in him - Tāvanti sādhuṁ nīcāti". This idea is interesting in its connexion with abhinivāsita (to insist on or to (mis-)interpret) and the commentarial use of "abhinivāsa" as "interpretation" or "right belief" that precedes knowledge (see Vi. Ch. 834 f. (p. 161))

"Jhāna has been misunderstood by "illumination" rippāna by "illustration" or "giving light"}
M. 95

814 Mūlāṭilācā comments on Śatkaśalini 74 sq.:

Kesiaci vutto kāmunicī sute avācētva saddhānaṃ saddhā. Sayām eva tān avācētva rocanaṃ ruci. Emmi va evaṃ va bhavavat-i ikāvāvavāsanām atāvaṃ panta om. Vicāravaśa katthasi dittibhi mūkhaṃ ekakhsaṃanām dittibhi mūkhaṃ khaṇḍaḥ. (Dhā 44. 69)

Cf. also ati mūkhajātata fiṭṭicēkanaṃ

prābīyāt at cūla 128, 3, 27,

and mūkhaṃ M. i, 258 (48, 8, x)

mūkhaṃ M. i, 260 (48, 3, 2)

mattava mūkhaṃ Khavati (s. ili, 225)

Measurement with mūkha sth. 1, 10

2, 34 for them Kaa... Kaa... Kes bārta

M. i, 21, 31, 12

For dittibhi mūkhaṃ khavati a dittibhi khavati M. i, 1793 (sūtra 14, 1317)

Tāśi eva pari amalabhaṃ mārtha čiva kharata eva, tama ēmaka ṅathamaṃ.
Thus I heard:

On one occasion the Blessed One was living at Savatthī in Tera's grove, Anathapindika's Park.

Then the Divine went to the Blessed One and exchanged greetings with him. When the conversation and exchange was finished, he sat down on one side. When he had done so, he said:

A Master Gotama, Divinities describe four levels of worship: they describe the Divine's worship, the Warrior-noble's worship, the Burger's worship, and the Artisan's worship. Now this Divine worship that Divinities describe is this: a Divine can worship a Divine, or so can a Warrior-noble or a Burger or an Artisan also worship a Divine; this is the Divine's worship that Divinities describe. 178 The Warrior-noble's worship, the Burger's worship, the Artisan's worship that Divinities describe is this: a Warrior-noble can worship a Warrior-noble, or so can a Burger or an Artisan worship a Warrior-noble; this is the Warrior-noble's worship that Divinities describe. The Burger's worship, the Artisan's worship that Divinities describe is this: only an Artisan can worship an Artisan; for who else will worship an Artisan? This is the Artisan's worship that Divinities describe. Divinities describe these four levels of worship, Master Gotama. What does Master Gotama say about that?»
4. "How then, Divine, does all the world agree that Divines should describe these four kinds of worship?"
   "No, Master G. Name."

5. "Suppose there were a poor, penniless slave who knew a joint [of meat] on him against his will, saying, 'good man, you must eat this meat, and money must be paid for it. If you do so, so do the Divines. Divines who describe these four kinds of worship lack the authority of their works and Divines."

6. I do not say that all are to be worshipped.
   How do I say that all are not to be worshipped? For I say that he should not be worshipped for the worshipping of whom a man is worse than the worshipping of whom a man is better; and I say that he should be worshipped for the worshipping of whom a man is better and not worse.
   If people were to ask a Warrior, what shall one of these two, or the worshipping of whom you are worse and not better, or him for the worshipping of whom you are worse and not worse?"

7. "I should not worship him for the worshipping of whom I am worse and not better; I should worship him for the worshipping of whom I am better and not worse."

If people were to ask a Divine...

If people were to ask a Warrior...
M. 96

And the people can't rank a surname... for this
unwittingly of them I am better, and not worse.

4. I do not say that a man is better for [being of] a
clan of high rank, nor do I say that he is worse for [being of] a
clan of high rank; I do not say that he is better for [being of] an upper caste, nor do I say that he is worse for [being of] a lower caste; I do not say that he is better for [possessing] great property, nor do I say that he is worse for [possessing] great property.

9. Here one of a clan of high rank may be a killer of breathing things, a taker of what is not given, mis-conducted in sensual desires, a speaker of falsehood, malicious in speech, harsh in speech, a gossiper, covetous, with no consciousness of ill will, and wrong in his views.

It is for that, and not for [being of] a clan of high rank, that he is bad, I say. And here one of a clan of high rank may abstain from killing breathing things, from taking what is not given, from mis-conducted in sensual-desires, from false speech, from harsh speech, from gossipping, and be un-covetous, with no consciousness of ill will, and right in his views.

Here one of an upper caste may be a killer of breathing things...
Here one possessing great power may be a killer of eating things... that he is good, I say.

10 I do not say that all are to be worshipped, nor do I say that all are not to be worshipped. For I say that he should be worshipped for his worshipping of whom a man's faith, and his virtue and his learning and his generosity and his understanding increase.

When this was said, the Brahman said:

Kari said: The Diviners said:

Diviners describe Brahman's wealth.
Diviners' known from source of wealth, the Brahman's own [source 1] wealth, own the wealth,
Diviners' own [Source 4] wealth.
Diviners' own [Source 5] wealth, that Brahman describe
greater known in alms gathering.

Diviners' but who overset wealth conspire in alms gathering abuses his position as does a care taker who takes
what is not given to him. This is the Brahman's
wealth, that Brahman's own [Source 6] wealth, that Brahman's
own make known.

[Source 7] wealth, that Brahman's
[made] wealth in the giver; but who overset
who overset wealth.
sitting in the quiver abuses his position as does a caretaker who takes what is not given to him. This is the Bhikkhu's own source of wealth. That Bhikkhu has earned wealth in ploughing and cattle farming; but a Bhikkhu who oversleeps his own source of wealth, consisting in ploughing and cattle farming, abuses his position as does a caretaker who takes what is not given to him. This is the Bhikkhu's own source of wealth.

The Bhikkhu's own source of wealth consists in ploughing and cattle farming. What does Bhikkhu say about that?"

12. "How then, Bhikkhu, does all the world agree with that Bhikkhu should describe these four sources of wealth?"
13. Suppose there were a poor, penniless, destitute man, and they hung a joint of meat upon him against his will, saying, 'Good man, you must eat this meat, and money must be paid for it when you do so.' So tell the Bachiwahns, who do not know these four [source of wealth].

14. I describe to know the Naha Supran-dee. True Idea is Mani's own [source of wealth]. But whenever the conception of his person takes place, there he is reckoned, calculated there by according to the old-standing heritages of his parents' clans. If the recombination of his person takes place in a [clan] which is reckoned as a [clan], he is reckoned as a [clan]. If the recombination of his person takes place in a [clan], he is reckoned as a [clan]. If the recombination of his person takes place in a [clan], he is reckoned as a [clan].
Just as

suggestion, you fire in a zone of the condition, to which it belongs. When fire burns down a log, it is a log fire. When fire burns down a faggot, it is a faggot fire. When fire burns down to grass, it is called a grass fire. When fire burns down to another zone, it is called another burning fire.

So too I make known the Nota Erigena

mendace. True ideas are a man's own. A sacrifice of wealth, but in whatever station the conception of his position takes place he

explained by that, according to the old standing

charity of his parents' class. If...

