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Maha Satipatthána Sutta

The Great Frames of Reference

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying in the Kuru country. Now there is a town of the Kurus called Kammasadhamma. There the Blessed One addressed the monks, "Monks."

"Venerable sir," the monks replied.

The Blessed One said this: "This is the direct path for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of pain and distress, for the attainment of the right method, and for the realization of Unbinding -- in other words, the four frames of reference. Which four?"

"There is the case where a monk remains focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. He remains focused on feelings... mind... mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.

Body

"And how does a monk remain focused on the body in and of itself?"

[1] "There is the case where a monk -- having gone to the wilderness, to the shade of a tree, or to an empty building -- sits down folding his legs crosswise, holding his body erect and setting mindfulness to the fore [lit: the front of the chest]. Always mindful, he breathes in; mindful he breathes out.

"Breathing in long, he discerns that he is breathing in long; or breathing out long, he discerns that he is breathing out long. Or breathing in short, he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short. He trains himself to breathe in sensitive to the entire body and to breathe out sensitive to the entire body. He trains himself to breathe in calming bodily fabrication and to breathe out calming bodily fabrication. Just as a skilled turner or his apprentice, when making a long turn, discerns that he is making a long turn, or when making a short turn discerns that he is making a short turn; in the same way the monk, when breathing in long, discerns that he is breathing in long; or breathing out short, he discerns that he is breathing out short... He trains himself to breathe in calming bodily fabrication, and to breathe out calming bodily fabrication.

"In this way he remains focused internally on the body in and of itself, or externally on the body in and of itself, or both internally and externally on the body in and of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination and passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge and remembrance. And he remains independent, un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on the body in and of itself.

[2] "Furthermore, when walking, the monk discerns that he is walking. When standing, he discerns that he is standing. When sitting, he discerns that he is sitting. When lying down, he discerns that he is lying down. Or however his body is disposed, that is how he discerns it.

"In this way he remains focused internally on the body in and of itself, or focused externally... un-sustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[3] "Furthermore, when going forward and returning, he makes himself fully alert; when looking toward and looking away... when bending and extending his limbs... when carrying his outer cloak, his upper robe and his bowl... when eating, drinking, chewing, and savoring... when urinating and defecating... when walking, standing, sitting, falling asleep, waking up, talking, and remaining silent, he makes himself fully alert.

"In this way he remains focused internally on the body in and of itself, or focused externally... un-sustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[4] "Furthermore... just as if a sack with openings at both ends were full of various kinds of grain -- wheat, rice, mung beans, kidney beans, sesame seeds, husked rice -- and a man with good eyesight, pouring it out, were to reflect, 'This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice,' in the same way, monks, a monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.'

"In this way he remains focused internally on the body in and of itself, or focused externally... un-sustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[5] "Furthermore... just as a skilled butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the monk contemplates this very body -- however it stands, however it is disposed -- in terms of properties: 'In this

body there is the earth property, the liquid property, the fire property, and the wind property.'

"In this way he remains focused internally on the body in and of itself, or focused externally... un-sustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[6] "Furthermore, as if he were to see a corpse cast away in a charnel ground -- one day, two days, three days dead -- bloated, livid, and festering, he applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate'...

"Or again, as if he were to see a corpse cast away in a charnel ground, picked at by crows, vultures, and hawks, by dogs, hyenas, and various other creatures... a skeleton smeared with flesh and blood, connected with tendons... a fleshless skeleton smeared with blood, connected with tendons... a skeleton without flesh or blood, connected with tendons... bones detached from their tendons, scattered in all directions -- here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a chest bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull... the bones whitened, somewhat like the color of shells... piled up, more than a year old... decomposed into a powder: He applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"In this way he remains focused internally on the body in and of itself, or externally on the body in and of itself, or both internally and externally on the body in and of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination and passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge and

remembrance. And he remains independent, un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on the body in and of itself.

Feelings

"And how does a monk remain focused on feelings in and of themselves? There is the case where a monk, when feeling a painful feeling, discerns that he is feeling a painful feeling. When feeling a pleasant feeling, he discerns that he is feeling a pleasant feeling. When feeling a neither-painful-nor-pleasant feeling, he discerns that he is feeling a neither-painful-nor-pleasant feeling.

"When feeling a painful feeling of the flesh, he discerns that he is feeling a painful feeling of the flesh. When feeling a painful feeling not of the flesh, he discerns that he is feeling a painful feeling not of the flesh. When feeling a pleasant feeling of the flesh, he discerns that he is feeling a pleasant feeling of the flesh. When feeling a pleasant feeling not of the flesh, he discerns that he is feeling a pleasant feeling not of the flesh. When feeling a neither-painful-nor-pleasant feeling of the flesh, he discerns that he is feeling a neither-painful-nor-pleasant feeling of the flesh. When feeling a neither-painful-nor-pleasant feeling not of the flesh, he discerns that he is feeling a neither-painful-nor-pleasant feeling not of the flesh.

"In this way he remains focused internally on feelings in and of themselves, or externally on feelings in and of themselves, or both internally and externally on feelings in and of themselves. Or he remains focused on the phenomenon of origination with regard to feelings, on the phenomenon of passing away with regard to feelings, or on the phenomenon of origination and passing away with regard to feelings. Or his mindfulness that 'There are feelings' is maintained to the extent of knowledge and remembrance. And he remains independent, un-sustained

by (not clinging to) anything in the world. This is how a monk remains focused on feelings in and of themselves.

Mind

"And how does a monk remain focused on the mind in and of itself? There is the case where a monk, when the mind has passion, discerns that the mind has passion. When the mind is without passion, he discerns that the mind is without passion. When the mind has aversion, he discerns that the mind has aversion. When the mind is without aversion, he discerns that the mind is without aversion. When the mind has delusion, he discerns that the mind has delusion. When the mind is without delusion, he discerns that the mind is without delusion.

"When the mind is restricted, he discerns that the mind is restricted. When the mind is scattered, he discerns that the mind is scattered. When the mind is enlarged, he discerns that the mind is enlarged. When the mind is not enlarged, he discerns that the mind is not enlarged. When the mind is surpassed, he discerns that the mind is surpassed. When the mind is unsurpassed, he discerns that the mind is unsurpassed. When the mind is concentrated, he discerns that the mind is concentrated. When the mind is not concentrated, he discerns that the mind is not concentrated. When the mind is released, he discerns that the mind is released. When the mind is not released, he discerns that the mind is not released.

"In this way he remains focused internally on the mind in and of itself, or externally on the mind in and of itself, or both internally and externally on the mind in and of itself. Or he remains focused on the phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind, or on the phenomenon of origination and passing away with regard to the mind. Or his mindfulness that 'There is a mind' is maintained to the extent of knowledge and remembrance. And he remains independent, un-sustained by

(not clinging to) anything in the world. This is how a monk remains focused on the mind in and of itself.

Mental Qualities

"And how does a monk remain focused on mental qualities in and of themselves?

[1] "There is the case where a monk remains focused on mental qualities in and of themselves with reference to the *five hindrances*. And how does a monk remain focused on mental qualities in and of themselves with reference to the five hindrances? There is the case where, there being sensual desire present within, a monk discerns that 'There is sensual desire present within me.' Or, there being no sensual desire present within, he discerns that 'There is no sensual desire present within me.' He discerns how there is the arising of un-arisen sensual desire. And he discerns how there is the abandoning of sensual desire once it has arisen. And he discerns how there is no further appearance in the future of sensual desire that has been abandoned. (The same formula is repeated for the remaining hindrances: ill will, sloth and drowsiness, restlessness and anxiety, and uncertainty.)

"In this way he remains focused internally on mental qualities in and of themselves, or externally on mental qualities in and of themselves, or both internally and externally on mental qualities in and of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination and passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge and remembrance. And he remains independent, un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the five hindrances.

[2] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the *five clinging-aggregates*. And how does he remain focused on mental qualities in and of themselves with reference to the five clinging-aggregates? There is the case where a monk [discerns]: 'Such is form, such its origination, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origination, such its disappearance.'

"In this way he remains focused internally on the mental qualities in and of themselves, or focused externally... unsustained by anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the five clinging-aggregates.

[3] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the *six-fold internal and external sense media*. And how does he remain focused on mental qualities in and of themselves with reference to the six-fold internal and external sense media? There is the case where he discerns the eye, he discerns forms, he discerns the fetter that arises dependent on both. He discerns how there is the arising of an un-arisen fetter. And he discerns how there is the abandoning of a fetter once it has arisen. And he discerns how there is no further appearance in the future of a fetter that has been abandoned. (The same formula is repeated for the remaining sense media: ear, nose, tongue, body, and intellect.)

