

**DĪGHA NIKĀYA**

Sutta 13

# On Experiential Knowledge

Adapted by Michael M. Olds  
from the Translation from the Pāli  
by T.W. Rhys Davids



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## **Buddha Dust**

**Bits and scraps, crumbs, fine  
Particles that drift down to  
Walkers of The Walk.  
Then: Thanks for that, Far-Seer!  
Great 'Getter-of-the-Get'n!**

■

**May all beings be well and happy  
May I act with friendliness in thought, word, and deed  
towards all living beings  
in whatsoever of the ten directions they may abide  
whether far or near  
May I sympathize with their pains and sorrows  
Empathize with their situations  
and be at all times objectively detached.**

**Dīgha Nikāya**

**Sutta 13**

**Tevijja Suttantaṃ**

# **On Experiential Knowledge**

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*Namo tassa bhagavato arahato sammā sambuddhassa*

In the name of The Lucky Man,  
Aristocrat, Consummately Self-Awakened One

For my Mother and Father,  
in gratitude for giving me this life.

To My Teachers  
in the order encountered  
H.C. Warren, Buddhism in Translations,  
The Pali Text Society translators  
T.W. and C.A.F. Rhys Davids, F.L. Woodward,  
E.M. Hare, I.B. Horner,  
and all those too little sung heros  
that came before  
and laid the foundations of today's Dhamma resources.  
Ven. Jinamurti  
Ven. Mew Fung Chen  
Ven. M. Puṇṇaji  
Carlos Castaneda

**I HEAR TELL:**

**Once upon a time, the Lucky Man was journeying through Kosala  
with a great company of the beggars,  
with about five hundred beggars,  
and came to the Brahman village in Kosala  
which is called Manasākaṭa.**

**And there at Manasākaṭa  
the Lucky Man stayed in the mango grove,  
on the bank of the river Akiravatī,  
to the north of Manasākaṭa.**

**Now at that time  
many very distinguished and wealthy Brahmans  
were staying at Manasākaṭa;  
to wit,**

**Kaṅkī the Brahman,  
Tārukka the Brahman,  
Pokkharasādi the Brahman,  
Jāṇussoṇi the Brahman,  
Todeyya the Brahman,  
and other very distinguished and wealthy Brahmans.**

**Now a conversation sprung up between Vāseṭṭha and Bhāradvāja,  
when they were taking exercise  
and walking up and down,  
in thoughtful mood,  
as to which was the true path,  
and which the false.**

**The young Brahman Vāseṭṭha said this:**

**"This is the straight path,  
this the direct way  
which makes for salvation,  
and leads him who acts according to it,  
into a state of union with Brahmā.**

**I mean that which has been pointed out  
by the Brahman Pokkharasādi."**

**The young Brahman Bhāradvāja said this:**

**"This is the straight path,  
this the direct way  
which makes for salvation,  
and leads him who acts according to it,**

into a state of union with Brahmā.

I mean that which has been pointed out  
by the Brahman Tārukkha."

But neither was the young Brahman Vāseṭṭha  
able to convince the young Brahman Bhāradvāja,  
nor was the young Brahman Bhāradvāja  
able to convince the young Brahman Vāseṭṭha.

Then the young Brahman Vāseṭṭha  
said to the young Brahman Bhāradvāja:

"That Samaṇa Gotama, Bhāradvāja,  
of the sons of the Sākya,  
who went out from the Sākya clan  
to adopt the religious life,  
is now staying at Manasākaṭa,  
in the mango grove,  
on the bank of the river Aciravatī,  
to the north of Manasākaṭa.

Now regarding that venerable Gotama,  
such is the high reputation  
that has been spread abroad:

'That Exalted One is an Arahat,  
a fully enlightened one,  
abounding in wisdom and goodness,  
happy,  
with knowledge of the worlds,  
unsurpassed as a guide  
to mortals willing to be led,  
a teacher of gods and men,  
an Exalted One,  
a Buddha.'

Come, then, Bhāradvāja,  
let us go to the place  
where the Samaṇa Gotama is;  
and when we have come there,  
let us ask the Samaṇa Gotama  
touching this matter.

What the Samaṇa Gotama shall declare,  
that let us bear in mind."

"Very well, my friend!"  
said the young Brahman Bhāradvāja, in assent,

to the young Brahman Vāseṭṭha.

Then the young Brahman Vāseṭṭha  
and the young Brahman Bhāradvāja  
went to the place  
where the Lucky Man was.

And when they had come there,  
they exchanged with the Lucky Man  
the greetings and compliments  
of politeness and courtesy,  
and sat down to one side.

And while they were thus seated  
the young Brahman Vāseṭṭha  
said to the Lucky Man:

"As we, Gotama, were taking exercise  
and walking up and down,  
there sprung up a conversation between us  
on which was the true path,  
and which the false.

I said thus:

'This is the straight path,  
this the direct way  
which makes for salvation,  
and leads him who acts according to it,  
into a state of union with Brahmā.

I mean that which has been pointed out  
by the Brahman Pokkharasādi.'

Bhāradvāja said thus:

'This is the straight path,  
this the direct way  
which makes for salvation,  
and leads him who acts according to it,  
into a state of union with Brahmā.

I mean that which has been pointed out  
by the Brahman Tārukka.'

Regarding this matter, Gotama,  
there is a strife,  
a dispute,  
a difference of opinion between us."

"So you say, Vāseṭṭha,

that you said thus:

'This is the straight path,  
this the direct way  
which makes for salvation,  
and leads him who acts according to it,  
into a state of union with Brahmā.

I mean that which has been pointed out  
by the Brahman Pokkharasādi.'

While Bhāradvāja said thus:

'This is the straight path,  
this the direct way  
which makes for salvation,  
and leads him who acts according to it,  
into a state of union with Brahmā.

I mean that which has been pointed out  
by the Brahman Tārukka.'

But what, Vāseṭṭha,  
is the strife,  
dispute,  
difference of opinion between you?"

"It is concerning the true path  
and the false, Gotama.

Various Brahmans, Gotama,  
teach various paths.

The Addhariyā Brahmans,  
the Tittiriyā Brahmans,  
the Chandokā Brahmans  
[the Chandavā Brahmans],  
the Bavharijā Brahmans.

Are all those saving paths?

Are they all paths  
which will lead him who acts according to them,  
into a state of union with Brahmā?

Just, Gotama, as  
near a village or a town  
there are many and various paths,  
yet they all meet together in the village —  
just in that way  
are all the various paths



taught by various Brahmans —  
the Addhariyā Brahmans,  
the Tittiriyā Brahmans,  
the Chandokā Brahmans  
[the Chandavā Brahmans],  
the Bavharijā Brahmans.

Are all these saving paths?

Are they all paths  
which will lead him who acts according to them,  
into a state of union with Brahmā?"

"Do you say that they all lead aright, Vāseṭṭha?"

"I say so, Gotama."

"Do you really say that they all lead aright, Vāseṭṭha?"

"So I say, Gotama."

"But, Vāseṭṭha,  
is there a single one  
of the Brahmans versed in the Three Vedas,  
who has ever seen Brahmā face-to-face"?

"No, Gotama."

"Or is there then, Vāseṭṭha,  
a single one of the teachers  
of the Brahmans versed in the Three Vedas  
who has seen Brahmā face-to-face"?

"No, Gotama."

"Or is there then, Vāseṭṭha,  
a single one of the pupils of the teachers  
of the Brahmans versed in the Three Vedas  
who has seen Brahmā face-to-face"?

"No, Gotama."

"Or is there then, Vāseṭṭha,  
a single one of the Brahmans  
up to the seventh generation  
who has seen Brahmā face-to-face?"