Sancta Artis.

15. If he goes forth from the home

learned from home life in a better class,

then on coming to the true idea proclaimed

the perfect one he abhors from killing

of things, abhors from taking what is not

given, abhors from non-observance

of the law of God, abhors from false speech,

abhors from malicious speech, abhors from

harsh speech, abhors from going his own

concerns, he keeps embalmed upon a

true way.

If he goes forth into the

malcontent,

from home life in a better class...

in a better class of the true

Artisan.
16. No, Master Gomama, I am not capable of developing in you, Gomama, any kindness in that place without hostile and without ill will (dust), and not a Burgum or a Ruugum in an Emurru, Aram."

No, Master Gomama. A Khurrum, and a Burgum and an Emurru could do, too. For all four can cut fire alike in this."

So too, if he goes forth... [repeat § 15]... of the true way.

17. Conceive this, Divine, only a Khurrum can cut a tatum to stop to the river and wash up off dust and dirt, and not a Burgum or a Ruugum or an Emurru."

No, Master Gomama. A Khurrum and a Burgum and an Emurru are capable of that, too. For all four can cut fire... [repeat § 15]

So too, if he goes forth... [repeat § 15]

of the true way.

18. What do you, Khurrum, suppose a head mounted Khurrum is being... [as in § 93 § 13 up to]... to do with a fire?"

No Master Gomama, the beast would not be able; for all fire has flame and colour and is clean, and one can do with it.
M. 46

What is the best course to follow?

14: So too, if the fourfold... respect
§ 15 tend... the true way.

19. When this was said, the Brahma Sutta

Said: — "Magnificent, Master of Truth. I remember

from today, let Master Gotama accept me as

a follower who has gone to him for refuge for

life."

§ 11 gāpa — a caretaker or guardian. Not in P.TS.

dict. Gāpoto rakkhato ti gāpa.

Tīkā III, 197

asita byābangiri — the green (labeled)

from Chinese: lit. The gāpoto (construction)

byā (from not byāngati ti cūdā) P.T.S.

bhangiri (= pūjano vīkṣaṇa) su byā

(alc. asati = ti... su asati) P.T.S. dict.

†

§ 15 — the expression "ānthakkīlaṁ viśāyam" Sānakkīlaṁ

karmānantikikā in spoken by Brahmā in Sutta 98 (11.11.197)

and it commented on at M. III: 998.
§ 5 and 13. In idem. "Evaṃ eva
kus, brahmāṇa, brahmāṇa appatiṁāgne
vasana sansara, brahmāṇānaṁ attha
cā pāṇa ēkāni ca tātāni Dhanāni
puruṣāpenti" in a peculiar way.
Cf. idem at ii, 210. Avabhuta ca 'yani
Dhanājāni Brahmāṇi parabhūta ca
'yani. Dhanājāni Brahmāṇi
viṣjamānānaṁ attha ca pāṇa Tama
śrupakam saṃvanakam, saññani
Dharmā."
Thus I heard.

"Through an auspicious occasion, the Blessed One was visiting Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary. Upon that occasion, the Venerable Sariputta was living wandering in the Southern Hills with a large community of bhikkhus. There at a certain place, there was a large community of bhikkhus. They asked the Venerable Sariputta in Rajagaha to visit the Venerable Sariputta in Rajagaha. He went to the Venerable Sariputta in Rajagaha.

When he had done so, the Venerable Sariputta asked him, "Is the Blessed One well and strong, friend?"

"The Blessed One is well and strong, friend."

"Is the community of bhikkhus well and strong, friend?"

"The community of bhikkhus is well and strong, friend."

"Now should the Blessed One be diligent, friend? He is a member of the Sangha, a member of the community."

"How should the Blessed One be diligent, friend? He should be diligent in the sense of the teaching and the plunders the teaching.
in the name of these holders. His wife, who had faith and came from a family with faith, is dead and he has another wife without faith, who comes from a clan without faith.

This is sad news. I remember to hear about the teacher Dhanañjaya and how he worked diligently. Now suppose that sometime in the future, we were to meet the teacher Dhanañjaya and have some conversation with him.

Then when the venerable Sāriputta had stayed in the forest in the southern hill as long as he chose, he set out again by stages to Rajagaha. Wandering by stages, he at length arrived at Rajagaha, and then he went to live in the Bambarawa Grove, the elephant's sanctuary. Then, keeping the venerable Sāriputta dressed and taking his soonland costume, he went into Rajagaha for alms.

Now at that time, Dhanañjaya, the teacher, was having his cow stall outside the city washed out. So when the venerable Sāriputta had wandered for alms in Rajagaha and was returning from his alms-round after his meal, he went to the teacher Dhanañjaya. He called the venerable Sāriputta, coming in the distance, and seeing him, he went to him and said, "As soon as you have drunk some new wine, Martin Sāriputta,"
it will be time for the meal.

«Enough, Sir. I have finished my meal today. I shall sit at that tree not far from here and pass the day at that tree. Come then.»

«Very well, Sir,» he replied. And then, after he had eaten his morning meal, he went to the venerable Sāriputta and exchanged greetings with him, and when the conversation and ate was finished, he sat down at one side. When he had done so, the venerable Sāriputta asked him. «Are you diligent, Dhamanājanī?»

«How can we be diligent, Master Sāriputta? When we have our parents to keep, our wife and children to keep, our slaves, servants and men to keep, our friends and companions, business to see to, our relatives and kin, business to see to, our ancestors to see to, all sorts of business to see to, the king's business to see to, and then this body to refresh and nourish as well.»

«True,» he replied, «but according to the sanskrit, we have only to show righteous behaviour, even if we live in the midst of the wicked and then, right or wrong, we are not dragged off to hell.»

«I believe them, for the sake of my parents, not the wanderers of hell, I drag you off to hell, or until his parents get a hearing for him, not the wanderers of hell.»
"No, Master San, pursuant to these, the warders of hell taking him crying out into hell.

"Why do you say, Dhananjāni, say someone here beheld not according to the True Idea, behaved unrighteously, and then, because I, such as behaving the warders of hell dragged him off to hell, would he get no hearing by pleading this?" I behaved thus for the sake of my wife and children. Let not the sake of my wife and children crying out into hell.

"What for the sake of slaves and servants crying out into hell." "What for the sake of slaves and companions crying out into hell." "What for the sake of relatives and kins crying out into hell." "For the sake of guests crying out into hell." "For the sake of ancestors crying out into hell." "For the sake of city of death crying out into hell." "For the sake of the king crying out into hell." "What do you say, Dhananjāni. Say some one here beheld not according to the True Idea, behaved unrighteously, for the sake of refreshment, beheld unrighteously, for the sake of refreshment and nourishing their bodies, and then, because I, such as behaving the warders of hell dragged him off to hell, would he get no hearing by pleading this?" I behaved thus for the sake of refreshing their bodies and nourishing their bodies. Let not the warders of hell drag me off to hell, so would..."
others get [a hearing] for him [by pleading
thus]: "he behaved thus for the sake of re
freshing

they are and nourishing this body.
so let just the wanderer tell Sanghamitta I shall do?

so I shall pull; rather and the

wanderer I shall fling him (conjuror) into hell!"