"In this way he remains focused internally on the mental qualities in and of themselves, or focused externally... unsustained by anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the six-fold internal and external sense media.

[4] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the *seven*

factors for Awakening. And how does he remain focused on mental qualities in and of themselves with reference to the seven factors for Awakening? There is the case where, there being mindfulness as a factor for Awakening present within, he discerns that 'Mindfulness as a factor for Awakening is present within me.' Or, there being no mindfulness as a factor for Awakening present within, he discerns that 'Mindfulness as a factor for Awakening is not present within me.' He discerns how there is the arising of un-arisen mindfulness as a factor for Awakening. And he discerns how there is the culmination of the development of mindfulness as a factor for Awakening once it has arisen. (The same formula is repeated for the remaining factors for Awakening: analysis of qualities, persistence, rapture, serenity, concentration, and equanimity.)

"In this way he remains focused internally on mental qualities in and of themselves, or externally... un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the seven factors for Awakening.

[5] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the *four noble truths*. And how does he remain focused on mental qualities in and of themselves with reference to the four noble truths? There is the case where he discerns, as it is actually present, that 'this is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress.'

[a] "Now what is the noble truth of stress? Birth is stress, aging is stress, death is stressful; sorrow, lamentation, pain, distress, and despair are stress; association with the un-beloved is stress; separation from the loved is stress; not getting what is wanted is stress. In short, the five clinging-aggregates are stress.

"And what is *birth*? Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, and acquisition of [sense] spheres of the various beings in this or that group of beings, that is called birth.

"And what is *aging*? Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging.

"And what is *death*? Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

"And what is *sorrow*? Whatever sorrow, sorrowing, sadness, inward sorrow, inward sadness of anyone suffering from misfortune, touched by a painful thing, that is called sorrow.

"And what is *lamentation*? Whatever crying, grieving, lamenting, weeping, wailing, lamentation of anyone suffering from misfortune, touched by a painful thing, that is called lamentation.

"And what is *pain*? Whatever is experienced as bodily pain, bodily discomfort, pain or discomfort born of bodily contact that is called pain.

"And what is *distress*? Whatever is experienced as mental pain, mental discomfort, pain or discomfort born of mental contact that is called distress.

"And what is *despair*? Whatever despair, despondency, desperation of anyone suffering from misfortune, touched by a painful thing that is called despair.

"And what is the stress of not getting what one wants? In beings subject to birth, the wish arises, 'O, may we not be

subject to birth, and may birth not come to us.' But this is not be achieved by wishing. This is the stress of not getting what one wants. In beings subject to aging... illness... death... sorrow, lamentation, pain, distress, and despair, the wish arises, 'O, may we not be subject to aging... illness... death... sorrow, lamentation, pain, distress, and despair, and may aging... illness... death... sorrow, lamentation, pain, distress, and despair not come to us.' But this is not be achieved by wishing. This is the stress of not getting what one wants.

"And what is the stress of association with the un-beloved? There is the case where undesirable, unpleasing, unattractive sights, sounds, aromas, flavors, or tactile sensations occur to one; or one has connection, contact, relationship, interaction with those who wish one ill, who wish for one's harm, who wish for one's discomfort, who wish one no security from the yoke. This is called the stress of association with the un-beloved.

"And what is the stress of separation from the loved? There is the case where desirable, pleasing, attractive sights, sounds, aromas, flavors, or tactile sensations do not occur to one; or one has no connection, no contact, no relationship, no interaction with those who wish one well, who wish for one's benefit, who wish for one's comfort, who wish one security from the yoke, nor with one's mother, father, brother, sister, friends, companions, or relatives. This is called the stress of separation from the loved.

"And what is the stress of not getting what is wanted? In beings subject to birth, the wish arises, 'O, may we not be subject to birth, and may birth not come to us.' But this is not be achieved by wishing. This is the stress of not getting what one wants. In beings subject to aging... illness... death... sorrow, lamentation, pain, distress, and despair, the wish arises, 'O, may we not be subject to aging... illness... death... sorrow, lamentation, pain, distress, and despair, and may aging... illness... death... sorrow, lamentation, pain, distress, and despair not come to us.' But

this is not be achieved by wishing. This is the stress of not getting what is wanted.

"And what are the five clinging-aggregates that, in short, are stress? Form as a clinging-aggregate, feeling as a clinging-aggregate, perception as a clinging-aggregate, fabrications as a clinging-aggregate, consciousness as a clinging-aggregate: These are called the five clinging-aggregates that, in short, are stress.

"This is called the noble truth of stress.

[b] "And what is the noble truth of the origination of stress? The craving that makes for further becoming -- accompanied by passion and delight, relishing now here and now there -- i.e., craving for sensuality, craving for becoming, craving for non-becoming.

"And where does this craving, when arising, arise? And where, when dwelling, does it dwell? Whatever is endearing and alluring in terms of the world: that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"And what is endearing and alluring in terms of the world? The eye is endearing and alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"The ear... The nose... The tongue... The body... The intellect...

"Forms... Sounds... Smells... Tastes... Tactile sensations... Ideas...

"Eye-consciousness... Ear-consciousness... Nose-consciousness... Tongue-consciousness... Body-consciousness... Intellect-consciousness...

"Eye-contact... Ear-contact... Nose-contact... Tongue-contact... Body-contact... Intellect-contact...

"Feeling born of eye-contact... Feeling born of ear-contact...
Feeling born of nose-contact... Feeling born of tongue-contact...
Feeling born of body-contact... Feeling born of intellect-
contact...

"Perception of forms... Perception of sounds... Perception of
smells... Perception of tastes... Perception of tactile
sensations... Perception of ideas...

"Intention for forms... Intention for sounds... Intention for
smells... Intention for tastes... Intention for tactile sensations...
Intention for ideas...

"Craving for forms... Craving for sounds... Craving for smells...
Craving for tastes... Craving for tactile sensations... Craving for
ideas...

"Thought directed at forms... Thought directed at sounds...
Thought directed at smells... Thought directed at tastes...
Thought directed at tactile sensations... Thought directed at
ideas...

"Evaluation of forms... Evaluation of sounds... Evaluation of
smells... Evaluation of tastes... Evaluation of tactile sensations...
Evaluation of ideas is endearing and alluring in terms of the
world. That is where this craving, when arising, arises. That is
where, when dwelling, it dwells.

"This is called the noble truth of the origination of stress.

[c] "And what is the noble truth of the cessation of stress? The
remainder-less fading and cessation, renunciation,
relinquishment, release, and letting go of that very craving.

"And where, when being abandoned, is this craving abandoned?
And where, when ceasing, does it cease? Whatever is
endearing and alluring in terms of the world: that is where,
when being abandoned, this craving is abandoned. That is
where, when ceasing, it ceases.

"And what is endearing and alluring in terms of the world? The eye is endearing and alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"The ear... The nose... The tongue... The body... The intellect...

"Forms... Sounds... Smells... Tastes... Tactile sensations... Ideas...

"Eye-consciousness... Ear-consciousness... Nose-consciousness... Tongue-consciousness... Body-consciousness... Intellect-consciousness...

"Eye-contact... Ear-contact... Nose-contact... Tongue-contact... Body-contact... Intellect-contact...

"Feeling born of eye-contact... Feeling born of ear-contact... Feeling born of nose-contact... Feeling born of tongue-contact... Feeling born of body-contact... Feeling born of intellect-contact...

"Perception of forms... Perception of sounds... Perception of smells... Perception of tastes... Perception of tactile sensations... Perception of ideas...

"Intention for forms... Intention for sounds... Intention for smells... Intention for tastes... Intention for tactile sensations... Intention for ideas...

"Craving for forms... Craving for sounds... Craving for smells... Craving for tastes... Craving for tactile sensations... Craving for ideas...

"Thought directed at forms... Thought directed at sounds... Thought directed at smells... Thought directed at tastes... Thought directed at tactile sensations... Thought directed at ideas...

"Evaluation of forms... Evaluation of sounds... Evaluation of smells... Evaluation of tastes... Evaluation of tactile sensations... Evaluation of ideas is endearing and alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"This is called the noble truth of the cessation of stress.

[d] "And what is the noble truth of the path of practice leading to the cessation of stress? Just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"And what is right view? Knowledge with regard to stress, knowledge with regard to the origination of stress, knowledge with regard to the cessation of stress, knowledge with regard to the way of practice leading to the cessation of stress: This is called right view.

"And what is right resolve? Aspiring to renunciation, to freedom from ill will, to harmlessness: This is called right resolve.

"And what is right speech? Abstaining from lying, from divisive speech, from abusive speech, and from idle chatter: This is called right speech.

"And what is right action? Abstaining from taking life, from stealing, and from sexual intercourse. This is called right action.