"No, Gotama."

"Well then, Vāseṭṭha,  
those ancient Rishis  
of the Brahmans versed in the Three Vedas,  
the authors of the verses,

the utterers of the verses,  
whose ancient form of words  
so chanted, uttered, or composed,  
the Brahmans of to-day chant over again or repeat;  
intoning or reciting  
exactly as has been intoned or recited -  
to wit, Aṭṭhaka,  
Vāmaka,  
Vāmadeva,  
Vessāmitta,  
Yamataggi,  
Aṅgirasa,  
Bhāradvāja,  
Vāseṭṭha,  
Kassapa,  
and Bhagu —  
did even they speak thus, saying:

'We know it,  
we have seen it,  
where Brahmā is  
from where Brahmā is,  
whether Brahmā is?'

"No, Gotama."

"Then you say, Vāseṭṭha  
that none of the Brahmans,  
or of their teachers,  
or of their pupils,  
even up to the seventh generation,  
has ever seen Brahmā face-to-face.

And that even the Rishis of old,  
the authors and utterers of the verses,  
of the ancient form of words  
which the Brahmans of to-day so carefully intone  
and recite precisely as they have been handed down -  
even they did not pretend to know  
or to have seen  
where  
or from where  
or whether Brahmā is.

So that the Brahmans versed in the Three Vedas  
have, in fact, said this:

'What we know not,  
what we have not seen,  
to a state of union with that  
we can show the way,  
and can say:

'This Is the straight path,  
this is the direct way  
which makes for salvation,  
and leads him who acts according to it,  
into a state of union with Brahmā!'

What do you think, Vāsetṭha?

Does it not follow,  
this being so,  
that the talk of the Brahmans,  
versed though they be in the Three Vedas,  
turns out to be foolish talk"?

"Truly, Gotama,  
that being so,  
it follows that the talk  
of the Brahmans versed in the Three Vedas  
is foolish talk!"

"Truly, Vāsetṭha,  
that Brahmans versed in the Three Vedas  
should be able to show the way  
to a state of union  
with that which they do not know,  
nor have seen -  
such a thing is not to be seen!

Just, Vāsetṭha,  
as with a string of blind men  
clinging one to the other,  
neither does the foremost see,  
nor does the middle one see,  
nor does the hindmost see —  
even so, Vāsetṭha, is the talk  
of the Brahmans versed in the Three Vedas  
but blind talk:  
the first sees not,  
the middle one sees not,  
nor can the latest see.

The talk then  
of these Brahmans versed in the Three Vedas  
turns out to be ridiculous,  
mere words,  
a vain and empty thing!

What do you think, Vāsetṭha?

Can the Brahmans versed in the Three Vedas —  
like other, ordinary, people —  
see the Moon and the Sun  
as they pray to,  
and praise,  
and worship them,  
turning round with clasped hands  
towards the place from where they rise  
and where they set?"

"Certainly, Gotama, they can".

"What do you think, Vāsetṭha?

The Brahmans versed in the Three Vedas,  
who can very well —  
like other, ordinary, people —  
see the Moon and the Sun  
as they pray to,  
and praise,  
and worship them,  
turning round with clasped hands  
to the place from where they rise  
and where they set —  
are those Brahmans,  
versed in the Three Vedas,  
able to point out the way  
to a state of union  
with the Moon or the Sun,  
saying:

"This is the straight path,  
this the direct way  
which makes for salvation,  
and leads him who acts according to it,  
to a state of union with the Moon or the Sun"?"

"No, Gotama."

"So you say, Vāsetṭha,

that the Brahmans are not able to point out  
the way to union  
with that which they have seen,  
and you further say  
that not one of them,  
nor their pupils,  
nor their predecessors  
even to the seventh generation  
has ever seen Brahmā.

And you further say  
that even the Rishis of old,  
whose words they hold in such deep respect,  
did not pretend to know,  
or to have seen  
where, or from where, or whether Brahmā is.

Yet these Brahmans versed in the Three Vedas  
say, forsooth,  
that they can point out the way to union  
with that which they know not,  
nor have seen.

Now what do you think, Vāsetṭha?

Does it not follow that,  
this being so,  
the talk of the Brahmans,  
versed though they be in the Three Vedas,  
turns out to be foolish talk?"

"Truly, Gotama,  
that being so,  
it follows that the talk of the Brahmans  
versed in the Three Vedas  
is foolish talk!"

"Well said, Vāsetṭha.

Truly then, Vāsetṭha,  
that Brahmans versed in the Three Vedas  
should be able to show the way  
to a state of union  
with that which they do not know,  
nor have seen -  
such a thing is not to be seen!

Just, Vāsetṭha, as if a man should say:

**'How I long for,  
how I love  
the most beautiful lass in the land!'**

**And people should ask him,  
'Well! good friend!  
this most beautiful lass in the land,  
whom you thus love and long for,  
do you know whether that beautiful lass  
is a noble lady  
or a Brahman woman,  
or of the trader class,  
or a Sūdra?'**

**And when so asked,  
he should answer:**

**'No.'**

**And when people should ask him,  
'Well! good friend!  
this most beautiful lass in the land,  
whom you so love and long for,  
do you know what the name  
of that most beautiful lass is,  
or what is her family name,  
whether she be tall  
or short  
or of medium height,  
dark  
or brunette  
or golden in colour,  
or in what village  
or town  
or city she dwells'?**

**And when so asked, he should answer:**

**'No.'**

**And then people should say to him:**

**'So then, good friend,  
do you love and long for  
she whom you know not,  
nor have seen'?**

**And then when so asked, he should answer:**

**'Yes.'**

**What do you think, Vāsetṭha?**

**Would it not turn out,  
that being so,  
that the talk of that man  
was foolish talk"?**

**"Truly, Gotama,  
it would turn out,  
that being so,  
that the talk of that man  
was foolish talk!"**

**"And even so, Vāsetṭha  
though you say that the Brahmans  
are not able to point out the way to union  
with that which they have seen,  
and you further say that  
not one of them,  
nor their pupils,  
nor their predecessors  
even to the seventh generation  
has ever seen Brahmā.**

**And you further say  
that even the Rishis of old,  
whose words they hold in such deep respect,  
did not pretend to know,  
or to have seen  
where, or from where, or whether Brahmā is.**

**Yet these Brahmans versed in the Three Vedas  
say that they can point out the way to union  
with that which they know not,  
nor have seen.**

**What do you think, Vāsetṭha?**

**Does it not follow that,  
this being so,  
the talk of the Brahmans,  
versed though they be in the Three Vedas,  
is foolish talk?"**

**"Truly, Gotama,  
that being so,  
it follows that the talk**

**of the Brahmans versed in the Three Vedas  
is foolish talk!"**

**"Well said, Vāsetṭha.**

**Truly then, Vāsetṭha,  
that Brahmans versed in the Three Vedas  
should be able to show the way  
to a state of union  
with that which they do not know,  
nor have seen —  
such a thing is not to be seen.**

**Just, Vāsetṭha,  
as if a man should make a staircase  
to mount up into a mansion  
in the place where four roads cross.**

**And people should say to him,**

**'Well, good friend,  
this mansion,  
to mount up into which  
you are making this staircase,  
do you know whether it is in the east,  
or in the south,  
or in the west,  
or in the north?  
whether it is high  
or low  
or of medium size'?**

**And when so asked, he should answer:**

**'No.'**

**And people should say to him,**

**'But then, good friend,  
are you not making a staircase  
to mount up into something —  
taking it for a mansion —  
which, meanwhile, you know not,  
nor have seen!'**

**And when so asked, he should answer:**

**'Yes.'**

**What do you think, Vāsetṭha?**



Would it not turn out  
that being so,  
that the talk of that man was foolish talk?"