16. "what do you, Dhamanjani, which with
better, one who for the sake of his parents
behaves not according to the True Idea, behaves
wrongfully, or one who for the sake of his
parents behaves according to the True Idea,
behaves rightly?"

17. One, Master Gautama; also... in the
better... Dhamanjani, there are others... way
18. «...for the sake of slaves, servants, and men...way of merit».
19. «...for the sake of friends and companions...way of merit».
20. «...for the sake of relations and kin...way of merit».
21. «...for the sake of guests...way of merit».
22. «...for the sake of ancestors...way of merit».
23. «...for the sake of children...way of merit».
24. «...for the sake of the king...way of merit».
25. «...do you...Dharma, which either
is the better, one who for the sake of refreshing and
nourishing this body behaves not according to the
True Idea, behaves unrighteously, or one who for
the sake of refreshing and nourishing this body
behaves according to the True Idea, behaves right-
ly?»

Once, Master Samanputta, who for the sake
of refreshing and nourishing this body behaves
not according to the True Idea, behaves un-
righteously, is not this better; the one who for
the sake of refreshing and nourishing this body be-
hores according to the True Idea, behaves right-
ly? is the better?»

There are other liquids
Dharma, there are other liquids
of water, stone, or...for someone
doing...means of which one can refresh
and nourish this body, and at the same time
both do no evil activities and reside on the way
of merit.»
26. Then the Brahman Dhaunajani, being delighted in the joy of the Venerable Sariputta's words, rose from his seat and departed on another journey.

27. Now it happened that the Brahman Dhaunajani was afflicted, suffering and gravely ill. Then he told a man: Come, Good man, go to the Blessed One and say: Venerable Sir, Dhaunajani is afflicted, suffering and gravely ill; he pays homage at the Blessed One's feet and with his head at the Blessed One's feet, and in my name with your head at his feet and in my name with your head at his feet and in my name with your head at his feet.

"Venerable Sir, the Brahman Dhaunajani was ill. In his affliction, suffering and gravely ill, he pays homage at the Blessed One's feet and in my name with your head at the Venerable Sariputta's feet and in my name with your head at the Venerable Sariputta's feet. It would be good if the Venerable Sariputta would come to the house of the Brahman Dhaunajani, out of compassion."

28. "Yes, Venerable Sir," the man replied, and he went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he said: Venerable Sir, the Brahman Dhaunajani is afflicted, suffering and gravely ill; he pays homage at the Blessed One's feet and with his head at the Blessed One's feet. And he went to the Venerable Sariputta, and after paying homage to him, he sat down at one side. When he had done so, he said: Venerable Sir,
M.97 07 Divine

The Brahmā Dhammapāla, in suffering, afflicted, suffering and gravely ill, the brahma born with
his head at the Brahmā's breast and he says,
"It would be good, venerable sir, if the Venera
ble Sāriputta would come to the house of
Buddhā, Dhammapāla (lord of pity)."

The Venerable Sāriputta consented in
silence.

Then the Venerable Sāriputta dressed, and
taking the bowl and (outer) robe, he went to the
house of the Brahmā, Dhammapāla,
and he sat down on a seat made ready,
When he had done so, he said to the Brahmā,
"I hope you are pro-
gressing, Brahmā. I hope you are com-
pressing, Brahmā. I hope your painful feelings
are portable; I hope your painful feelings are
portable; I hope that their departure, not their increase, is ap-
parent."

30.

To Master Sāriputta, I am not progressing.
I am not comfortable. My painful feelings
are increasing, not decreasing; their in-
crease and not their departure is appar-
cent. Just as if a strong wind were split-
ting my head with a sharp sword, so
the persistent winds (forces) are splitting my
head. I am not progressing, I am not com-
fortable. My painful feelings are increas-
ing, not decreasing; their increase, and not their
departure, is apparent. Just as if a strong
wind were tightening a tough, leather
strap.
round my head as a head band, so to, there are violent pains in my head. I am not progressing... Just as a clever butcher or butcher's apprentice you carving up an ox's belly with a sharp knife, so to, violent winds (foes) are carving up my belly. I am not progressing... Just as the strong men had seized on weaker one by both arms and were roasting him over a pit of hot coals, so too, there is a violent burning in my body. I am not progressing, I am not comfortable, my painful feelings are increasing and not departing, thus in increase, not their departure is apparent.

194. «What do you, Dhanaijani, which is better, hell or the animal world?»

"The animal world is better than hell, Master Sanperi.»

«What do you think, Dhanaijani, which is better, the animal world or the realm of ghosts?»

"The realm of ghosts is better than the animal world, Master Sanperi.»

«What do you think, Dhanaijani, which is better, the realm of ghosts or the human being?»

"The human state is better than the realm of ghosts, Master Sanperi.»
Cātu mahārājīka dātanā are better than the human beings, Master. Sāriputta.

"What do you think, Dhananājī, which are better, Cātu mahārājīka dātanā or Tāvatimsa dātanā?"

"Tāvatimsa dātanā are better than Cātu mahārājīka dātanā, Master. Sāriputta."

"What do you think, Dhananājī, which are better, Tāvatimsa dātanā or Yama dātanā?"

"Yama dātanā are better than Tāvatimsa dātanā, Master. Sāriputta?"

"What do you think, Dhananājī, which are better, Yama dātanā or Tūsiṭta dātanā?"

"Tūsiṭta dātanā are better than Yama dātanā, Master. Sāriputta?"

"What do you think, Dhananājī, which are better, Tūsiṭta dātanā or Nīmūnāva rati dātanā?"

"Nīmūnāva rati dātanā are better than Tūsiṭta dātanā, Master. Sāriputta."

"What do you think, Dhananājī, which are better, Nīmūnāva rati dātanā or Paramanūta-varavatthi dātanā?"

"Para nīmūnāva-varavatthi dātanā are better. Then Nīmūnāva rati dātanā, Master. Sāriputta."

32 "What do you think, Dhananājī, which is better, Para nīmūnāva-varavatthi dātanā or the world of the Brahma Divinity?"

"What do you think, Dhananājī, which world of the Brahma Divinity?"
Then the Venerable Sāriputta thought:

"These divinities are determined upon the path of Dharma. Why, if I prolong the path of the divine's Retinue, the divinity of the Retinue will not return. I shall show you the path of the Divinity Retinue."

"Dhananājári, I shall show you the path of the divine's Retinue."

"What shall I say?"

"Yes", replied the divine. The Venerable Sāriputta said then:

"What is the path of the Divinity Retinue?"

"Here is a childlike description of the path of the Divinity Retinue:

[as in Sutta 7]... An afflicted, all-embracing world, abode, world, abode...

35. Again he is... (gladness...)

36. Again he is... (equal, unhurt...)

37. Again he is... (equal, unhurt...)

This is the path of the Divinity Retinue?"

38. Then, Master Sāriputta, pay homage in my name at the feet of the blind man, whose head at the feet of the blind man, whose head at the feet of the blind man, whose head at the feet of the blind man, whose head at the feet of the blind man."