"And what is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood: This is called right livelihood.

"And what is right effort? There is the case where a monk generates desire, endeavors, arouses persistence, upholds and exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen... for the sake of the abandoning of evil, unskillful qualities that have arisen... for the

sake of the arising of skillful qualities that have not yet arisen... (and) for the maintenance, non-confusion, increase, plenitude, development, and culmination of skillful qualities that have arisen: This is called right effort.

"And what is right mindfulness? There is the case where a monk remains focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. He remains focused on feelings in and of themselves... the mind in and of itself... mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. This is called right mindfulness.

"And what is right concentration? There is the case where a monk -- quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities -- enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. With the fading of rapture he remains in equanimity, mindful and alert, physically sensitive of pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' With the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. This is called right concentration.

"This is called the noble truth of the path of practice leading to the cessation of stress.

"In this way he remains focused internally on mental qualities in and of themselves, or externally on mental qualities in and of themselves, or both internally and externally on mental

qualities in and of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination and passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge and remembrance. And he remains independent, un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the four noble truths...

Conclusion

"Now, if anyone would develop these four frames of reference in this way for seven years, one of two fruits can be expected for him: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return.

"Let alone seven years. If anyone would develop these four frames of reference in this way for six years... five... four... three... two years... one year... seven months... six months... five... four... three... two months... one month... half a month, one of two fruits can be expected for him: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return.

"Let alone half a month. If anyone would develop these four frames of reference in this way for seven days, one of two fruits can be expected for him: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return.

"This is the direct path for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of pain and distress, for the attainment of the right method, and for the realization of Unbinding -- in other words, the four frames of reference.' Thus was it said, and in reference to this was it said."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Maha Sunnata Sutta

The Greater Discourse On Emptiness

Thus Have I heard:

On one occasion the Blessed One was living in the Sakyan country at Kapilavatthu in Nigrodha's Park.

Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Kapilavatthu for alms. When he had wandered for alms in Kapilavatthu and had returned from his alms-round, after his meal he went for daytime abiding to the dwelling of Kalakhemaka the Sakyan. Now on that occasion there were many resting places prepared in Kalakhemaka the Sakyan's dwelling. When the Blessed One saw this, he thought: "There are many resting places prepared in Kalakhemaka the Sakyan's dwelling. Do many Bhikkhus live here?"

Now on that occasion the venerable Ánanda, along with many Bhikkhus, was busy making robes at Ghata the Sakyan's dwelling. Then, when it was evening, the Blessed One rose from retreat and went to Ghata the Sakyan's dwelling. There he sat down on a seat made ready and asked the Venerable Ánanda:

"Ánanda, there are many resting places prepared in Kalakhemaka the Sakyan's dwelling. Do many Bhikkhus live there?"

"Venerable Sir, many resting places have been prepared in Kalakhemaka the Sakyan's dwelling. Many Bhikkhus are living there. This is our time for making robes, venerable Sir."

"Ánanda, a Bhikkhu does not shine by delighting in company, by taking delight in company, by devoting himself to delight in company; by delighting in society, by taking delight in society, by rejoicing in society. Indeed, Ánanda, it is not possible that a

Bhikkhu who delights in company, takes delight in company, and devotes himself to delight in company, who delights in society, takes delight in society, and rejoices in society, will ever obtain at will, without trouble or difficulty, the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of Enlightenment. But it can be expected that when a Bhikkhu lives alone, withdrawn from society, he will obtain at will, without trouble or difficulty, the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of Enlightenment.

Indeed, Ánanda, it is not possible that a Bhikkhu who delights in company, takes delight in company, and devotes himself to delight in company, who delights in society, takes delight in society, and rejoices in society, will ever enter upon and abide in either the deliverance of mind that is temporary and delectable or in the deliverance of mind that is perpetual and unshakeable.

But it can be expected that when a Bhikkhu lives alone, withdrawn from society, he will enter upon and abide in the deliverance of mind that is temporary and delectable or in the deliverance of mind that is perpetual and unshakeable.

I do not see even a single kind of form, Ánanda, from the change and alteration of which there would not arise sorrow, lamentation, pain, grief, and despair in one who lusts for it and takes delight in it.

However, Ánanda, there is this abiding discovered by the Tathágata: to enter and abide in void-ness (emptiness) internally by giving no attention to all signs. If, while the Tathágata is abiding thus, he is visited by Bhikkhus or Bhikkhunis, by men or women lay followers, by kings or kings ministers, by other sectarians or their disciples, then with a mind leaning to seclusion, tending and inclining to seclusion, withdrawn, delighting in renunciation, and altogether done with things that are the basis for taints, he invariably talks to them in a way concerned with dismissing them.

Therefore, Ānanda, if a Bhikkhu should wish: "may I enter upon and abide in void-ness internally, he should steady his mind internally, quiet it, bring it to singleness, and concentrate it. And how does he steady his mind internally, quiet it, bring it to singleness, and concentrate it?"

Here, Ānanda, quite secluded from sensual pleasures, secluded from unwholesome states, a Bhikkhu enters upon and abides in the first jhana...the second jhana...the third jhana...the fourth jhana, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. That is how a Bhikkhu steadies his mind internally, quiets it, brings it to singleness, and concentrates it.

Then he gives attention to void-ness internally. While he is giving attention to void-ness internally, his mind does not enter into void-ness internally or acquire confidence, steadiness, and decision. When that is so, he understands thus: 'while I am giving attention to void-ness internally, my mind does not enter into void-ness internally or acquire confidence, steadiness, and decision.' In this way he has full awareness of that.

He gives attention to void-ness externally...he gives attention to void-ness internally and externally...he gives attention to imperturbability. While he is giving attention to imperturbability, his mind does not enter into imperturbability or acquire confidence, steadiness, and decision. When that is so, he understands thus: 'while I am giving attention to imperturbability, my mind does not enter into imperturbability or acquire confidence, steadiness, and decision.' In this way he has full awareness of that.

Then that Bhikkhu should steady his mind internally, quiet it, bring it to singleness, and concentrate it on that same sign of concentration as before. Then he gives attention to void-ness internally. While he is giving attention to void-ness internally, his mind enters into void-ness internally and acquires confidence, steadiness, and decision. When that is so, he

understands thus: 'while I am giving attention to void-ness internally, my mind enters into void-ness internally and acquires confidence, steadiness and decision.' In this way he has full awareness of that.

He gives attention to void-ness externally...he gives attention to void-ness internally and externally...he gives attention to imperturbability. While he is giving attention to imperturbability, his mind enters into imperturbability and acquires confidence, steadiness, and decision. When this is so, he understands thus: 'while I am giving attention to imperturbability, my mind enters into imperturbability and acquires confidence, steadiness, and decision.' In this way he has full awareness of that.

When a Bhikkhu abides thus, if his mind inclines to walking, he walks, thinking: 'while I am walking thus, no evil unwholesome states of covetousness and grief will beset me.' In this way he has full awareness of that.

And when a Bhikkhu abides thus, if his mind inclines to standing, he stands...if his mind inclines to sitting, he sits...if his mind inclines to lying down, he lies down, thinking: 'while I am lying down thus, no evil unwholesome states will beset me.' In this way he has full awareness of that.

When a Bhikkhu abides thus, if his mind inclines to talking, he resolves: 'such talk is low, vulgar, coarse, ignoble, unbeneficial, and which does not lead to disenchantment, dispassion, cessation, peace, direct knowledge, enlightenment, and Nibbána, that is, talk of kings, robbers, ministers, armies, dangers, battles, food, drink, clothing, beds, garlands, perfumes, relatives, vehicles, villages, towns, cities, countries, women, heroes, streets, wells, the dead, trivialities, the origin of the world, the origin of the sea, whether things are so or are not so: such talk I shall not utter.' In this way he has full awareness of that.

But he resolves: 'Such talk as deals with effacement, as favors the mind's release, and which leads to complete

disenchantment, dispassion, cessation, peace, direct knowledge, enlightenment, and Nibbána, that is, talk on wanting little on contentment, seclusion, aloofness from society, arousing energy, virtue, concentration, wisdom, deliverance, knowledge and vision of deliverance: such talk I shall utter.' In this way he have full awareness of that.

When a Bhikkhu abides thus, if his mind inclines to thinking, he resolves: 'such thoughts as are low, vulgar, coarse, ignoble, unbeneficial, and which do not lead to disenchantment, dispassion, cessation, peace, direct knowledge, enlightenment and Nibbána, that is, thoughts of sensual desire, thoughts of ill will, and thoughts of cruelty: such thoughts I shall not think.' In this way he has full awareness of that.