"Truly, Gotama,  
it would turn out,  
that being so,  
that the talk of that man  
was foolish talk!"

"And even so, Vāsetṭha,  
though you say that the Brahmans  
are not able to point out the way  
to union with that which they have seen,  
and you further say  
that not one of them,  
nor their pupils,  
nor their predecessors  
even to the seventh generation  
has ever seen Brahmā.

And you further say  
that even the Rishis of old,  
whose words they hold in such deep respect,  
did not pretend to know,  
or to have seen  
where,  
or from where,  
or whether Brahmā is.

Yet these Brahmans versed in the Three Vedas  
say, forsooth,  
that they can point out the way  
to union with that which they know not,  
nor have seen!

What do you think, Vāsetṭha?

Does it not follow that,  
this being so,  
the talk of the Brahmans versed in the Three Vedas  
is foolish talk?"

"Truly, Gotama,  
that being so,  
it follows that the talk  
of the Brahmans versed in the Three Vedas

**is foolish talk!"**

**"Well said, Vāsetṭha.**

**Truly then, Vāsetṭha,  
that Brahmans versed in the Three Vedas  
should be able to show the way  
to a state of union  
with that which they do not know,  
nor have seen -  
such a thing is not to be seen!**

**Again, Vāsetṭha,  
if this river Aciravatī were full of water  
up to the brim,  
and over-flowing.**

**And a man with business on the other side,  
bound for the other side,  
making, for the other side,  
should come up,  
and want to cross over.**

**And he, standing on this bank,  
should invoke the further bank,  
and say,**

**'Come hither, O further bank!  
come over to this side!'**

**What do you think, Vāsetṭha?**

**Would the further bank  
of the river Aciravatī,  
by reason of that man's invoking  
and praying  
and hoping  
and praising,  
come over to this side?"**

**"No."**

**"In just the same way, Vāsetṭha,  
do the Brahmans versed in the Three Vedas, —  
omitting the practice of those qualities  
which really make a man a Brahman,  
and adopting the practice of those qualities  
which really make men non-Brahmans —  
say thus:**

**'Indra we call upon,  
Soma we call upon,  
Varuṇa we call upon,  
Īsāna we call upon,  
Pajāpati we call upon,  
Brahmā we call upon,  
[Mahiddhi we call upon,  
Yama we call upon!'**

**Truly, Vāseṭṭha,  
that those Brahmans versed in the Three Vedas,  
but omitting the practice  
of those qualities which really make a man a Brahman,  
and adopting the practice  
of those qualities which really make men non-Brahmans —  
that they, by reason of their invoking  
and praying  
and hoping  
and praising,  
should, after death  
and when the body breaks up,  
become united with Brahmā  
such a thing is not to be seen!**

**Just, Vāseṭṭha,  
as if this river Aciravatī were full,  
up to the brim,  
and overflowing.**

**And a man with business on the other side,  
making for the other side,  
bound for the other side,  
should come up,  
and want to cross over.**

**And he,  
on this bank,  
were to be bound tightly,  
with his arms behind his back,  
by a strong chain.**

**What do you think, Vāseṭṭha,  
would that man be able to get over  
from this bank of the river Aciravatī  
to the further bank?"**

**"No."**

**"In the same way, Vāseṭṭha,  
there are five things  
leading to lust,  
which are called,  
in the Discipline of the Arahats,  
a 'chain' and a 'bond.'**

**What are the five?**

**Shapes perceptible to the eye;  
desirable,  
agreeable,  
pleasant,  
attractive  
shapes, that are accompanied by lust  
and cause delight.**

**Sounds perceptible to the ear;  
desirable,  
agreeable,  
pleasant,  
attractive  
sounds, that are accompanied by lust  
and cause delight.**

**Scents perceptible to the nose;  
desirable,  
agreeable,  
pleasant,  
attractive  
scents, that are accompanied by lust  
and cause delight.**

**Tastes perceptible to the tongue;  
desirable,  
agreeable,  
pleasant,  
attractive  
tastes, that are accompanied by lust  
and cause delight.**

**Contacts perceptible to the body by touch;  
desirable,  
agreeable,  
pleasant,**

attractive  
contacts, that are accompanied by lust  
and cause delight.

These five things  
predisposing to passion  
are called, in the Discipline of the Arahats,  
a 'chain'  
and a 'bond.'

And these five things  
predisposing to lust, Vāsetṭha,  
the Brahmans versed in the Three Vedas  
cling to,  
they are infatuated by them,  
attached to them,  
see not the danger of them,  
know not how unreliable they are,  
and so enjoy them.

And truly, Vāsetṭha,  
that Brahmans versed in the Three Vedas,  
but omitting the practice of those qualities  
which really make a man a Brahman,  
and adopting the practice of those qualities  
which really make men non-Brahmans -  
clinging to these five things predisposing to passion,  
infatuated by them,  
attached to them,  
see not their danger,  
knowing not their unreliability,  
and so enjoying them —  
that these Brahmans should  
after death,  
on the break-up of the body,  
become united to Brahmā, —  
such a thing is not to be seen!

Again, Vāsetṭha,  
if this river Aciravatī  
were full of water  
up to the brim,  
and overflowing.

And a man with business on the other side,  
making for the other side,

**bound for the other side,  
should come up,  
and want to cross over.**

**And if he  
covering himself up,  
head and all,  
were to lie down,  
on this bank,  
to sleep.**

**What do you think, Vāsetṭha?**

**Would that man be able to get over  
from this bank of the river Aciravatī  
to the further bank?"**

**"No."**

**"And in the same way, Vāsetṭha,  
there are these Five Diversions,  
in the Discipline of the Arahats,  
which are called 'veils,'  
and are called 'hindrances,'  
and are called 'obstacles,'  
and are called 'entanglements'.**

**Which are the five?**

**The Diversion of worldly lusts,  
the Diversion of ill will,  
the Diversion of torpor and sloth of heart and mind.  
the Diversion of flurry and worry,  
the Diversion of suspense.**

**These are the Five Diversions, Vāsetṭha,  
which, in the Discipline of the Arahats,  
are called 'veils,'  
and are called 'hindrances,'  
and are called 'obstacles'  
and are called 'entanglements'.**

**Now with these Five Diversions, Vāsetṭha,  
the Brahmans versed in the Three Vedas  
are veiled,  
hindered,  
obstructed,  
and entangled.**

And truly, Vāsetṭha,  
that Brahmans versed in the Three Vedas,  
but omitting the practice  
of those qualities which really make a man a Brahman,  
and adopting the practice  
of those qualities which really make men non-Brahmans —  
veiled,  
hindered,  
obstructed,  
and entangled by these Five Diversions —  
that these Brahmans should  
after death,  
on the dissolution of the body,  
become united to Brahmā —  
such a thing is not to be seen!

What do you think, Vāsetṭha,  
and what have you heard  
from the Brahmans aged  
and well-stricken in years,  
when the learners and teachers are talking together?

Is Brahmā in possession  
of wives and wealth,  
or is he not?"

"He is not, Gotama."

"Is his mind full of anger,  
or free from anger?"

"Free from anger, Gotama."

"Is his mind full of malice,  
or free from malice?"

"Free from malice, Gotama."

"Is his mind tarnished,  
or, is it pure?"

"It is pure, Gotama."

"Has he self-mastery,  
or has he not?"

"He has, Gotama."