Then the Venerable Sāriputta having established the Divinity, while there was still a word, stopped..."
Then the Blind One addressed the Brahmanen: Thus Brahma, Dhananjaya, established the Brahmanen, Dhananjaya, in the inferior Brahman World, while there was still much more to be done. He withdrew from his seat and departed.

Then the venerable Sāriputta went to the Blind One, and after paying homage to him, he sat down on one side. When he had done so, he said to the venerable sir, "I have established the Brahmanen, Dhananjaya, in the inferior Brahman World, while there was still much more to be done. How then, Sāriputta, did you, having established the Brahmanen, Dhananjaya, in the inferior Brahman World, while there was still much more to be done, depart from your seat and depart?"

"Venerable sir, I thought thus: "What am I doing here? I have determined upon the divine World. Why do I stay here? I have determined upon the divine World. Why do I stay here?"

The divine Brahmanen, Dhananjaya, is dead. Sāriputta! And he has appeared in the Brahman World of the divinity."
1. This I heard.
   On one occasion the Blessed One was living at Jethanaigala in the wood near Jethanaigala.

2. Now on that occasion many very well-known Divines, great property owners, were staying at Jethanaigala, that is to say, Cañike the Divine, Tarukkhecha the Divine, Pha-kharasati the Divine, Taranossi the Divine, Todagya the Divine, and other very well-known Divines, great property owners.

3. Then while the Student Vasesṭṭha and Bharadvajā were walking and wandering for exercise, it was being debated between them: «Sir, how is one a Divine?»

   The Student Divine Bharadvajā said «Sir, when one is well born on both sides with a pure pedigree as far as the seventh generation back through the mother and through the father, unselfish and unquestioned in the matter of breeding, that is how one is a Divine».

   The Student [Divine] Vasesṭṭha said «Sir, when one is virtuous and has perfected the duties, that is how one is a Divine».

4. But neither could the Student Divine
Bharadvaja make the student Divine. Vāsettha perceive. But could the student [Divine] Vāsettha make the student [Divine] Bharadvaja perceive?

5. Then the student [Divine] Vāsettha said to the other "Bharadvaja, there is the monk Gotama, the son of the Sākeya who went forth from a Sākeya clan, living at Jathārañjana in the wood near Jathārañjana. Now a good report...[as in Section 8.2]... enlightened Boddhi, let us go to him and ask him the meaning of this and let us remember it according as he says."

"Yes, sir," the other replied.

6. Then the two students [Divine] went to the Blessed One and exchanged greetings with him, and when the conversation and amity talk was finished, they sat down at one side; when they had done so, the student [Divine] Vāsettha addressed the Blessed One in stanzas this:

7. "We are both conceded, and we claim
Fall knowledge of the Tripitaka,
For I am Pāchchārātītī's pupil;
And he has taught by Tāvuddha.

We have attained totality
In all Three-veda experts' tell;
Word-perfect in replies, we teach
Our Teachers' dialectic skill."

3. Now, Gātakrama, between us two, birth is a subject of dispute; I know that I, O see, that Bhavardaja considers a Divinity is such. Owing to birth, but I instead maintain that it is by his acts.

4. Since neither one of us so far can get the other to perceive [this point of view], we come back once famed for full Enlightenment.

5. For Gātakrama is like the moon, to whom men turn with palms upraised and bow in reverence each month for compensating the past race.

6. So now we ask of Gātakrama, the eye awakened in the world: how should we recognize Divinities, or by their birth or by their act? Explain to us who know it best how we should recognize Divinities.

7. «I give you then in order due, Vāseltā,» said the Blended One. «According to reality, the scheme of birth of breathing things; for many are the kinds of birth.

8. Know first the grass and trees, although they lack knowledge and conscience; their birth is their distinctive mark, for many are the kinds of birth.
9. Next come the moths and butterflies,
And soon down as far as ants.
Their birth is in their distinctive mark;
For many are the kinds of birth.

10. There are the kinds of quadrupeds,
[Of varying size] both small and large:
Their birth is in their distinctive mark;
For many are the kinds of birth.

11. Know those whose bellies are their feet,
To list, the long-backed, serpent [type]:
Their birth is in their distinctive mark;
For many are the kinds of birth.

12. Know too the water-living fish
That pasture in the bottom world:
Their birth is in their distinctive mark;
For many are the kinds of birth.

13. Next know the birds that wing their way
With feathers as they range in space:
Their birth is in their distinctive mark;
For many are the kinds of birth.

14. While these birds, the differences
Of birth make their distinctive mark,
With none instead no differences
Of birth make a distinctive mark.

15. Nor in the hairs nor in the head
Nor in the ears nor in the eye,
Nor in the mouth nor in the nose
Nor in the lips nor in the brows.

16. Nor in the shoulders or the neck
Nor in the belly or the back
Nor in the buttocks or the breast
Or pudendum or coitus.
17. Nor in the hands nor in the feet,
    Nor in the fingers or the nail,
    Nor in the knees nor in the thighs
    Nor in the colour or the voice:
    Hence Birth makes no distinctive mark
    As with the different kinds of birth.

18. In human bodies in themselves
    No such [distinction] can be found,
    And that which constitutes the kind
    Is called the resemblance among men.

19. Who makes his living among men
    By agriculture, you must know,
    Vāsēṭṭha, is a farmer called,
    He is not a Dāvinī by that.

20. Who makes his living among men
    By various craftsmanship, you know,
    Vāsēṭṭha, is a craftsman called,
    He is not a Dāvinī by that.

21. Who makes his living among men
    By merchandize, you must know,
    Vāsēṭṭha, is a merchant called,
    He is not a Dāvinī by that.

22. Who makes his living among men
    By serving others, you must know,
    Vāsēṭṭha, is a servant called,
    He is not a Dāvinī by that.

23. Who makes his living among men
    By the ungiven, you must know,
    Vāsēṭṭha, is a robber called,
    He is not a Dāvinī by that.
24. Who makes him living among men
   By archery, or you must know,
   Vaseltha, is a soldier called,
   He is not a Divine by that.

25. Who makes him living among men
   By priestly craft, or you must know,
   Vaseltha, is a chaplain called,
   He is not a Divine by that.

26. Whoever governs among men
   The town and realm, or you must know,
   Vaseltha, is a rubber called,
   He is not a Divine by that.

27. I call not him Divine who claims
   Womb-born maternal lineage;
   If owning holds him still, he is
   That one who uses the word 'Sire'.
   Who owns no more and clings no more,
   Of him I use the word 'Divine'.

28. When every potter has been sent
   He knows no anguish any more,
   With passion overcome, detached
   Of him I use the word 'Divine'.

29. When, having cut each strap and trace
    And rein and bridle-band (as well),
    His shaft being lifted, he is waked,
    Of him I use the word 'Divine'.

30. And one who suffers with no hate
    Abuse and even torturing,
    With strength of patience well arrayed,
    Of him, I use the word 'Divine'.
31. One who, unangry, dutiful, 
    Virtuous, and unassuming too, 
    Subdued, in bearing his last body, 
    Of him I use the word "Divine".

32. Who, like the rain on lotus leaves, 
    Or mustard seed on an asps point, 
    Clings not at all to sense desires, 
    Of him I use the word "Divine".

33. Who knows right here and in himself 
    Exhaustion of self [suffering, 
    With broken ladder, and detached, 
    Of him I use the word "Divine".