But he resolves: 'such thoughts as are noble and emancipating, and lead one who practices in accordance with them to the complete destruction of suffering, that is, thoughts of renunciation, thoughts of non-ill-will, and thoughts of non-cruelty: such thoughts I shall think.' In this way he has full awareness of that.

Ánanda, there are these five cords of sensual pleasure. What five? Forms cognizable by the eyes that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. Sounds cognizable by the ear...odors cognizable by the nose...flavors cognizable by the tongue...tangibles cognizable by the body that are wished for, desired, agreeable, and likable, connected with sensual desire and provocative of lust. These are the five cords of sensual pleasure.

Herein a Bhikkhu should constantly review his own mind thus: 'does any mental excitement concerning these five cords of sensual pleasure ever arise in me on any occasion?' If, on reviewing his mind, the Bhikkhu understands: 'mental excitement concerning these five cords of sensual pleasure does arise in me on certain occasions,' then he understands:

‘desire and lust for the five cords of sensual pleasure are un-abandoned in me.’ In this way he has full awareness of that.

But if, on reviewing his mind, the Bhikkhu understands: ‘no mental excitement concerning these five cords of sensual pleasure arises in me on any occasion,’ then he understands: ‘desire and lust for the five cords of sensual pleasure are abandoned in me.’ In this way he has full awareness of that.

Ánanda, there are these five aggregates affected by clinging, in regard to which a Bhikkhu should abide contemplating rise and fall thus: ‘such is material form, such it’s arising, such its disappearance; such is feeling, such its arising, such its disappearance; such is perception, such its arising, such its disappearance; such are formations, such their arising, such their disappearance; such is consciousness, such its arising, such its disappearance.

When he abides contemplating rise and fall of in these five aggregates affected by clinging, the conceit, ‘I am’ based on these five aggregates affected by clinging is abandoned in him. When that is so, that Bhikkhu understands: ‘the conceit “I am” based on these five aggregates affected by clinging is abandoned in me. When that is so, the Bhikkhu understands: ‘the conceit “I am” based on these five aggregates affected by clinging is abandoned in me.’ In that way he has full awareness of that.

These states have an entirely wholesome basis: they are noble, supra mundane, and inaccessible to the Evil One.

What do you think Ánanda? What good does a disciple see that he should seek the Teacher’s company even if he is told to go away?"

"Venerable Sir, our teachings are rooted in the Blessed One, guided by the Blessed One, have the Blessed One as their resort. It would be good if the Blessed One would explain the

meaning of these words. Having heard it from the Blessed One, the Bhikkhus will remember it.

Ánanda, a disciple should not seek the Teacher's company for the sake of discourses, stanzas, and expositions. Why is that? For a long time, Ánanda, you have learned the teachings, remembered them, recited them verbally, examined them with the mind, and penetrated them well by view. But such talk as deals with effacement, as favors the mind's release, and which leads to complete disenchantment, dispassion, cessation, peace, direct knowledge, enlightenment and Nibbána, that is, talk on wanting little, on contentment, seclusion, aloofness from society, arousing energy, virtue, concentration, wisdom, deliverance, knowledge and vision of deliverance: for the sake of such talk a disciple should seek the Teacher's company even if he is told to go away.

Since this is so, Ánanda, a teacher's undoing may come about, a pupil's undoing may come about, and the undoing of one who lives the holy life may come about.

And how does a teacher's undoing come about? Here some teacher resorts to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw. While he lives thus withdrawn, Brahmins and householders from town and country visit him, and as a result he goes astray, becomes filled with desire, succumbs to craving, and reverts to luxury. This teacher is said to be undone by the teacher's undoing. He has been struck down by evil unwholesome states that defile, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing, and death. This is how the teacher's undoing comes about.

And how does a pupil's undoing come about? A pupil of that teacher, emulating the teacher's seclusion, resorts to a secluded resting place: the forest...a heap of straw. While he lives thus withdrawn, Brahmins and householders from town

and country visit him, and as a result he goes astray, becomes filled with desire, succumbs to craving, and reverts to luxury. This pupil is said to be undone by the pupils undoing. He has been struck down by evil unwholesome states that defile, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing, and death. This is how the pupils undoing comes about.

And how does the undoing of one who lives the holy life come about? Here a Tathágata appears in the world, accomplished and fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed. He resorts to a secluded resting place: the forest...a heap of straw. While he lives thus withdrawn, Brahmins and householders from town and country visit him, yet he does not go astray, or become filled with desire, succumb to craving, and revert to luxury.

But a disciple of this teacher, emulating his teacher's seclusion, resorts to a secluded resting place: the forest...a heap of straw. While he lives thus withdrawn, Brahmins and householders from town and country visit him, and as a result he goes astray, becomes filled with desire, succumbs to craving, and reverts to luxury. This one who lives the holy life is said to be undone by the undoing of one who lives the holy life. He has been struck down by evil unwholesome states that defile, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing and death. Thus there comes to be the undoing of one who leads the holy life. And herein, Ánanda, the undoing of one who leads the holy life has a more painful result, a more bitter result, than the teacher's undoing or the pupil's undoing, and it even leads to perdition.

Therefore, Ánanda, behave towards me with friendliness, not with hostility. That will lead to your welfare and happiness for a long time. And how do disciples behave towards the Teacher with hostility, not with friendliness? Here, Ánanda,

compassionate and seeking their welfare, the Teacher teaches the Dhamma to the disciples out of compassion: 'this is for your welfare, this is for your happiness.' His disciples do not want to hear or give ear or exert their minds to understand; they err and turn aside from the Teacher's Dispensation. Thus do disciples behave towards the Teacher with hostility, not with friendliness.

And how do disciples behave towards the teacher with friendliness, not with hostility? Here, Ánanda, compassionate and seeking their welfare, the Teacher teaches the Dhamma to the disciples out of compassion: 'this is for your welfare, this is for your happiness.' His disciples want to hear and give ear and exert their minds to understand; they do not err and turn aside from the Teacher's Dispensation. Thus do disciples behave towards the Teacher with friendliness, not with hostility.

Therefore, Ánanda, behave towards me with friendliness, not with hostility. That will lead to your welfare and happiness for a long time.

I shall not treat you as the potter treats the raw damp clay.
Repeatedly restraining you, I shall speak to you, Ánanda.
Repeatedly admonishing you, I shall speak to you, Ánanda.
The sound core will stand the test.

That is what the Blessed One said. The venerable Ánanda was satisfied and delighted in the Blessed One's words.

Mahaakaccaanabhaddekarattasuttam-

Venerable Mahaakaccaana's Explanation Of The Single Auspicious Attachment

At one time the Blessed One lived in the monastery that offered warm water in Rajagaha. Venerable Samiddhi got up in the last watch of the night and went to wash his body in warm water and having washed his body, came out and stood in one robe to dry his body. Then a certain deity illuminated the whole of the warm forest, approached venerable Samiddhi, stood on a side and said 'Bhikkhu, do you remember the short and detailed exposition of the single auspicious attachment?

'Friend, I do not remember the short and detailed exposition of the single auspicious attachment. Do you remember it?

'Bhikkhu, I too do not remember the short and detailed exposition of the single auspicious attachment. Bhikkhu, learn the short and detailed exposition of the single auspicious attachment for it tells the fundamentals of the holy life.

The deity saying this vanished from there. Venerable Samiddhi at the end of that night approached the Blessed One, worshipped, sat on a side and said:

'Venerable sir, I got up in the last watch of the night and went to wash my body in warm water; having washed I came out and stood in one robe to dry my body. Then a certain deity illuminated the whole of the warm forest, approached me and stood on a side and said, Bhikkhu, do you remember the short and detailed exposition of the single auspicious attachment? I said, Friend, I do not remember the short and detailed exposition of the single auspicious attachment. Do you remember it?

Then the deity said, 'Bhikkhu, I too do not remember the short and detailed exposition of the single auspicious attachment'

and the deity also said 'Bhikkhu, learn the short and detailed exposition of the single auspicious attachment, it tells the fundamentals of the holy life' saying this, the deity vanished from there. 'Venerable sir, what is the short and detailed exposition of the single auspicious attachment?'

'Bhikkhu, I will teach the exposition of the single auspicious attachment, listen attending carefully.

Do not recollect the past, nor desire the future,

The past is over; the future has not come.

These things of the present see them with insight as they arise.

Not faltering and not moved, think about them.

Today itself the dispelling should be done for tomorrow death might come.

We will not have any associations with Death and his great army.

You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells.'

The Blessed One said this and getting up from his seat went into his dwelling.

Soon after the Blessed One was gone, it occurred to those Bhikkhus, 'Friends, the Blessed One gave us this short exposition and without giving the detailed exposition, went into his dwelling.'

Do not recollect the past, nor desire the future...

This is the single auspicious attachment, the appeased sage tells.