"What do you think, Vāsetṭha,  
are the Brahmans versed in the Vedas  
in the possession

**of wives and wealth,  
or are they not?"**

**"They are, Gotama."**

**"Have they anger in their hearts,  
or have they not?"**

**"They have, Gotama."**

**"Do they bear malice,  
or do they not?"**

**"They do, Gotama."**

**"Are they pure in heart,  
or are they not?"**

**"They are not, Gotama."**

**"Have they self-mastery,  
or have they not?"**

**"They have not, Gotama."**

**"Then you say, Vāseṭṭha,  
that the Brahmans are in possession  
of wives and wealth,  
and that Brahmā is not.**

**Can there, then,  
be agreement and likeness  
between the Brahmans  
with their wives and property,  
and Brahmā,  
who has none of these things?"**

**"No."**

**"Well said, Vāseṭṭha.**

**But, truly,  
that these Brahmans versed in the Vedas,  
who live married and wealthy,  
should after death,  
when the body breaks up,  
become united with Brahmā,  
who has none of these things —  
such a thing is not to be seen!**

**Then you say, too, Vāseṭṭha,  
that the Brahmans bear anger  
and malice in their hearts,**



and are tarnished in heart  
and uncontrolled,  
whilst Brahmā is free from anger and malice,  
pure in heart,  
and has self-mastery.

Now can there, then,  
be concord and likeness  
between the Brahmans  
and Brahmā?"

"No."

"Well said, Vāseṭṭha.

That these Brahmans versed in the Vedas  
and yet bearing anger and malice in their hearts,  
sinful,  
and uncontrolled,  
should after death,  
when the body breaks up,  
become united to Brahmā,  
who is free from anger and malice,  
pure in heart,  
and has self-mastery —  
such a thing is not to be seen!

So that thus then, Vāseṭṭha, the Brahmans,  
versed though they be in the Three Vedas,  
while they sit down  
(in confidence),  
are sinking down  
(in the mire);  
and so sinking  
they are arriving only at despair,  
thinking the while  
that they are crossing over  
into some happier land.

Therefore is it  
that the threefold wisdom of the Brahmans,  
wise in their Three Vedas,  
is called a waterless desert,  
their threefold wisdom is called  
a pathless jungle,  
their threefold wisdom is called

perdition!"

When he had thus spoken,  
the young Brahman Vāseṭṭha  
said to the Blessed One:

"It has been told me, Gotama,  
that the Samaṇa Gotama knows the way  
to the state of union with Brahmā."

"What do you think, Vāseṭṭha,  
is not Manasākaṭa near to this spot,  
not distant from this spot?"

"Yes.

Manasākaṭa is near to,  
is not far from here."

"What do you think, Vāseṭṭha,  
suppose there were a man  
born in Manasākaṭa,  
and people should ask him,  
who never till that time  
had left Manasākaṭa,  
which was the way to Manasākaṭa.

Would that man,  
born and brought up in Manasākaṭa,  
be in any doubt or difficulty?"

"No.

And why?

If the man had been born  
and brought up in Manasākaṭa,  
every road that leads to Manasākaṭa  
would be perfectly familiar to him."

"That man, Vāseṭṭha,  
born and brought up at Manasākaṭa  
might, if he were asked the way to Manasākaṭa,  
fall into doubt and difficulty,  
but to the Tathāgata,  
when asked touching the path  
which leads to the world of Brahmā,  
there can be neither doubt nor difficulty.

For Brahmā, I know, Vāseṭṭha,  
and the world of Brahmā,

and the path which leadeth unto it.

Yea, I know it

even as one who has entered the Brahmā-world,  
and has been born within it!"

When he had thus spoken,  
Vāseṭṭha, the young Brahman,  
said to the Blessed One:

"Just so has it been told me, Gotama,  
even that the Samaṇa Gotama knows  
the way to a state of union with Brahmā.

It is well!

Let the venerable Gotama  
be pleased to show us the way  
to a state of union with Brahmā,  
let the venerable Gotama  
save the Brahman race!"

"Listen then, Vāseṭṭha,  
and give ear attentively,  
and I will speak!"

"So be it, Lord!"

said the young Brahman Vāseṭṭha,  
in assent, to the Blessed One.

Then the Blessed One said:

"Know, Vāseṭṭha, that  
(from time to time)  
a Tathāgata is born into the world,  
an Arahat,  
a fully awakened one,  
abounding in wisdom and goodness,  
happy,  
with knowledge of the worlds,  
unsurpassed as a guide  
to mortals willing to be led,  
a teacher of gods and men,  
a Blessed One,  
a Buddha.

He, by himself,  
thoroughly understands,  
and sees,

as it were, face-to-face  
this universe —  
including the worlds above  
with the gods,  
the Māras,  
and the Brahmās;  
and the world below  
with its Samaṇas and Brahmans,  
its princes and peoples; —  
and he then makes his knowledge  
known to others.

He teaches Dhamma,  
both in the letter  
and in the spirit,  
lovely in its origin,  
lovely in its progress,  
lovely in its consummation:  
he makes known the higher life,  
in all its purity  
and in all its perfectness.

A householder or one of his children,  
or a man of inferior birth in any class  
listens to that truth;  
and on hearing it he has faith in the Tathāgata;  
and when he is possessed of that faith,  
he considers thus within himself:

'Full of hindrances is household life,  
a path for the dust of passion.

Free as the air is the life  
of him who has renounced all worldly things.

How difficult is it for the man who dwells at home  
to live the higher life in all its fullness,  
in all its purity,  
in all its bright perfection!

Let me then cut off my hair and beard,  
let me clothe myself in the safron robes,  
and let me go forth  
from the household life  
into the homeless state.'

Then, before long,

forsaking his portion of wealth,  
be it great or small,  
forsaking his circle of relatives,  
be they many or be they few,  
he cuts off his hair and beard,  
he clothes himself in the saffron robes,  
and he goes forth from the household life  
into the homeless state.

When he has thus become a recluse  
he lives self-restrained by that restraint that should be binding on a  
recluse.

Uprightness is his delight,  
and he sees danger  
in the least of those things he should avoid.

He adopts, and trains himself in, the precepts.

He encompasses himself with good deeds in act and word.

Pure are his means of livelihood,  
good is his conduct,  
guarded the doors of his senses.

Mindful and self-possessed  
he is altogether happy.

And how, Vāseṭṭha, is his conduct good?

In this, Vāseṭṭha, that the bhikku,  
putting away the killing of living things,  
holds aloof from the destruction of life.

The cudgel and the sword he has laid aside,  
and ashamed of roughness,  
and full of mercy,  
he dwells compassionate and kind  
to all creatures that have life.

Putting away the taking  
of what has not been given,  
he lives aloof from grasping  
what is not his own.

He takes only what is given,  
and expecting that gifts will come,  
he passes his life in honesty  
and purity of heart.

Putting away unchastity,

he is chaste.

He holds himself aloof,  
far off from the vulgar practice,  
from the sexual act.

Putting away lying words,  
he holds himself aloof from falsehood.

He speaks truth,  
from the truth he never swerves;  
faithful and trustworthy,  
he breaks not his word to the world.

Putting away slander,  
he holds himself aloof from calumny.

What he hears here  
he repeats not elsewhere  
to raise a quarrel  
against the people here;  
what he hears elsewhere  
he repeats not here  
to raise a quarrel  
against the people there.

Thus does he live as a binder together  
of those who are divided,  
an encourager of those who are friends,  
a peacemaker,  
a lover of peace,  
impassioned for peace,  
a speaker of words that make for peace.

Putting away rudeness of speech,  
he holds himself aloof from harsh language.