34. Who, with deep understanding, rise, 
    Can tell the Path from the not-Path. 
    And has attained the goal supreme, 
    Of him I use the word "Divine".

35. Abode alike from laity, 
    And those gone into homelessness, 
    Wanderers without home or wish, 
    Of him I use the word "Divine".

36. Who lays aside the rod [at last] 
    Against all beings faint or bold, 
    And kills them not nor has them killed, 
    Of him I use the word "Divine".

37. Who, mid opponents unopposed, 
    Is quenched among rods, bandethers, 
    Drenching among those who cling, 
    Of him I use the word "Divine".

38. Who drops his lust and drops his hate 
    And his consent and his contempt, 
    Like mustard seeds on an asps point, 
    Of him I use the word "Divine".
39. Who utters speech, which, never hard,
    Is ever sensible and true
And cannot damage anyone,
Of him I use the word 'Divine'.

40. Who in the world will never take
    What is not given, long or short,
or small or big or fair or foul,
of him I use the word 'Divine'.

41. Who has no more existing needs
    Regarding this world and the rest,
Who lives unneedful and detached,
of him I use the word 'Divine'.

42. Who has no more reliance, too,
    And no more questions, since he knows
Through having reached the Deathless sphere,
of him I use the word 'Divine'.

43. Who, by outstripping passion here
    About both heart and misdeeds,
Is somber, unsullied; pure,
of him I use the word 'Divine'.

44. Who, pure as the spotless moon,
    Is clear and limpid, and in whom
Delight and Being are made up,
of him I use the word 'Divine'.

45. Who has got through the deep, the mine,
The round [of births], deluded one;
Has crossed, gone to the further shore
And has illumination too,
Is unperturbed, unquestioning,
And quenched with slaked lingering heal,
of him I use the word 'Divine'.

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46. Who has abandoned sense desires
And wanders here in homelessness
With sense desires and Being used up,
Of him I use the word 'Divine'.
47. Who has abandoned craving, too,
And wanders here in homelessness
With craving, too, and Being used up.
Of him I use the word 'Divine'.
48. Who has abandoned human bonds
And has outstripped the bonds of heaven,
Detached from all the bonds, there are
Of him I use the word 'Divine'.
49. Cooled, the heaven delight and bondon,
He has no essentials of existence,
A hero all the world transcending;
Of him I use the word 'Divine'.
50. Who knows how changing creatures die
And reappear in many a mode,
And yet to mature, awake,
Of him I use the word 'Divine'.
51. Whose destination is unknown
To gods, to spirits, and to men,
A certain free accomplished one;
Of him I use the word 'Divine'.
52. Who owns past, or future, or
Betwixt, no longer holds at all,
Who owns no more and clings no more,
Of him I use the word 'Divine'.
53. The hero’s leader, perfect hero,
Seeker whose victory is won,
[Wor] unstinted, untiring, and unceasing.
Of him I use the word ‘Divine’.
54. Who knows his manifold past life;
And seeks the heaven and state of, lo,
And finds exhaustion of all birth.
Of him I use the word ‘Divine’.
55. Names and Race conjecture are
From common usage in this world
55. For names and lineage is conjectured
Are [just] a usage in the world.
That in convention has it cause;
Conjecture [app] in then] here an there.
56. Men know not their because ignorance
For long have undetected their[hearts].
And they, unknowing [of the truth],
Tell no ‘Man is Divine by birth’.
57. A man is not Divine by birth.
Nor is the undivine by birth.
A man by action is Divine,
By action he is Undivine.
58. For men are farmers by their acts,
And by their acts are craftsmen, too,
And men are merchants by their acts,
And by their acts are servants, too.
59. And men are robbers by their acts,
And by their acts are soldiers, too,
And men are chaplains by their acts,
And by their acts are rulers, too.
60. So that in bow the [family] wise,
Seeing Dependent Origin,
And skilled in Action's Reparing,
See action as it [really] is.

61. 'Tis Action makes the world go round,
And Action makes this generation
Since Action clutching-creatures locks,
So lynch pins [philosoph] chrest of [really].

62. Asceticism, life Divine,
And [self] Subduing, and restraint;
By these a man becomes Divine;
Supreme divinities lies [there].

63. The sage's Divinity, Vasætha,
Their Ruler Of gods, as you will know,
In one with the Triple Knowledge true
Quintet, [renewing] Being.

8. When this was said the student Divines Vasætha and Bharadvaja said to the Blessed One [Magnificent, Master ofFORM],...
[as in Sutta 4 §§36-7]... gone to him for refuge for life.

Note

§7  v. 27 'Bharadi'— just one who uses the
trad 'Sir'; 'servant', being a mode of address
peculiar to the Divine caste.

v. 29. The sense of their verse seems to
require that the figures are drawn from the
harnessing of the oxt to characteristic casts.

The pole casts' pole has a crosspiece on the end which rests on the ox's neck and is strapped down. When the ox is unharnessed the straps are undone and the pole lifted by tipping the cart backwards.

\[ \text{cross underlined with "dark"}\]

\[ \text{written underlined with "dark"}\]
1. Then I heard, when the Blessed One was living at Savatthi in Jetak Grove, at the pandita's Park.

2. I heard that the The Brahman student Subha, today, was staying at Savatthi in a certain household. For some reason or other, then the Brahman student Subha today went to ask the household in whose dwelling he was staying, a householder, I have heard that Savatthi is still secluded from the town. What became or divine mission is there today, it is then whom we may honour?

<< Venerable Sir, there is this Blessed One living at Savatthi in Jetak Grove at the pandita's Park. You may honour the Blessed One, Venerable Sir.>>

Then, when the Brahman student, the pandita's study, I went and asked the household, I was told that when the householders came in, and when the changed greeting suitable talk was finished, he contented and unenterable talk was finished, he sat down at one side. When he had done so, he asked the Blessed One, the Master Gomata Sir, how the Buddhist householders should live. He said this, << A Buddhist householder is one who has embarked upon a profitable idea, the True Way, one gone forth, into homelessness.>>
has not embarked upon a profitable idea of the true way. What does Master Gstano say about that?

I do not answer here, one who has embarked upon a profitable idea of the true way. I do not answer here, one who has embarked upon a profitable idea of the true way. I do not answer here, one who has embarked upon a profitable idea of the true way. I do not answer here, one who has embarked upon a profitable idea of the true way. I do not answer here, one who has embarked upon a profitable idea of the true way.

Sir, Diwier.

«Master Gstano! Bookmanos say thus: The field of action in the house life, since it has to do with good, with function, with engagements, is fruitful. What does Master Gstano say about this?»

Here. I am one who answers here, analytically; I do not answer here, one who is fruitful.
the earth's field of work such that concerted action is of the field of work that has greatly to do with public affairs, with functions, with engagement, with undertakings, and its fruition when it fails. There is a field of action that has greatly to do with public affairs, with functions, with engagement, with undertakings, and its fruition when it succeeds. There is the field of action that has little to do with public affairs, with functions, with engagement, with undertakings, and its fruition when it fails. There is the field of action that has little to do with public affairs, with functions, with engagement, with undertakings, and its fruition when it succeeds, it is fruitful.