Now who could give us the detailed exposition of this short exposition?

It occurred to those Bhikkhus venerable Mahaakaccaana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Mahaakaccaana to give the detailed exposition for this short exposition given by the Blessed One. What if we approached venerable Mahaakaccaana and asked this. Then those Bhikkhus approached venerable Mahaakaccaana, exchanged friendly greetings, sat on a side and said. 'Friend, Kaccaana, the Blessed One gave this short exposition and without giving the detailed exposition got up from the seat and went to his dwelling

'Do not recollect the past, nor desire the future...

This is the single auspicious attachment, the appeased sage tells. '

Friend Kaccaana, soon after the Blessed One had gone, it occurred to us. 'Friends, the Blessed One gave us this short exposition and without giving the detailed exposition, went into his dwelling

Do not recollect the past, nor desire the future...

This is the single auspicious attachment, the appeased sage tells.

Now who could give us the detailed exposition of this short exposition? '

It occurred to us venerable Mahaakaccaana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Mahaakaccaana to give the detailed exposition for this short exposition given by the Blessed One. What if we approached venerable Mahaakaccaana and asked this. So those Bhikkhus approached venerable

Mahaakaccaana and said 'Friend Kaccaana, explain this to us.'

'Friends, it is like a man in need of heartwood, going in search of it, come to a standing huge tree full of heartwood, ignoring the heartwood, roots and trunk was to think that the branches and leaves was the heartwood. In the same manner, the venerable ones come face to face with the Teacher have ignored him and should ask it from me. That Blessed One knows, sees, has become wise, has become the Teaching and has become Brahma. He preaches and practices, is the bringer of meanings, the giver of deathlessness, the lord of the Teaching and thus gone. Now is the right time to ask this from him and as he explains it, we will bear it in our minds'.

'Friend Kaccaana, indeed, that Blessed One knows, sees, has become wise, has become the Teaching and has become Brahma. He preaches and practices it, is the bringer of meanings, the giver of deathlessness, the lord of the Teaching and thus gone. Now is the right time to ask this from him and as he explains it, we will bear it in our minds Yet, venerable Mahaakaccaana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Mahaakaccaana to give the detailed exposition for this short exposition given by the Blessed One. Friend Kaccaana, explain this to us, if it is not troublesome to you'.

'Then friends, listen and attend carefully. Of this short exposition given by the Blessed One thus:

'Do not recollect the past, nor desire the future...

This is the single auspicious attachment, the appeased sage tells.'

I know the detailed explanation thus.

Friends, how is the past recollected? My eye and forms were thus in the past, with this, there arises consciousness bound

with interest and greed. That consciousness bound to interest and greed delights. With delight the past is recollected. My ear and sounds were thus in the past...re...My nose and scents were thus in the past...re...My tongue and tastes were thus in the past...re... My body and touches were thus in the past...re...My mind and ideas were thus in the past, with this, there arises consciousness bound with interest and greed. That consciousness bound to interest and greed delights. With delight the past is recollected. Friends, thus the past is recollected.

Friends, how is the past not recollected? My eye and forms were thus in the past, with this, there does not arise consciousness bound to interest and greed. That consciousness not bound to interest and greed does not delight. Without delight the past is not recollected. My ear and sounds were thus in the past...re...My nose and scents were thus in the past...re...My tongue and tastes were thus in the past...re...My body and touches were thus in the past...re...My mind and ideas were thus in the past, with this, there does not arise consciousness bound to interest and greed. That consciousness not bound to interest and greed does not delight. . Without delight the past is not recollected. Friends, thus the past is not recollected.

Friends, how do you desire the future? My eye and forms will be thus in the future, for the not gained, an aspiration is made. On account of an aspiration there is delight the delighted desire the future. My ear and sounds will be thus in the future...re...My nose and scents will be thus in the future...re...My tongue and tastes will be thus in the future...re...My body and touches will be thus in the future...re...My mind and ideas will be thus in the future. For the not gained an aspiration is made. On account of an aspiration there is delight. The delighted desire the future. Friends, thus the future is desired.

Friends, how do you not desire the future? My eye and forms will be thus in the future, for the not gained, an aspiration is not made. On account of the absence of an aspiration there is no delight the not delighted do not desire the future. My ear and sounds will be thus in the future...re...My nose and scents will be thus in the future...re...My tongue and tastes will be thus in the future...re...My body and touches will be thus in the future...re...My mind and ideas will be thus in the future. For the not gained an aspiration is not made. On account of the absence of an aspiration there is no delight. The not delighted do not desire the future. Friends, thus the future is not desired.

Friends, how is there faltering in things arisen in the present? Friends, the eye and forms are both things that arise in the present. Based on them arises consciousness bound to interest and greed in the present. There is delight when the consciousness is bound to interest and greed. To the delighted there is faltering in things arisen in the present. The ear and sounds are both things that arise in the present...re...The nose and scents are both things that arise in the present... re...The tongue and tastes are both things that arise in the present...re...The body and touches are both things that arise in the present...re...The mind and ideas are both things that arise in the present. Based on them arises consciousness bound to interest and greed in the present. There is delight when the consciousness is bound to interest and greed. To the delighted there is faltering in things arisen in the present.

Friends, how is there no faltering in things arisen in the present? Friends, the eye and forms are both things that arise in the present. Based on them arises consciousness not bound to interest and greed in the present. There is no delight when the consciousness is not bound to interest and greed. To the not delighted there is no faltering in things arisen in the present. The ear and sounds are both things that arise in the present...re...The nose and scents are both things that arise in the present...re...The tongue and tastes are both things that

arise in the present...re...The body and touches are both things that arise in the present...re...The mind and ideas are both things that arise in the present. Based on them arises consciousness not bound to interest and greed in the present. There is no delight when the consciousness is not bound to interest and greed. To the not delighted there is no faltering in things arisen in the present. Friends, in this manner there is no faltering in things arisen in the present

Friends, of this short exposition given by the Blessed One thus:

‘Do not recollect the past, nor desire the future...re...

This is the single auspicious attachment, the appeased sage tells.’

I know the detailed explanation thus. If you wish approach the Blessed One and ask him about it. As he explains it, we will bear it in our minds.

Those Bhikkhus delighted with the words of venerable Mahaakaccaana and appreciating them got up from their seats, approached the Blessed One worshipped, sat on a side and said. ‘Venerable sir, that exposition, which the Blessed One stated in short and without giving the detailed explanation got up from the seat and went to the dwelling, such as

‘Do not recollect the past, nor desire the future...re...

This is the single auspicious attachment, the appeased sage tells.’

Soon after the Blessed One had gone to his dwelling it occurred to us who could give us the detailed exposition of this short exposition? ’

It occurred to us venerable Mahaakaccaana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Mahaakaccaana to give the detailed exposition for this short exposition given by the Blessed One.

We approached venerable Mahaakaccaana and asked him to explain this to us. He explained it in this manner with these words and phrases

Bhikkhus, Mahaakaccaana is wise, if you had asked it from me, I would have explained it in this same manner. This is its meaning, bear it as that.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Mahaasaccaka Sutta

The Major Discourse to Saccaka

I heard thus:

At one time the Blessed One lived in the gabled hall in the Great forest in Vesaali. One day the Blessed One put on robes in the morning and taking bowl and robes was about to leave for the alms round. Then Saccaka the son of Nigantha walking and wandering for exercise approached the Great forest and the gabled hall. Venerable Ánanda saw Saccaka the son of Nigantha coming in the distance and told the Blessed One: I see Saccaka the son of Nigantha coming in the distance. He is a clever disputant, considered wise and welcomed by many. Venerable sir, he desires to run down the Enlightened One, the Teaching and the Community of Bhikkhus. Good if the Blessed One would sit a moment out of compassion. The Blessed One sat on the prepared seat. Then Saccaka the son of Nigantha approached the Blessed One, exchanged friendly greetings, sat on a side and said thus:.

Good Gotama, there are certain recluses and Brahmins yoked to the development of the body and not the development of the mind. They experience bodily unpleasant feelings. It happened that, to some who experienced these bodily unpleasant feelings even paralysis set in and even their hearts split and they vomited hot blood and sometimes their minds were deranged. Good Gotama, they have a mind, led by the body and over powered by the body. Why is that? Because the mind is not developed. Good Gotama, there are certain recluses and Brahmins yoked to the development of the mind and not the development of the body. They experience mental unpleasant feelings. It happened that to some who experienced these mental unpleasant feelings, even paralysis set in and even their hearts split and they vomited hot blood and sometimes their minds were deranged. Good Gotama, they have a body

led by the mind and over powered by the mind. Why is that? Because the body is not developed. It occurs to me, that the disciples of good Gotama abide yoked to the development of the mind and not the development of the body.