Whatsoever word is blameless,  
pleasant to the ear,  
lovely,  
reaching to the heart,  
urbane,  
pleasing to the people,  
beloved of the people -  
such are words he speaks.

Putting away frivolous talk,  
he holds himself aloof from vain conversation.

**In season he speaks,  
in accordance with the facts,  
words full of meaning,  
on religion,  
on the discipline of the Order.**

**He speaks, and at the right time,  
words worthy to be laid up in one's heart,  
fitly illustrated,  
clearly divided,  
to the point.**

**He holds himself aloof  
from causing injury to seeds or plants.**

**He takes but one meal a day,  
not eating at night,  
refraining from food after hours  
at night.**

**He refrains from being a spectator  
at shows at fairs,  
with nautch dances,  
singing, and music.**

**He abstains from wearing,  
adorning,  
or ornamenting himself  
with garlands, scents, and unguents.**

**He abstains from the use  
of large and lofty beds.**

**He abstains from accepting silver or gold.**

**He abstains from accepting uncooked grain.**

**He abstains from accepting raw meat.**

**He abstains from accepting women or girls.**

**He abstains from accepting bondmen or bondwomen.**

**He abstains from accepting sheep or goats.**

**He abstains from accepting fowls or swine.**

**He abstains from accepting elephants, cattle, horses, and mares.**

**He abstains from accepting cultivated fields or waste.**

**He abstains from acting as a go-between or messenger.**

**He abstains from buying and selling.**

**He abstains from cheating  
with scales or bronzes or measures.**

**He abstains from the crooked ways  
of bribery, cheating, and fraud.**

**He abstains from maiming,  
murder,  
putting in bonds,  
highway robbery,  
dacoity,  
and violence.**

**Whereas some recluses and Brahmans,  
while living on food provided by the faithful,  
continue addicted to the injury of seedlings  
and growing plants  
whether propagated from roots  
or cuttings  
or joints  
or buddings  
or seeds  
the bhikku holds aloof from such injury  
to seedlings and growing plants.**

**Whereas some recluses and Brahmans,  
while living on food provided by the faithful,  
continue addicted to the use  
of things stored up;  
stores, to wit,  
of foods,  
drinks,  
clothing,  
equipages,  
bedding,  
perfumes,  
and curry-stuffs —  
the bhikku holds aloof from such use  
of things stored up.**

**Whereas some recluses and Brahmans  
while living on food provided by the faithful,  
continue addicted to visiting shows;  
that is to say:**

**(1) Nautch dances;**



- (2) Singing of songs;**
- (3) Instrumental music;**
- (4) Shows at fairs;**
- (5) Ballad recitations;**
- (6) Hand music;**
- (7) The chanting of bards;**
- (8) Tam - tam playing;**
- (9) Fairy scenes;**
- (10) Acrobatic feats by Kaṇḍālas;**
- (11) Combats of elephants,  
horses,  
buffaloes,  
bulls,  
goats,  
rams,  
cocks,  
and quails;**
- (12) Bouts at quarter-staff,  
boxing,  
wrestling;**
- (13) Sham-fights.**
- (14) roll-calls.**
- (15) manoeuvres.**
- (16) reviews —**

**the bhikku holds aloof from visiting such shows.**

**Whereas some recluses and Brahmans,  
while living on food provided by the faithful,  
continue addicted to games and recreations;  
that is to say:**

- (1) Games on boards with eight,  
or with ten,  
rows of squares;**
- (2) The same games  
played by imagining such boards in the air;**
- (3) Keeping going over diagrams drawn on the ground  
so that one steps only where one ought to go;**
- (4) Either removing the pieces or men from a heap**

with one's nail,  
or putting them into a heap,  
in each case without shaking it,  
he who shakes the heap, loses;

(5) Throwing dice;

(6) Hitting a short stick with a long one;

(7) Dipping the hand with the fingers stretched out  
in lac,

or red dye,

or flower-water,

and striking the wet hand

on the ground

or on a wall,

calling out

'What shall it be?'

and showing the form required —

elephants, horses, etc.;

(8) Games with balls;

(9) Blowing through toy pipes made of leaves;

(10) Ploughing with toy ploughs;

(11) Turning summersaults;

(12) Playing with toy windmills made of palm-leaves;

(13) Playing with toy measures made of palm-leaves;

(14, 15) Playing with toy carts or toy bows;

(16) Guessing at letters traced in the air, or on a playfellow's back;

(17) Guessing the play fellow's thoughts;

(18) Mimicry of deformities;

The bhikku holds aloof from such games and recreations.

Whereas some recluses and Brahmans,  
while living on food provided by the faithful,  
continue addicted to the use of high and large couches;  
that is to say:

(1) Moveable settees,  
high, and six feet long;

(2) Divans with animal figures carved on the supports;

(3) Goats' hair coverlets  
with very long fleece;

- (4) Patchwork counterpanes of many colours;**
- (5) White blankets;**
- (6) Woollen coverlets embroidered with flowers;**
- (7) Quilts stuffed with cotton wool;**
- (8) Coverlets embroidered with figures of lions, tigers, etc.;**
- (9) Rugs with fur on both sides;**
- (10) Rugs with fur on one side;**
- (11) Coverlets embroidered with gems;**
- (12) Silk coverlets;**
- (13) Carpets large enough for sixteen dancers;**
- (14) Elephant rugs;**
- (15) horse rugs;**
- (16) chariot rugs;**
- (17) Rugs of antelope skins sewn together;**
- (18) Rugs of skins of the plantain antelope;**
- (19) Carpets with awnings above them;**
- (20) Sofas with red pillows  
for the head and feet.**

**The bhikku holds aloof from such things.**

**Whereas some recluses and Brahmans,  
while living on food provided by the faithful,  
continue addicted to the use  
of means for adorning  
and beautifying themselves;  
that is to say:**

**Rubbing in scented powders on one's body,  
shampooing it,  
and bathing it;**

**Patting the limbs with clubs  
after the manner of wrestlers;**

**The use of mirrors,  
eye-ointments,  
garlands,  
rouge,  
cosmetics,  
bracelets,**

necklaces,  
walking-sticks,  
reed cases for drugs,  
rapiers,  
sunshades,  
embroidered slippers,  
turbans,  
diadems,  
whisks of the yak's tail,  
and long-fringed white robes;

The bhikku holds aloof  
from such means of adorning and beautifying the person.

Whereas some recluses and Brahmans,  
while living on food provided by the faithful,  
continue addicted to such low conversation as these:

Tales of kings,  
of robbers,  
of ministers of state,  
tales of war,  
of terrors,  
of battles;  
talk about foods and drinks,  
clothes,  
beds,  
garlands,  
perfumes;  
talks about relationships,  
equipages,  
villages,  
town,  
cities,  
and countries;  
tales about women,  
and about heroes;  
gossip at street corners,  
or places from where water is fetched;  
ghost stories;  
desultory talk;  
speculations about the creation of the land or sea,  
or about existence and non-existence;  
the bhikku holds aloof from such low conversation.