6. What is the field of action that has greatly to do with public affairs, with functions, with engagement, with undertakings, and its fruition when it fails? Plowing is such a field of action. What is the field of action that has little to do with public affairs, with functions, with engagement, with undertakings, and is fruitful when it succeeds? Trade is such a field of action.
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What is a field of action that has little to do with public affairs, with functions, with engagement, and is fruitful when it succeeds? Trade is in such a field of action.

Just as the field of action consists in ploughing, which has greatly to do with functions, with engagement, and is fruitful when it succeeds, so too the housewife is in a field of action and is fruitful when it fails.

Just as the field of action consists in ploughing, which has greatly to do with functions, with engagement, and is fruitful when it succeeds, so too the housewife is in a field of action and is fruitful when it fails.

Trade, which has little to do with public affairs, with functions, with engagement, and is fruitful when it succeeds, undertakings, is fruitful when it succeeds.

Field of water, is fruitful when it succeeds.
...Divine describe five ideas for embarking upon the performance of merit. For the performance of merit, for Embarking upon profitably, profitably, profitably, profitably, profitably, profitably, profitably, profitably. What does Master Gotama say about the performance of merit for Embarking upon profitably ...
Divine, do the Brahmans have

Divine among them the Brahmans who say thus:

"Having directly known reality of these five ideas by direct knowledge, having realized

the result of these five ideas by direct knowledge?"

"No, Master Gāḍāghī, divine do the Brahmans say thus:

How then, in their father's teacher, or teacher's teacher, the back to the seven the generation I teachers, the seven the generation of teachers, the seven the generation of these five ideas, having realized the result by direct knowledge?"

"No, Master Gāḍāghī, divine do the Brahmans say thus:

for her sages, makers of the hymns, tellers

of the hymns whose ancient hymnal has been chanted, told and collected, in accordance

with which Brahmans now sing and speak keep chanting and pronouncing, the pronuncia-

tions they keep pronouncing and the recita-

tions they keep reciting. That is to say, Attaka, Vāmaka, Vāma dava, Vāma kīlta,

Vāmata gī, Augavas, Bharadvāja, Vām-

attaka, Kāmaka, and Bhacas, did these say thus: We wish to know, knowing

these five ideas, having realized the result by direct knowledge?"
May 9th

Sir,

I have been referring to the Brahmin element of society, who seem to be very isolated and have no single teacher or group to guide them. They are said to have a meager knowledge of the hymns and their recitation. They keep the hymns and the recitation of the hymns intact and unaltered. The Brahmin have no understanding of the true meaning of the hymns. They do not realize their own knowledge. Suppose there were a pile of blind men, each in touch with the next: the first one does not see, the last one does not see, the middle one does not see and the last one does not see. But when this was said, the Brahmin students became angry and displeased and started dispersing among the Brahmins. When they were dispersed, the students and the Brahmins were reconciled.
censuring the blind are themselves thus
saying of him. The ascetic Gautama will be
taken? he said to him. "Bhante, Gautama got
The Brahma Panchamati. Explanation of the
Upamañña and Sāti of the Subhagarṣa [at
Ukkattha]." So indeed there are certain
ascetics and Brahmans who claim distinction
higher than the human state worthy. Noble
One! Knowledge and vision! What they say
turns out to be laughable, it is mere empty
vain. How can a human being see or realize a
distinction higher than the human state worthy?
Noble One! Knowledge and vision! That is not
worth?"

11. How then, has the Brahma Panchama
The Divine Sati of the Upamañña and Sāti of the
Subhagarṣa [at Ukkattha] understood how to
acquire the knowledge of the Bhairavas and
ascetics and Brahmans?

— Master Gautama! The Brahma Panchama
Panchama does not understand the
acquisition with cognition the cognition of
even his own [own] [Purumagga].
How could he be acquainted with cognition
of all ascetics and Brahmans?"

12. Suppose there were a man blind
from birth. He would not see dark and
light on the objects or blue or yellow or
red or purple or the object, or even and
uneven places) or the stars, the moon and sun, and he said, "There are no dark and light visible objects, no blue or yellow or red or pink visible objects, nor even and uneven places, no stars, no moon and sun. and there in no one to see any of these things. I do not know that, I do not see that, there is no one to see any of these things, I do not know that, I do not see any of these things. Would he be speaking correctly?"

"No, Master Gotama. There are dark and light visible objects, there are blue and yellow and red and pink visible objects, there are even and uneven places, there are stars, there are the moon and sun, and there are some of these things, I say, by so saying, he would not be speaking correctly."

So too the Brahman Pothcharast[ti the Divine of the Upanayinas and [Lord] of the Subhaga grove [at Ucattha] and the Upanayina, a blind and sightless man. That he should know or see or realize any distinction higher than the human state worthy of Noble One's Knowledge and Vision is usual, for he is not a Brahman. A student of this race, a blind and sightless one, has to know, has to see, has to realize, has to know, has to see any of these things."

How do you know, know any of these things?"

For in better, that these Kosala Brahmanas of great property such as the Brahman Talkelhö, the Brahman Patalkelhö, the Brahman Talkelhö, the Brahman Pothcharast[ti the Divine of the Upanayinas and [Lord] of the Subhaga grove [at Ucattha] and the Upanayina, a blind and sightless man. That he should know or see or realize any distinction higher than the human state worthy of Noble One's Knowledge and Vision is usual, for he is not a Brahman. A student of this race, a blind and sightless one, has to know, has to see, has to realize, has to know, has to see any of these things."

How do you know, know any of these things?"

Currently in the world of [not the earth in the world, convention]"
The conversation with Master Gotaama said: "Which is better for them: that the speech they utter is well-advised or ill-advised?"

"According to the Hymnas, Master Gotaama sir!"

"Which is better for them: that the speech they utter is after reflection or not after reflection?"

"After reflection, Master Gotaama sir!"

"Which is better for them: that the speech they utter is connected with good or not?"

"Connected with good! Master Gotaama sir!"

"Without doing their student Dhyana, experience their student Dhyana, if that is so, in the speech uttered by the Buddha...

...[Illegible]..."
M.99

The five hindrances of greed for sensual desires, the hindrance of ill will, the hindrance of sloth and torpor, the hindrance of agitation and worry, and the hindrance of uncertainty. These are the five hindrances.

The Buddha, speaking of the Brahmavihāra and [the] Triple Refugia [at Urukkuttara] is blocked and hindered and caught up and enveloped by these five hindrances. That he should know or see or realize any distinction higher than the human state, worthy of Noble One's knowledge and vision, that is.

Now there are these five hindrances.

Of sensual desires, what five?

[Dimensions) of sensual desires. What five?

There are objects cognizable by the eye, objects visible, objects visible, objects visible, objects visible, objects visible.

There are sounds cognizable by the ear.

There are odours cognizable by the nose.

There are tastes cognizable by the taste.

There are palpable objects cognizable by the body.

The Buddha, speaking of sensual desires, was entangled, interfered with, and restrained by these objects.

In their five dimensions of sensual desires, the Buddha considered the danger in them. Understanding the danger in them, he sought the escape from them. That he should know the escape from them. What do you understand?
[Of the kind of fires, namely], to a fire
left burning with a dry fuel consisting
made of grass of wood, and a fire made
dependent on fuel free from grass and wood,
which would have [a better] flame and
colour and clarity? Transparency?