Aggivessana, what have you heard about the development of the body. Good Gotama, Nanda Vaccha, Kisa Sankicca, and Makkhali Gosaala, go without clothes, without manners lick their hands. They do not accept an invitation, nor extend an invitation. Do not accept what is brought, or what is specially prepared. Do not accept from the rim of a pot or the rim of a cooking vessel, or when a goat is about the place. Do not accept across a stick or broom. Do not accept from two partaking food, from a woman bearing child, from a woman giving suck, from a woman gone with a man, from a defiled woman, or from where she is supported. Do not accept from a place where flies abound. Do not accept fish or meat, or intoxicating drinks or brewed drinks. They support themselves in one house, on one morsel, in two houses on two morsels, --- -or in seven houses on seven morsels. Or they are supported on what is given by one woman, two women,---- or even seven women. Or are supported on what is brought by one man, two men, --- or seven men. They are yoked to this method of partaking food for half a month- What Aggivessana are they supported on that much only? No good Gotama, on some days, they partake superior eatables and drinks and grow and develop their bodily powers. Aggivessana, what they once give up, is taken up again, and there is increase and decrease to this body. Aggivessana, what have you heard about the development of the mind? When asked about the development of the mind, Aggivessana could not explain.

Then the Blessed One said to Saccaka the son of Nigantha, Aggivessana, what you earlier told as development of the body, is not the rightful development of the body in the dispensation of the noble ones. You do not know the development of the body, so from where could you know the development of the mind? Yet I will explain to you the undeveloped body and the

undeveloped mind, the developed body and the developed mind. Attend carefully and listen. Saccaka the son of Nigantha agreed and the Blessed One said.

Aggivessana, how is the undeveloped body and the undeveloped mind. Here to a not learned ordinary man arises a pleasant feeling. Touched by that pleasant feeling he becomes greedy for pleasantness, then that pleasant feeling fades. With its fading arises unpleasant feelings. Touched by that unpleasant feeling he grieves, laments and beats his breast and comes to bewilderment of mind. Aggivessana, to him, arisen pleasant feelings take hold of the mind completely and settle on account of the undeveloped body, and arisen unpleasant feelings take hold of the mind completely and settle on account of the undeveloped mind. Aggivessana, arisen pleasant feelings take hold of the mind completely and settle on account of the undeveloped body. Arisen unpleasant feelings take hold of the mind completely and settle on account of the undeveloped mind. This is the undeveloped body and the undeveloped mind [1]. Aggivessana, how is the developed body and the developed mind?

Here, to the learned noble disciple arises a pleasant feeling, touched by that pleasant feeling does not become greedy for pleasantness. When that pleasant feeling fades unpleasant feelings arise. Touched by that unpleasant feeling he does not grieve, lament, and beat the breast and does not come to bewilderment of mind. Aggivessana, to him, arisen pleasant feelings do not take hold of the mind and settle on account of the developed body, and arisen unpleasant feelings do not take hold of the mind and settle on account of the developed mind. Aggivessana, to whomever arisen pleasant feelings do not take hold of the mind and settle on account of the developed body, and arisen unpleasant feelings do not take hold of the mind and settle on account of the developed mind. This is the developed body and the developed mind. [2]

I'm pleased, and sure that good Gotama is with developed body and developed mind. Indeed, Aggivessana, you speak words close upon praise, yet I will tell you how, from the day I shaved head and beard, put on yellow clothes, left the household and became a homeless, how it was not possible that arisen pleasant feelings should take hold of my mind and settle, arisen unpleasant feelings should take hold of my mind and settle. Is it that such pleasant feelings do not arise to good Gotama to take hold of the mind and settle? Such unpleasant feelings do not arise, to take hold of the mind and settle? Aggivessana, how could it not be?

'Aggivessana, before my enlightenment, when I was not enlightened, yet a seeker of enlightenment, it occurred to me: The household life is full of troubles and defilements. It is not possible to lead the completely pure holy life while living in a household. What if I shaved head and beard donned yellow clothes and went forth. Even in the prime of youth, with black hair, against the wish of mother and father, when they were crying with tearing eyes, I shaved head and beard; donned yellow robes leaving the household became homeless. I becoming a seeker of good and a seeker of the incomparable peaceful state approached Aalāra Kālāma and said: 'Venerable one, I want to lead the holy life in this dispensation.' 'Come friend, the wise before long realize this teaching and abide like the teacher. Aggivessana, I quickly learned that Teaching to acknowledge I know and see by uttering and reciting as the elders did. Then it occurred to me merely with this faith Aalāra Kālāma would not acknowledge, I know and realized this Teaching. Indeed he abides knowing and seeing this teaching. Then I approached Aalāra Kālāma and asked him. Venerable one, how do you abide knowing and realizing this teaching? Aalāra Kālāma declared the sphere of nothingness. Then it occurred to me, it is not only Aalāra Kālāma who has faith, effort, mindfulness, concentration, and wisdom. I too have faith, effort, mindfulness, concentration and wisdom. I will arouse effort to realize this Teaching realized by him. Before long I realized that Teaching. Then I

approached Aalaara Kaalaama and asked: Venerable one, is it this much, the teaching you have realized. Friend, it is this much only, the teaching that I have realized, declare and abide in. Then I said, I too have realized this much and abide in it. Venerable one, it is rare gain for us to meet co-associates like you in the holy life. That the Teaching I have realized, you too have realized. So that, whatever Teaching, I know, that, you too know. Now the two of us are on equal grounds. Let us together guide this following. Aggivessana, it was in this manner that my teacher Aalaara Kaalaama honored me, his pupil, giving me equal status. Then it occurred to me: This teaching does not lead to giving up, detachment, cessation, appeasement, knowledge enlightenment and extinction. It leads up to the sphere of nothingness only. Not satisfied I turned away from it.

Becoming a seeker of good, and in search of the incomparable peaceful state I approached Uddaka Raamaputta and said. Venerable one, I want to lead the holy life in this dispensation. Come friend, wise ones, before long realize this teaching and abide like the teacher. Aggivessana, I quickly learned that teaching to acknowledge, I know and see to utter and recite as the elders did. Then it occurred to me. Merely with this faith, Uddaka Raamaputta would not acknowledge I know and have realized this Teaching. Indeed he abides knowing and seeing this Teaching. Then I approached Uddaka Raamaputta and asked him. Venerable one, how do you know and realize this teaching? Uddaka Raamaputta declared the sphere of neither perception-nor non-perception. Aggivessana, then it occurred to me. It is not only Uddaka Raamaputta who has faith, effort, mindfulness, concentration, and wisdom. I too have faith, effort, mindfulness, concentration and wisdom. What if I put forth effort to realize this. Before long I realized that teaching. Then I approached Uddaka Raamaputta and asked him. Venerable one, is it this much, the Teaching, you have realized? Friend, it is this Teaching that I have realized, declare and abide Then I said, I too have realized this much and abide in it. Venerable one, it is rare gain for us to meet co-associates like you in the

holy life. The teaching I have realized, you too have realized.. So that Teaching I know, you too know. Now the two of us are on equal grounds. Come friend, you guide this following. Thus Uddaka Raamaputta my co-associate put me in the place of his teacher. Then it occurred to me. This Teaching does not lead to giving up, detachment, cessation, appeasement, knowledge enlightenment and extinction. It leads up to the sphere of neither-perception-nor-non-perception only. Not satisfied I turned away from it.

Becoming a seeker of good, and in search of the incomparable peaceful state wandering in stages came to the village of Senaani in Uruwela, there I saw a pleasant piece of land, with a forest, a flowing river with well-formed white banks and in the vicinity a village to pasture. Then it occurred to me: Indeed this stretch of land is pleasant, there is a forest, a flowing river and in the vicinity is a village to pasture. Then I sat thinking this is the ideal place to make effort for a clansman

Aggivessana, then three comparisons occurred to me never heard before. Just as a man would come with an over cover to a wet, sappy log of wood put in the water saying, I will make fire out of this. Aggivessana, would he be able to make fire rubbing on that wet sappy log of wood? No, good Gotama.. What is the reason? That wet, sappy log of wood put in the water, when rubbed with the over cover, will not produce fire. That man will reap only fatigue. Aggivessana, in the same way, when recluses or Brahmins, abide not even bodily secluded from sensuality the sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning not well turned out internally. They experience sharp rough unpleasant feelings and it is not possible that they should realize knowledge and vision and noble enlightenment...Even if these good recluses and Brahmins do not feel sharp rough unpleasant feelings it is not possible that they should realize knowledge and vision and noble enlightenment. This is the first comparison that came to me not heard before.