**Whereas some recluses and Brahmans,  
while living on food provided by the faithful,  
continue addicted to the use of wrangling phrases such as:**

**'You don't understand this doctrine and discipline,  
I do.';**

**'How should you know about this doctrine and discipline?';**

**'You have fallen into wrong views.**

**It is I who am in the right.';**

**'I am speaking to the point,  
you are not.';**

**'You are putting last  
what ought to come first,  
first what ought to come last.';**

**'What you've excogitated so long,  
that's all quite upset.';**

**'Your challenge has been taken up.';**

**'You are proved to be wrong.';**

**'Set to work to clear your views.';**

**'Disentangle yourself if you can.';**

**the bhikku holds aloof from such wrangling phrases.**

**Whereas some recluses and Brahmans,  
while living on food provided by the faithful,  
continue addicted to taking messages,**

**going on errands,  
and acting as go-betweens;**

**to wit,**

**on kings,**

**ministers of state,**

**Kshatriyas,**

**Brahmans,**

**or young men,**

**saying:**

**'Go there,**

**come hither,**

**take this with you,**

**bring that from thence';**

**the bhikku abstains from such servile duties.**

**Whereas some recluses and Brahmans,**

while living on food provided by the faithful,  
are tricksters,  
droners out (of holy words for pay),  
diviners,  
and exorcists,  
ever hungering to add gain to gain —  
the bhikku holds aloof from such deception and patter.

Whereas some recluses and Brahmans,  
while living on food provided by the faithful,  
earn their living by wrong means of livelihood,  
by low arts,  
such as these:

- (1) Palmistry —  
prophesying long life,  
prosperity, etc.  
from marks on child's hands,  
feet. etc.;
- (2) Divining by means of omens and signs;
- (3) Auguries drawn from thunderbolts  
and other celestial portents;
- (4) Prognostication by interpreting dreams;
- (5) Fortune-telling from marks on the body;
- (6) Auguries from the marks on cloth gnawed by mice;
- (7) Sacrificing to Agni;
- (8) Offering oblations from a spoon;
- (9-13) Making offerings to gods  
of husks,  
of the red powder between the grain and the husk,  
of husked grain ready for boiling,  
of ghee,  
and of oil;
- (14) Sacrificing by spewing mustard seeds, etc.,  
into the fire out of one's mouth;
- (15) Drawing blood from one's right knee  
as a sacrifice to the gods;
- (16) Looking at the knuckles, etc.,  
and, after muttering a charm,  
divining whether a man is well born  
or lucky or not;

- (17) Determining whether the site for a proposed house or pleasure, is lucky or not;**
- (18) Advising on customary law;**
- (19) Laying demons in a cemetery;**
- (20) Laying ghosts;**
- (21) Knowledge of the charms to be used when lodging in an earth house;**
- (22) Snake charming;**
- (23) The poison craft;**
- (24) The scorpion craft;**
- (25) The mouse craft;**
- (26) The bird craft;**
- (27) The crow craft;**
- (28) Foretelling the number of years that a man has yet to live.**
- (29) Giving charms to ward off arrows;**
- (30) The animal wheel;**

**the bhikku holds aloof from such low arts.**

**Whereas some recluses and Brahmans, while living on food provided by the faithful, earn their living by wrong means of livelihood, by low arts, such as these:**

**Knowledge of the signs of good and bad qualities in the following things and of the marks in them denoting the health or luck of their owners: — to wit, gems, staves, garments, swords, arrows, bows, other weapons,**

women,  
men,  
boys,  
girls,  
slaves,  
slave-girls,  
elephants,  
horses,  
buffaloes,  
bulls,  
oxen,  
goats,  
sheep,  
fowls,  
quails,  
iguanas,  
earrings,  
tortoises,  
and other animals;

**the bhikku holds aloof from such low arts.**

Whereas some recluses and Brahmans,  
while living on food provided by the faithful,  
earn their living by wrong means of livelihood,  
by low arts,  
such as soothsaying,  
to the effect that:

'The chiefs will march out';

'The chiefs will march back';

'The home chiefs will attack,  
and the enemies' retreat';

'The enemies' chiefs will attack,  
and ours will retreat';

'The home chiefs will gain the victory,  
and the foreign chiefs suffer defeat';

'The foreign chiefs will gain the victory,  
and ours will suffer defeat';

'Thus will there be victory on this side,  
defeat on that'

**the bhikku holds aloof from such low arts.**



**Whereas some recluses and Brahmans,  
while living on food provided by the faithful,  
earn their living by wrong means of livelihood,  
by such low arts as foretelling:**

- (1) 'There will be an eclipse of the moon';**
- (2) 'There will be an eclipse of the sun';**
- (3) 'There will be an eclipse of a star'  
(Nakshatra);**
- (4) 'There will be aberration of the sun or the moon';**
- (5) 'The sun or the moon will return to its usual path';**
- (6) 'There will be aberrations of the stars';**
- (7) 'The stars will return to their usual course';**
- (8) 'There will be a fall of meteors';**
- (9) 'There will be a jungle fire';**
- (10) 'There will be an earthquake';**
- (11) 'The god will thunder';**
- (12-15) 'There will be rising and setting,  
clearness and dimness,  
of the sun or the moon or the stars',|| ||**

**or foretelling of each of these fifteen phenomena  
that they will betoken such and such a result;  
the bhikku holds aloof from such low arts.**

**Whereas some recluses and Brahmans,  
while living on food provided by the faithful,  
earn their living by wrong means of livelihood,  
by low arts,  
such as these:**

**Foretelling an abundant rainfall;**

**Foretelling a deficient rainfall;**

**Foretelling a good harvest;**

**Foretelling scarcity of food;**

**Foretelling tranquillity;**

**Foretelling disturbances;**

**Foretelling a pestilence;**

**Foretelling a healthy season;**

**Counting on the fingers;**

**Counting without using the fingers;  
Summing up large totals;  
Composing ballads, poetising;  
Casuistry, sophistry;  
the bhikku holds aloof from such low arts.**

**Whereas some recluses and Brahmans,  
while living on food provided by the faithful,  
earn their living by wrong means of livelihood,  
by low arts,  
such as:**

- (1) Arranging a lucky day for marriages  
in which the bride or bridegroom is brought home;**
- (2) Arranging a lucky day for marriages  
in which the bride or bridegroom is sent forth;**
- (3) Fixing a lucky time for the conclusion of treaties of peace  
[or using charms to procure harmony;**
- (4) Fixing a lucky time  
for the outbreak of hostilities  
[or using charms to make discord];**
- (5) Fixing-a lucky time  
for the calling in of debts  
[or charms for success in throwing dice];**
- (6) Fixing a lucky time  
for the expenditure of money  
[or charms to bring ill luck to an opponent throwing dice];**
- (7) Using charms to make people lucky;**
- (8) Using charms to make people unlucky;**
- (9) Using charms to procure abortion;**
- (10) Incantations to bring on dumbness;**
- (11) Incantations to keep a man's jaws fixed;**
- (12) Incantations to make a man throw up his hands;**
- (13) Incantations to bring on deafness;**
- (14) Obtaining oracular answers by means of the magic mirror;**
- (15) Obtaining oracular answers through a girl possessed;**
- (16) Obtaining oracular answers from a god;**
- (17) The worship of the Sun;**

- (18) The worship of the Great One;**
- (19) Bringing forth flames from one's mouth;**
- (20) Invoking Siri, the goddess of Luck —  
the bhikku holds aloof from such low arts.**



**Whereas some recluses and Brahmans,  
while living on food provided by the faithful,  
earn their living by wrong means of livelihood,  
by low arts,  
such as these:**

- (1) Vowing gifts to a god if a certain benefit be granted;**
- (2) Paying such vows;**
- (3) Repeating charms while lodging in an earth house;**
- (4) Causing virility;**
- (5) Making a man impotent;**
- (6) Fixing on lucky sites for dwelling;**
- (7) Consecrating sites;**
- (8) Ceremonial rinsings of the month;**
- (9) Ceremonial bathings;**
- (10) Offering sacrifices;**
- (11-14) Administering emetics and purgatives;**
- (15) Purging people to relieve the head  
(that is by giving drugs to make people sneeze);**
- (16) Oiling people's ears  
(either to make them grow or to heal sores on them);**
- (17) Satisfying people's eyes  
(soothing them by dropping medicinal oils into them);**
- (18) Administering drugs through the nose;**
- (19) Applying collyrium to the eyes;**
- (20) Giving medical ointment for the eyes;**
- (21) Practising as an oculist;**
- (22) Practising as a surgeon;**
- (23) Practising as a doctor for children;**
- (24) Administering roots and drugs;**
- (25) Administering medicines in rotation;**