If it were true such a thing were
possible, Master G. would have
[the fire] blazing
[Sandstone like?]
[and the like]
would have [a better] flame and
colour and clarity? Transparency

It is impossible, it cannot be made to blaze dependent on
fuel except free from grass and wood except by
one person of [supernatural]
supernatural like itself, if a fire made to
blaze dependent on fuel consisting of grass and
wood, I say, is that kind of happening which
is dependent on the five dimensions

Seemal desires, just like the fire made to
blaze dependent on fuel free from grass and
wood, I say, is that kind of happening which
is independent of sexual desires, independent

of unprofitable ideas. And what is that kind
of happening which is independent of sexual des-
ires, independent of unprofitable ideas? Here
quite secluded from sexual desires, secluded
from unprofitable ideas, a child born, enters
upon and abides in the first phase. 26
Illumination, which is accompanied by applied thought and sustained thought, with happiness, and bodily pleasure, from of seclusion, quiet.

Now this kind of happiness is independent of sensual desire, independent of unprofitable ideas. Again, up to the stile of the second abstraction, which lies in earnest confidence and singleness of purpose, without applied thought, without thought, with happiness and bodily pleasure.

When Beethoven makes known five ideas for the performance of merit, for embarking upon the profitable, which ideas do they make known as the most profitable fruitful for the performance of merit for embarking upon the profitable?

The make known generally as the most fruitful, Master Glane, Divinity, Student, Divine, Professor, Divine, and then this knowledge went (thinking) that as we shall take part in the great sacrifices of the sacrifice and thereupon one of them might, and therefore one of them might, if only I might get the best seat, the best...
water, the best almonds, in the refectory, and the other Divinæ might not get the best seat, the best wate, the best almonds, in the refectory. And it is possible that the other Divinæ might get the best seat, the best water, the best almonds, in the refectory. And that fact that Divinæ and the not getting might be upset and displeased.

Now what shall we do for that Badhekin? So the Divinæ dispute that Divinæ, ripping?

« Master Gistam, Badhekin do not give gifts, thus: rather do Divinæ give gifts of our piety.»

Other Divinæ: « That being so, Badhekin have the sixth instance of performance of merit, namely, that done out of piety.»

« That being so, Master Gistam, give the Divinæ have this sixth instance of performance of merit, namely, that done out of piety.»

Then do you see most Divinæ dispute for the performance of merit, for embarking on the profitable, which accrue among householders or among them gone forth?»

Those five ideas that Badhekin makes known for the performance of merit, for embarking on the profitable, Master Gistam, I see much among theirs gone forth, and little among householders. For a householder, that greatly to do with goods, with functions, with engage-
ment, with undertakings, is not constant and invariably a speaker does not go forth, having little to do with gowns, with functions with engagements, with undertakings, is constantly and invariably a speaker of

For the same reason, a household does not consist of constant arrangements, does not consist of constant arrangements, does not consist of constant arrangements.

Now those five ideas that Dervin describes for the performance of meat for constant keeping are very important. Indeed, can we equip our equipments of

Here a thousand meals in a week

by keeping: 'I am a speaker of truth;' he finds inspiration in the meaning, he finds inspiration in the idea, he finds truth in the idea.

the understanding of the meaning of the phrase, of the phrase, which is free that is to say, is free from hostility and free from afliction (ill will).

and free from affliction (ill will). Here a thousand meals in an ancient...
Here a shielded in one who leads the Good Life Divine. Here a shielded in me who react much...

Here a shielded has much generosity and free from affliction. Dignies desiring those five ideas that Brahmans take known for the performance of merit, from bartering in the profitable, I call requisites to continue such as if maintaining being necessary and free from affliction (it will).

Divine Students.

When this was said the Brahmin said to the Blind One:

"Subba Todappa, I have heard that I said: Master Gobana, I have heard that you said that the Gobana knows the path to the Brahmin. Kalunnie, you should give their student Dignies (Brahmin)." Kalaunnie, in the village of Nalaka, near here, not far from here?"

"Yes, sir, the village of Nalaka is near here. Not far from here.

What do you expect this student doing? These were supposed to me and brought up in the village of Nalaka, and then they asked him the path to the village, would they ask him to be slow or hesitant in answering?"
No, Master G'tama! Why is that? Because man has been born and brought up in the village of Nalakeira; he is well acquainted with all paths to it.

Still, a man born and brought up in the village of Nalakeira might, on being asked the path to the village, be slow to speak about the path to the village. But a perfect one, or being asked about the path to the Brahman World, he might be slow about the path to the Brahman World. I understand the Brahman World and the way leading to the Brahman World, and I also understand how one practices in order to reappear in the Brahman World or in the Divinity.

Master G'tama! I have heard [it said] that Master G'tama teaches the path to Divinity's Retinue. It would be good if Master G'tama would teach me this path. I shall say this:

Yes, sir! The Brahman student in the Sādhu path replied. The Blemned One said this:

And what is the path to Divinity's Retinue? Is there a shuddling or subdividing of one's great soul into this animated body, as in Bhrata 7:3197, configuration to all in this body? What is the heart of one's body, no maintained inferior living, no superior living? This is the soul. This body is the soul, like a protection to them.
25. Here a shield also interposes a cognizance. This too is a path to return.

26. Here a shield also interposes a cognizance. This too is a path to return. The Dispute's 258 Return.

27. Here a shield also interposes a cognizance. This too is a path to return. The Dispute's Return.

28. When this was said The Brahman student Subhā Today said to the Blessed One: Magnificent, Master Yāsana, 36-7 [as in Sutta 58] ... from today let the Master Yāsana accept me as a friend who has gone to him for refuge in life.

29. And the w. Master Yāsana, we depart, we are busy and have much to do. Student Dharmapāla 10 meters or so over the Blessed One's head some from his.
Now at that occasion, time, the Devine the Brahma, white transparent, was through a chariot driven by puruses, all in white. The Brahma, saw the Brahman student, sahih today, coming in the distance. When he saw him, he said, sir, "now where is Master Bhāradvāja coming from in book 8?"

"sīrah, I am coming from the master Gotama's presence."

sir conceive, "how does Master Bhāradvāja understand? He is here, is he not?"

Sir, who am I to know the master's understanding? One could have to be equal to know the master Gotama's understanding ability."

Master Bhāradvāja praises the ascetic Gotama with high praise indeed.

"Sir, who am I to praise the ascetic Gotama?"