Aggivessana, then another comparison came to me never heard before. A man would come with an over cover to a sappy log of wood put on dry land, far away from water saying I will make fire out of this. Aggivessana, would he be able to make fire rubbing that sappy log of wood put on dry land far away from water? Good Gotama, that sappy log of wood, however far it may be from water, rubbed with the over cover would not produce fire. That man will reap only fatigue. Aggivessana, in the same way, recluses and Brahmins that abide not even bodily secluded from sensuality that sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning not well turned out internally, experience sharp rough unpleasant feelings. It is not possible that they should realize knowledge and vision and noble enlightenment. Even if these good recluses and Brahmins do not feel sharp rough unpleasant feelings, it is not possible that they should realize knowledge and vision and noble enlightenment This is the second comparison that came to me not heard before.

Aggivessana, a third comparison came to me never heard before. Just as a man would come with an over cover to a dry sapless log of wood, thrown far away from water, saying I will make fire out of this. Aggivessana, would he be able to make fire rubbing that dry sapless log of wood, thrown far away from water? Yes, good Gotama. What is the reason? That dry sapless log of wood, thrown far away from water, rubbed with the over cover would produce fire. Aggivessana, in the same way, recluses and Brahmins that abide bodily secluded from sensuality that sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning well turned out internally, experience sharp rough unpleasant feelings. Yet it is possible that they should realize knowledge and vision and noble enlightenment. Even if these good recluses and Brahmins do not feel sharp rough unpleasant feelings it is possible that they should realize knowledge and vision and noble enlightenment. This is the third comparison that came to me not heard before.

Aggivessana, it occurred to me, what if I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind. Then even while sweat was dripping from my armpits, I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind. Like a strong man taking hold of a weaker one would press him and worry him. In the same manner I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind, while sweat was dripping from my arm pits. My effort was aroused repeatedly, unconfused mindfulness established, the body was not appeased owing to the difficult exertion. Aggivessana, even these arisen unpleasant feelings did not take hold of my mind and settle.

Aggivessana, then it occurred to me, what if I practiced stopping the in-breaths and the out-breaths, entering through the nose and mouth. When I practiced stopping in-breaths and out-breaths entering through the nose and mouth, air entering through the ear lobes made much noise. It was like the sound that came from the bellows of the smithy. In the same manner when I stopped in-breaths and out breaths, entering through the nose and mouth, air entering through the ear lobes made much noise. My effort was aroused repeatedly, my mindfulness was established, the body was not appeased owing to the difficult exertion. Aggivessana, even these arisen unpleasant feelings did not take hold of my mind and settle.

Aggivessana, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths further. I stopped the air, entering through the nose and mouth and ear lobes. When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes, a lot of air disturbed my top. Like a strong man was carving my top with a sharp blade. In the same manner when I stopped in-breaths and out breaths, entering through the nose and mouth, and ear lobes, a lot of air disturbed my top. My effort was aroused repeatedly, my

mindfulness was established, the body was not appeased owing to the difficult exertion. Aggivessana, even these arisen unpleasant feelings did not take hold of my mind and settle.

Aggivessana, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths still more. I stopped the air, entering through the nose, mouth and ear lobes, further. When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes further, I felt a lot of pain in the head...Like a strong man giving a head wrap with a strong turban. In the same manner when I stopped in-breaths and out breaths, entering through the nose, mouth, and ear lobes further, I felt a lot of pain in the head. My effort was aroused repeatedly, unconfused mindfulness established, the body was not appeased owing to the difficult exertion. Aggivessana, even then these arisen unpleasant feelings did not take hold of my mind and settle

Aggivessana, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths, for a longer time. I stopped the air, entering through the nose mouth and ear lobes, for a longer time When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes for a longer time, I felt a lot of pain in the stomach .As though a clever butcher or his apprentice was carving the stomach with a butcher's knife. In the same manner when I stopped in-breaths and out breaths, entering through the nose and mouth, and ear lobes for a longer time I felt a lot of pain in the stomach. My effort was aroused repeatedly, unconfused mindfulness established. My body was not appeased owing to the difficult exertion. Aggivessana, even then these arisen unpleasant feelings did not take hold of my mind and settle.

Aggivessana, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths, for a longer time. I stopped the air, entering through the nose mouth and ear lobes, for a longer time. When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes for

a longer time, I felt a lot of burning in the body. Like a strong man taking a weaker one, by his hands and feet was burning and scorching him in a pit of burning charcoal. In the same manner when I stopped in-breaths and out breaths, entering through my nose and mouth, and ear lobes for a longer time I felt a lot of burning in the body. My effort was aroused repeatedly, unconfused mindfulness established, the body was not appeased owing to the difficult exertion. Aggivessana, even then these arisen unpleasant feelings did not take hold of my mind and settle. Then the gods seeing me thus said, the recluse Gotama is dead. A certain deity said thus: The recluse Gotama is not dead. Will not die. Will become perfect like this.

Aggivessana, then it occurred to me, what if I give up partaking all food. The gods approached me and said, good sir, do not fall to that method, if you do we will inject heavenly essence through the pores of the skin and will support. You Then it occurred to me: When I abstain from all food if these gods inject, heavenly essence, that action of mine would be a deception. So I dismissed those gods.

Aggivessana, then it occurred to me, what if I partake food in trifling amounts, drop by drop, the essence of, green grams, peas, chickpeas or pea soup. I partook food in trifling amounts, the essence of, green grams, peas, chickpeas, or pea soup. Partaking food in this manner my body emaciated much. I looked as though I had reached my eightieth year or had come to the end of life Thus were my limbs large and small. My back was like a camel's foot, the backbone was like a threaded string of beads when bending and stretching, My rib bones were like the beams of the roof of a decaying hall, that were about to fall apart. My eyes, deeply set in the sockets were like two stars set in a deep well. The skin of my head was like a bitter- goad plucked young and dried in the sun and hot air. Thus were my limbs large and small owing to taking trifling amounts of food. When I touched the skin of the stomach, I got hold of the backbone. When excreting or urinating, I fell face downwards. If I touched the body to appease it, the hairs of the

body decayed at the roots fell off. Thus was my body owing to taking trifling amounts of food. People seeing me said, the recluse Gotama is dark. One said, he is not dark but tan. Another said the recluse Gotama is neither dark nor tan but of golden hue. Aggivessana, my pure skin complexion was destroyed owing to partaking trifling amounts of food.

Aggivessana, then it occurred to me, whoever recluse or Brahmin experienced sharp, rough, unpleasant feelings, in the past, he did not experience anything more than this. Whoever recluse or Brahmin, would experience sharp rough unpleasant feelings in the future, would not experience anything more than this. Whoever recluse or Brahmin experiences sharp, rough, unpleasant feelings, at present, he does not experience anything more than this. It occurred to me: Doing these difficult exertions, I will not attain, any noble distinctive knowledge and vision above human. There should be some other method for the realization of enlightenment. Then Aggivessana, I recalled the experience under the shade of the rose apple tree near my father's field: Secluded from sensual thoughts and secluded from thoughts of demerit, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion, how I attained to the first jhana. Then consciousness arose is this the path to enlightenment. I thought, why should I fear this pleasantness, which is other than sensual pleasure and away from thoughts of demerit?

Aggivessana, then it occurred to me, it is not easy to attain that pleasantness with this emaciated body, what if I take some coarse food some cooked rice and bread. At that time the fivefold Bhikkhus attended on me, thinking whatever noble thing the recluse Gotama attains he will inform us. When I partook of coarse food such as cooked rice and bread, they went away thinking the recluse Gotama has given up exerting and has returned to abundance.

Partaking coarse food and gaining strength, secluded from sensual thoughts and thoughts of demerit with thoughts and

discursive thoughts and with joy and pleasantness born of seclusion I attained to the first jhana. Aggivessana, even those arisen pleasant feelings did not take hold of my mind and settle. Overcoming thoughts and discursive thoughts, with the mind internally appeased, and brought to a single point, without thoughts and discursive thoughts and with joy and pleasantness born of concentration I attained to the second jhana. Aggivessana, even those arisen pleasant feelings did not take hold of my mind and settle. With equanimity to joy and detachment abode mindful and aware, and with the body experienced pleasantness and attained to the third jhana. To this abiding the noble ones said, abiding mindfully in pleasantness. Aggivessana, even those pleasant feelings did not take hold of my mind and settle. Dispelling pleasantness and unpleasantness, and earlier having dispelled pleasure and displeasure, without unpleasantness and pleasantness and mindfulness purified with equanimity, I attained to the fourth jhana. Aggivessana, even those pleasant feelings, did not take hold of my mind and settle.