**the bhikku holds aloof from such low arts.**

**And then that bhikku, Vāseṭṭha,  
being thus master of the minor moralities,  
sees no danger from any side,  
that is, so far as concerns his self-restraint in conduct.**

**Just, Vāseṭṭha, as a sovereign, duly crowned,  
whose enemies have been beaten down,  
sees no danger from any side;  
that is, so far as enemies are concerned,  
so is the bhikku confident.**

**And endowed with this body of morals,  
so worthy of honour,  
he experiences, within himself,  
a sense of ease without alloy.**

**Thus is it, Vāseṭṭha, that the bhikku becomes righteous.**

**And how, Vāseṭṭha,  
is the bhikku guarded  
as to the doors of his senses?**

**When, Vāseṭṭha, he sees an object with his eye  
he is not entranced in the general appearance  
or the details of it.**

**He sets himself to restrain  
that which might give occasion for the evil states of  
covetousness and dejection,  
to flow in over him  
so long as he dwells unrestrained  
as to his sense of sight.**

**He keeps watch upon his faculty of sight,  
and he attains to mastery over it.**

**When, Vāseṭṭha, he hears a sound with his ear  
he is not entranced in the general appearance  
or the details of it.**

**He sets himself to restrain  
that which might give occasion for the evil states of  
covetousness and dejection,  
to flow in over him  
so long as he dwells unrestrained  
as to his sense of hearing.**

**He keeps watch upon his faculty of hearing,**

**and he attains to mastery over it.**

**This, Vāseṭṭha, is that uprightness.**

**When, Vāseṭṭha, he smells an odour with his nose  
he is not entranced in the general appearance  
or the details of it.**

**He sets himself to restrain  
that which might give occasion for the evil states of  
covetousness and dejection,  
to flow in over him  
so long as he dwells unrestrained  
as to his sense of smell.**

**He keeps watch upon his faculty of smell,  
and he attains to mastery over it.**

**This, Vāseṭṭha, is that uprightness.**

**When, Vāseṭṭha, he tastes a flavour with his tongue  
he is not entranced in the general appearance  
or the details of it.**

**He sets himself to restrain  
that which might give occasion for the evil states of  
covetousness and dejection,  
to flow in over him  
so long as he dwells unrestrained  
as to his sense of taste.**

**He keeps watch upon his faculty of taste,  
and he attains to mastery over it.**

**This, Vāseṭṭha, is that uprightness.**

**When, Vāseṭṭha, he feels a touch with his body  
he is not entranced in the general appearance  
or the details of it.**

**He sets himself to restrain  
that which might give occasion for the evil states of  
covetousness and dejection,  
to flow in over him  
so long as he dwells unrestrained  
as to his sense of touch.**

**He keeps watch upon his faculty of touch,  
and he attains to mastery over it.**

**This, Vāseṭṭha, is that uprightness.**

**When, Vāsetṭha, he cognises a phenomenon with his mind  
he is not entranced in the general appearance  
or the details of it.**

**He sets himself to restrain  
that which might give occasion for the evil states of  
covetousness and dejection,  
to flow in over him  
so long as he dwells unrestrained  
as to his mental (representative) faculty.**

**He keeps watch upon his representative faculty,  
and he attains to mastery over it.**

**And endowed with this self-restraint,  
so worthy of honour,  
as regards the senses,  
he experiences, within himself, a sense of ease  
into which no evil state can enter.**

**Thus is it, Vāsetṭha,  
that the bhikku becomes guarded  
as to the doors of his senses.**

**And how, Vāsetṭha, is the bhikku  
mindful and self-possessed?**

**In this matter, Vāsetṭha,  
the bhikku  
in going forth or in coming back  
whether looking forward,  
or in looking round;  
in stretching forth his arm,  
or in drawing it in again;  
in eating or drinking,  
in chewing or swallowing,  
in urinating or defecating,  
in going or standing or sitting,  
in sleeping or waking,  
in speaking or in being still,  
he keeps himself aware  
of all it really means.**

**Thus is it, Vāsetṭha,  
that the bhikku becomes mindful and self-possessed.**

**And how, Vāsetṭha, is the bhikku content?**

**In this matter, Vāsetṭha,**

the bhikku is satisfied with sufficient robes  
to protect his body,  
with sufficient food  
to keep his body going.

Whithersoever he may go,  
these he takes with him as he goes  
- just as a bird with his wings, Vāsetṭha,  
whethersoever he may fly,  
carries his wings with him as he flies.

Thus is it, Vāsetṭha,  
that the bhikku becomes content.

Then, master of this so excellent body of moral precepts,  
gifted with this so excellent self-restraint as to the senses,  
endowed with this so excellent mindfulness and self-possession,  
filled with this so excellent content,  
he chooses some lonely spot  
to rest at on his way  
— in the woods,  
at the foot of a tree,  
on a hill side,  
in a mountain glen,  
in a rocky cave,  
in a charnel place,  
or on a heap of straw in the open field.

And returning there  
after his round for alms  
he seats himself, when his meal is done,  
cross-legged,  
keeping his body erect,  
and his mind alert, intent.

Putting away the hankering after the world,  
he remains with a heart that hankers not,  
and purifies his mind of lusts.

Putting away the corruption  
of the wish to injure,  
he remains with a heart free from ill temper,  
and purifies his mind of malevolence.

Putting away torpor of heart and mind,  
keeping his ideas alight,  
mindful and self-possessed,

he purifies his mind of weakness and of sloth.

Putting away flurry and worry,  
he remains free from fretfulness,  
and with heart serene within,  
he purifies himself of irritability  
and vexation of spirit.

Putting away wavering,  
he remains as one passed beyond perplexity;  
and no longer in suspense as to what is good,  
he purifies his mind of doubt.

Then just, Vāseṭṭha,  
as when a man, after contracting a loan,  
should set a business on foot,  
and his business should succeed,  
and he should not only be able  
to pay off the old debt he had incurred,  
but there should be a surplus over  
to maintain a wife.

Then would he realize:

'I used to have to carry on my business  
by getting into debt,  
but it has gone so well with me  
that I have paid off what I owed,  
and have a surplus over  
to maintain a wife.'

And he would be of good cheer at that,  
would be glad of heart at that: —

Then just, Vāseṭṭha,  
as if a man were a prey to disease,  
in pain, and very ill,  
and his food would not digest,  
and there were no strength left in him;  
and after a time  
he were to recover from that disease,  
and his food should digest,  
and his strength come back to him;  
then, when he realized his former and his present state,  
he would be of good cheer at that,  
he would be glad of heart at that: —

Then just, Vāseṭṭha,



as if a man were bound in a prison house,  
and after a time  
he should be set free from his bonds,  
safe and sound,  
and without any confiscation of his goods;  
when he realized his former and his present state,  
he would be of good cheer at that,  
he would be glad of heart at that: —

Then just, Vāseṭṭha,  
as if a man were a slave,  
not his own master,  
subject to another,  
unable to go whether he would;  
and after a time  
he should be emancipated from that slavery,  
become his own master,  
not subject to others,  
a free man,  
free to go whether he would;  
then, on realising his former and his present state,  
he would be of good cheer at that,  
he would be glad of heart at that: —

Then just, Vāseṭṭha,  
as if a man, rich and prosperous,  
were to find himself on a long road,  
in a desert, where no food was,  
but much danger;  
and after a time  
were to find himself out of the desert,  
arrived safe,  
on the borders of his village,  
in security and peace;  
then, on realising his former and his present state,  
he would be of good cheer at that,  
he would be glad of heart at that: —

Just so, Vāseṭṭha, the bhikku,  
so long as these five hindrances  
are not put away within him  
looks upon himself as in debt,  
diseased,  
in prison,

in slavery,  
lost on a desert road.