The ascetic Gotama is praised by the praise. For the maintenance in being, for the maintenance in being.

fire ideas of merit, for159 entering upon the performance of merit, for159 entering upon the performance of merit, for understanding the results of159 entering upon the performance of merit.
When this was said, the Brahmān said:

The Divine

Samasamana got down from his chariot drawn by horses, all in white, and, arranging his robe on one shoulder, he raised his
hands palms together, towards where the
Blind One was, and he uttered this ex-
clamation:

"It is gain for Keiśa Preece-
nadi of Kosala, it is great gain for Keiśa
Preeceṇadi of Kosala that a Perfect One,
accomplished and fully enlightened,
in his realm!"

\[\text{Vākasāna - consonants? This seems so required.}
\text{Is it mistaken? Or this dialog wrong?}
\]

§ 24

for the expression pāmāṇa-katāni

\[\text{pāṃma-ṇam} \; \text{compare Sutta 43 3 301}
\text{pāṃma-ṇa \; p. 204}\]

\[\text{Read: } \text{pāṃma-ṇa-vaccā \; the convention}

\text{current in the world. The point of this shows,}

\text{that the Divine has the words } \text{pitā-māṇa-vaccā}

\text{pāṃma-ṇa-śāmaṇa-vaccā (distinction}

\text{higher than the human state of}

\text{a noble one: knowledge \& vision) best in the}

\text{current but in the literal sense, i.e.}

\text{the distinction is "higher than human" it cannot}

\text{be known by men, those who claim it make a mistake.}\]
Thus I heard:

At one time the Blessed One was touring

wondering in the Kosalan Country with a large

community of Bhikkhus.

Now at that time a Brahman student

Dhananjaya, went to the town

stumbled that she had complete confidence in the

Enlightened One; the true ideal, and the com-

munity.

[It so happened that] she stumbled,

and [on recovering her balance] fell to her knees.

Clamoring three times, she shouted: "Honour to the Blessed

One, accomplished and fully enlightened! Honour to the Blessed

One, accomplished and fully enlightened! Honour to the Blessed

One, accomplished and fully enlightened!"

At that moment, however, there was also a

Brahman student, called Sangariva, staying at

Candāla Kappā. An expert in the Three Vedas,

he knew the text and context of the Upanisads,

the Jātaka [of the Brahmanical authorities], with

their invocations, liturgy, and word-analysis,

and he was fully versed in Natural Science,

and that of the Masters of the Great Man. He

heard the Brahman student Dhananjaya utter those

words, and he said to the Brahman student

Dhananjaya:

"It seems disgraceful and degraded when the utterance

of those words in the presence of Brahmanas

are actually present. These praises are that

monkish shaving itself with Brahmanas."

"actually
present».

"But bless you, my dear, you know nothing about that Blessed One's virtue or his understanding. If you did, you would never think of despising and abusing him."

"Then, madam, tell me when the ascetic Gotama comes to Candale kappa."

"So I shall, my dear, bless you."

She replied:

4. Now after wandering in the Kurukshetra country, the Blessed One at length arrived at Candale kappa. There he lived in Candale kappa in the mango grove belonging to the Toddyapa Brahmanac caste, of the Divinestrace.

The Brahmanac Dharmajana heard divine about it, so he went to the Brahmanac student Sangarasa and told him, adding: "It is true now, bless you, my dear, it is not conceivable."

"Yes, madam, " he replied. Then he went to the Blessed One and exchanged greetings, and when the two entered and sat down at one side, when he had done so, he said: Master Gotama, these are come together here and now with me, not in the presence of a direct knowledge, but as the beginning of the Great Sage Divine (Brahmanac)." Is Master Gotama one of these?"
6. "Master G. T. Ramalingam, I say that there is diversity among those who lay claim to the Life Divine after having reached here and now the consummation, the perfection of direct knowledge. Is Master G. T. Ramalingam one of those?"

7. Bhandiraja, I say that there is diversity among those who lay claim to the Life Divine after having reached here and now the consummation, the perfection of direct knowledge. There are some Brahmanas who are masters of the Three Vedas. There are some ascetics and Buddhists who lay claim to the Life Divine after having reached here and now the consummation, the perfection of direct knowledge. Such are the Rationalists and Sceptics, who say: "I belong to the last of these, Bhaddiraja."
M. 100

9. Here, Bhāradvāja, before my enlightenment, I thought, "Life is crowded and dirty. If it is not impossible, as usually supposed, to lead a life divine completely perfect and pure, is a polished shell. Suppose I shaved off my beard and hair, put on the yellow cloth, and went forth from the home life into homelessness?"

10-12. Later, while still in youth, for in Sutta 26, §§ 14-17, it would serve for the struggle.

14-30. Now three similar events occurred, as in Sutta 36, §§ 17-33, reverted to luxury.

31-41. Now when I had eaten and drank and had regained strength, I was sequestered from temptation, secluded from unprofitable desires. I entered upon and abode in the first degree... [as in Sutta 4, §§ 23-33] This was the third, ardent and self-controlled...

42. When this was said, the Brahmanic student, Saṅghavara, said, "Master Gotama's effort on my behalf was extraordinary. Master Gotama's struggle was a heroic one, as I happened in the first stage, one who is accomplished and fully enlightened. But, Master Gotama, I am a mortal. How can I be recognized by those unknown to the Bhāradvāja or anyone that derives from them."
Mr. 100

there are divisions.

"Isn't it true, Master Gotama, when you are asked "Do you say "yes", if there are divisions?"

you say "It has been recognized by me as possible.

If there are divisions, if that is so, isn't it?

[what you say] empty and false?"


Bharadvaja, whether or being asked these divisions?"

one says "Division. There are divisions." or whether one says "It has been recognized by me as possible. That there are divisions."

the conclusion can be drawn by anyone man without reserve. By any wise man without reserve. By any wise man. that there are divisions.

Then why did Master Gotama answer me only in the first way?"

Bharadvaja, it is widely accepted in the world that there are divisions.

When this was said the Brahmin student said,

Sāṇgarāja said "Magnificent, Master Gotama, as one who has gone to him for refuge for life."

Notes:

43. The whole final passage is corrupt in the text. Add commentary and idea.

(a) According to the sense of the commentary (Hew. ed.) the P.T.S. reading aṭṭhita vata stands for aṭṭhita aṭṭhita-padhānai vata. aṭṭhita vata stands for aṭṭhita aṭṭhita-padhānai vata.
Vata is then an exclamation particle. Another reading in "attītā vata ni" is "attītā padhāna vata" in which case attītā vata in gen.pl. of attītā vata ant and the rendering would be "Matrī gotama's message". The etekā says attītā padhāna vata ti (Sukh. Cor. has "attītā padhāna vata") kaiśatha kīśūrācī puggala attītā padhāna vata ni (read attītā padhāna vata?) avāraṇā sādhūvā vata suṣottama padhāna vata ehośi. Sappurisa padhāna vata (read sappurisa padhāna vata) ehośi, sappurisa padhāna vata ni dhīgatāvani (read sappurisa padhāna vata ni dhīgatāvani?) etadiśāvani arāhātani accharyā puggalāvani gava eva eva kā padhāna vata (read arānikā padhāna vata?) ehośi. "The first seems to better write though the Tēkā implies a reading as follows (appearing as alternative in Sukh. Cor.):

"... kīrti me kha bho gotama, attītā devāti?

-Thānaso me tāni Bhāradvājā vīditani

yadidari adhīdevā ti

-kīrti me kha bho gotama 'attītā devāti'

-pustho samāno 'Thānaso me tāni Bhāradvājā vīditani yadidari adhīdevā ti vadei, ne me kha bho gotama eva sa eva tucchā mañī kāti īti

- 'Attītā devā ti Bhāradvājā pusthi sa

māno 'attītā devā ti yāvadeyā 'Thānaso me vīdita ti vadeyā ...

For me of Thānas see Tusindha sutta verse

12 (Khp. 6) thānaso upakappati"