But when these five hindrances  
have been put away within him,  
he looks upon himself as freed from debt,  
rid of disease,  
out of jail,  
a free man,  
and secure.

And gladness springs up within him  
on his realising that,  
and joy arises to him thus gladdened,  
and so rejoicing  
all his frame becomes at ease,  
and being thus at ease  
he is filled with a sense of peace,  
and in that peace his heart is stayed.

76. And he lets his mind pervade  
one quarter of the world  
with thoughts of friendliness,  
and so the second,  
and so the third,  
and so the fourth.

And thus the whole wide world,  
above,  
below,  
around,  
and everywhere,  
does he continue to pervade  
with heart of friendliness,  
far-reaching,  
grown great,  
and beyond measure.

Just, Vāseṭṭha, as a mighty trumpeter  
makes himself heard -  
and that without difficulty -  
in all the four directions;  
even so  
of all things that have shape or life,  
there is not one  
that he passes by

or leaves aside,  
but regards them all  
with mind set free,  
and deep-felt friendliness.

Truly this, Vāsetṭha,  
is the way to a state of union with Brahmā.

And he lets his mind pervade  
one quarter of the world  
with thoughts of sympathy,  
and so the second,  
and so the third,  
and so the fourth.

And thus the whole wide world,  
above,  
below,  
around,  
and everywhere,  
does he continue to pervade  
with heart of sympathy,  
far-reaching,  
grown great,  
and beyond measure.

Just, Vāsetṭha, as a mighty trumpeter  
makes himself heard -  
and that without difficulty -  
in all the four directions;  
even so  
of all things that have shape or life,  
there is not one  
that he passes by  
or leaves aside,  
but regards them all  
with mind set free,  
and deep-felt sympathy.

Truly this, Vāsetṭha,  
is the way to a state of union with Brahmā.

And he lets his mind pervade  
one quarter of the world  
with thoughts of empathy  
and so the second,

**and so the third,  
and so the fourth.**

**And thus the whole wide world,  
above,  
below,  
around,  
and everywhere,  
does he continue to pervade  
with heart of empathy,  
far-reaching,  
grown great,  
and beyond measure.**

**Just, Vāsetṭha, as a mighty trumpeter  
makes himself heard -  
and that without difficulty -  
in all the four directions;  
even so  
of all things that have shape or life,  
there is not one  
that he passes by  
or leaves aside,  
but regards them all  
with mind set free,  
and deep-felt empathy.**

**Truly this, Vāsetṭha,  
is the way to a state of union with Brahmā.**

**And he lets his mind pervade  
one quarter of the world  
with thoughts of detachment  
and so the second,  
and so the third,  
and so the fourth.**

**And thus the whole wide world,  
above,  
below,  
around,  
and everywhere,  
does he continue to pervade  
with heart of detachment,  
far-reaching,  
grown great,**

and beyond measure.

Just, Vāseṭṭha, as a mighty trumpeter  
makes himself heard -  
and that without difficulty -  
in all the four directions;  
even so  
of all things that have shape or life,  
there is not one  
that he passes by  
or leaves aside,  
but regards them all  
with mind set free,  
and deep-felt detachment.

Truly this, Vāseṭṭha,  
is the way to a state of union with Brahmā.

What do you think, Vāseṭṭha,  
will the Bhikkhu who lives thus  
be in possession of women and of wealth,  
or will he not?"

"He will not, Gotama!"

"Will he be full of anger,  
or free from anger?"

"He will be free from anger, Gotama!"

"Will his mind be full of malice,  
or free from malice?"

"Free from malice, Gotama!"

"Will his mind be tarnished,  
or pure?"

"It will be pure, Gotama!"

"Will he have self-mastery,  
or will he not?"

"Surely he will, Gotama!"

"Then you say, Vāseṭṭha,  
that the Bhikkhu is free  
from household and worldly cares,  
and that Brahmā is free  
from household and worldly cares.

Is there then

agreement and likeness  
between the Bhikkhu and Brahmā?"

"There is, Gotama!"

"Well said, Vāseṭṭha.

Then truly, Vāseṭṭha,  
that the Bhikkhu who is free from household cares  
should after death,  
when the body breaks up,  
become united with Brahmā,  
who is the same —  
such a thing is possible to see.

"Then you say, Vāseṭṭha,  
that the Bhikkhu is free  
from anger,  
and that Brahmā is free  
from anger.

Is there then  
agreement and likeness  
between the Bhikkhu and Brahmā?"

"There is, Gotama!"

"Well said, Vāseṭṭha.

Then truly, Vāseṭṭha,  
that the Bhikkhu who is free from anger  
should after death,  
when the body breaks up,  
become united with Brahmā,  
who is the same —  
such a thing is possible to see.

"Then you say, Vāseṭṭha,  
that the Bhikkhu is free  
from malice,  
and that Brahmā is free  
from malice.

Is there then  
agreement and likeness  
between the Bhikkhu and Brahmā?"

"There is, Gotama!"

"Well said, Vāseṭṭha.

Then truly, Vāseṭṭha,

that the Bhikkhu who is free from malice  
should after death,  
when the body breaks up,  
become united with Brahmā,  
who is the same —  
such a thing is possible to see.

"Then you say, Vāseṭṭha,  
that the Bhikkhu is pure in mind  
and that Brahmā is pure in mind.

Is there then  
agreement and likeness  
between the Bhikkhu and Brahmā?"

"There is, Gotama!"

"Well said, Vāseṭṭha.

Then truly, Vāseṭṭha,  
that the Bhikkhu who is pure in mind  
should after death,  
when the body breaks up,  
become united with Brahmā,  
who is the same —  
such a thing is possible to see.

"Then you say, Vāseṭṭha,  
that the Bhikkhu is master of himself,  
and that Brahmā is master of himself.

Is there then  
agreement and likeness  
between the Bhikkhu and Brahmā?"

"There is, Gotama!"

"Well said, Vāseṭṭha.

Then truly, Vāseṭṭha,  
that the Bhikkhu who is master of himself  
should after death,  
when the body breaks up,  
become united with Brahmā,  
who is the same —  
such a thing is possible to see.

When he had thus spoken,  
the young Brahmans Vāseṭṭha and Bhāradvāja  
addressed the Blessed One,

**and said:**

**"Most excellent, Lord,  
are the words of thy mouth,  
most excellent!**

**Just as if a man were to set up  
that which is thrown down,  
or were to reveal  
that which is hidden away,  
or were to point out the right road  
to him who has gone astray,  
or were to bring a lamp into the darkness,  
so that those who have eyes  
can see external forms; —  
just even so, Lord,  
has the truth been made known to us,  
in many a figure,  
by the Lucky Man.**

**And we, even we,  
betake ourselves, Lord,  
to the Blessed One as our refuge,  
to the Truth,  
and to the Brotherhood.**

**May the Blessed One accept us as disciples,  
as true believers,  
from this day forth,  
as long as life endures!"**

**HERE ENDS THE TEVIJJA SUTTANTA**