When the mind was concentrated, pure, free from minor defilements, malleable workable not disturbed, I directed the mind for the knowledge of previous births. I recollected the manifold previous births, one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, innumerable forward cycles of births, innumerable backward cycles of births, innumerable forward and backward cycles of births. There I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there was born there with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span, disappearing from there, is born here. Thus with all modes and all details I recollected. The manifold previous births...Aggivessana, this is the first knowledge I attained in the first watch of the night, ignorance dispelled, knowledge arose, as it happens to those

abiding diligent for dispelling. Aggivessana, even these pleasant feelings did not take hold of my mind and settle.

When the mind was concentrated, pure, free from minor defilements malleable workable not disturbed, I directed my mind for the knowledge of the disappearing and appearing of beings. With the heavenly eye purified beyond human, I saw beings disappearing and appearing un-exalted and exalted, beautiful and ugly, arising in good and bad states according to their actions: These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved in body speech and mind, not blaming noble ones, with the right view of actions after death are born in heaven. Thus with the heavenly eye purified beyond human, I saw beings disappearing and appearing. Aggivessana, this is the second knowledge I attained in the second watch of the night. Ignorance dispelled, knowledge arose, as it happens to those abiding diligent for dispelling. Aggivessana, even these pleasant feelings did not take hold of my mind and settle.

When the mind was concentrated, pure, free from minor defilements, was malleable workable not disturbed, I directed the mind for the destruction of desires. Knew this is unpleasant, knew this is arising of unpleasantness, knew this is cessation of unpleasantness and knew this is the path to the cessation of unpleasantness as it really is: Knew these are desires, knew the arising of desires, knew the cessation of desires and knew the path to the cessation of desires as it really is. I, knew and saw them and the mind was released, from sensual desires, from desires 'to be', and from ignorant desires When released knowledge arose, I'm released, birth is destroyed, what should be done is done. The holy life is lived to the end. I knew, there is nothing more to wish. Aggivessana, this is the third knowledge, I attained in the last watch of the night. Ignorance was dispelled; knowledge arose, as it happens to those abiding

diligent for dispelling. Aggivessana, even these pleasant feelings did not take hold of my mind and settle.

Aggivessana, I know of giving instructions to innumerable crowds. Of them a certain one would think, it is to me that the recluse Gotama is preaching. Aggivessana, it should not be thought in that manner. Thus Gone Ones preach with the intention of making others knowledgeable. I on the other hand, at the end of that discourse, establish my mind on the same thought I was established in, before the discourse. Good Gotama, after the attainment of perfection, and rightful enlightenment, do you know of sleeping in the daytime? In the last month of Summer, after returning from the alms round having folded the robe in four and turning to my right, I know of going to sleep mindful and aware. Some recluses and Brahmins say that, it is abiding in delusion. Aggivessana, with this much it is not a deluded abiding, nor a non-deluded abiding. Yet I will tell you the deluded abiding and the non-deluded abiding. Listen and attend to it carefully.

Aggivessana, if someone's desires, the defilements to be born again, with unpleasant results of future birth, decay and death are not dispelled, to that I say delusion. When desires are not dispelled, that is delusion.. Aggivessana, if someone's desires, the defiling things to be born again, with unpleasant results of future birth, decay, death are dispelled, to that I say non-delusion. When desires are dispelled, that is non-delusion. Aggivessana, in the Thus Gone One, the desires, the defiling things to be born again, with unpleasant results of future birth, decay and death are dispelled. They are pulled out from the roots, made palm stumps and made things that would not rise again. Aggivessana, when the top of the palm is cut, it would not grow again. The desires, defiling things to be born again, with unpleasant results of future birth, decay and death are dispelled in the Thus Gone One, and made things that would not rise again.

When this was said Saccaka the son of Nigantha said thus to the Blessed One. It is wonderful when questions closely directed are asked, the purity of the skin becomes more apparent and the face becomes pleasant, as it is of the perfect rightfully enlightened one. I have experience of disputing with Purana Kassapa, when refuted he turned the question aside and showed ill will and displeasure. On the other hand when questions closely directed are asked, the purity of the skin color becomes more apparent and the face becomes pleasant as it is of the perfect rightfully enlightened one.. I have experience of disputing with Makkhali Gosaala—Ajita Kesakambala—Pakudha Kaccaayana,—Sa~njaya Bela,t.thiputta—with Niganthanaataputta, when refuted he turned the question aside and showed ill will and displeasure. On the other hand when questions closely directed are asked, the purity of the skin color becomes more apparent and the face becomes pleasant as it is of the perfect rightfully enlightened one. Good Gotama, now we will go we have much work to do. Aggivessana, do as you think fit.

Then Saccaka the son of Nigantha delighted and agreeing with the words of the Blessed One got up from his seat and went away.

Footnotes:

1] Aggivessana, this is the undeveloped body and the undeveloped mind.'*eva.m kho Aggivessana, abhaavita khaayoca abhaavita cittoca*' The Blessed One explains, the feelings of a worldling. Arisen pleasant feelings take hold of the mind completely and settle on account of the undeveloped body. Arisen unpleasant feelings take hold of the mind completely and settle on account of the undeveloped mind. Pleasant feelings constantly arise, at one or the other of the doors of mental contact. It's when they fade that unpleasant feelings arise. '*sukha, dukkha*' When these two feelings take hold of the mind and settle, it is called dukkha-unpleasant. The Blessed One throughout this Sutta explains that the mind

should be freed from these feelings. The mind should not be elevated on account of pleasant feelings and it should not be depressed on account of unpleasant feelings. For this we should be watchful of feelings, see how they arise, see how they fade and see how they fade for good.

2] Aggivessana, this is the developed body and the developed mind. '*eva.m kho Aggivessana, bhaavita khaayoca bhaavita cittoca*'. The Blessed One alludes the developed body and the developed mind to those who are perfect i.e. Arahants. Throughout this Sutta it is shown, how the Blessed One had not settled in the worst of feelings, nor in the best of feelings, i.e. those attained to in the jhanas and the higher abiding. The mind should be released from all these feelings.

Mahaassapura Sutta

The Longer Discourse in Assapura

I heard thus:

At one time the Blessed One lived in the Anga country, in a hamlet named Assapura and addressed the bhikkhus from there.

"Bhikkhus, people call you recluses, and you too acknowledge we are recluses. Bhikkhus, you, who have promised to be a recluse, should take upon yourself to abide by the things that make you a recluse and a Brahmin. By that our recluse-ship becomes true, and our promise is carried out. May it be fruitful to them that offer us robes, morsel food, dwellings and requisites when ill. May my going forth be fruitful, and full of results. Bhikkhus, you should train thus."

"Bhikkhus, what are the things that make you a recluse and a Brahmin? We will be endowed with shame and remorse. Bhikkhus, thus you should train. Bhikkhus, it might occur to you thus: We are endowed with shame and remorse. With this much our recluse-ship is done. If you be satisfied, thinking there is nothing more to do, I inform, entreat, and announce to you, 'do not fall from your recluse-ship, there is something more to do.'"

"Bhikkhus, what further thing has to be done? We will be pure in our bodily actions manifest, open and without a flaw. Yet on account of that purity of bodily actions we will not praise ourselves or disparage others. Bhikkhus, thus you should train. It might occur to you. We are endowed with shame and remorse and our bodily actions will be pure. When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do. I inform, entreat and announce to you, 'do not fall from your recluse-ship, there is something more to do.'"

"Bhikkhus, what further thing has to be done? We will be pure in verbal actions manifest, open and without a flaw. Yet on account of that purity of verbal actions we will not praise ourselves or disparage others. Bhikkhus, thus you should train. It might occur to you. We are endowed with shame and remorse, our bodily actions are pure, our verbal actions are pure. When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do, I inform, entreat and announce to you, 'do not fall from your recluse-ship, there is something more to do.'"

"Bhikkhus, what further thing has to be done. We will be pure in mental actions manifest, open and without a flaw. Yet on account of that purity of mental actions we will not praise ourselves or disparage others. Bhikkhus, thus you should train. It might occur to you. We are endowed with shame and remorse, our bodily actions are pure, our verbal actions are pure. Our mental actions are pure. When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do, I inform, entreat and announce to you, 'do not fall from your recluse-ship, there is something more to do.'"

"Bhikkhus, what further thing has to be done? We will be pure in our livelihood manifest, open and without a flaw. Yet on account of that purity of livelihood we will not praise ourselves or disparage others. Bhikkhus, thus you should train. It might occur to you. We are endowed with shame and remorse, our bodily actions are pure, our verbal actions are pure. Our mental actions are pure and our livelihood is pure. When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do, I inform, entreat and announce to you, 'do not fall from your recluse-ship, there is something more to do.'"

"Bhikkhus, what further thing has to be done? We will be with protected mental faculties. Seeing a form with the eye we will not take the sign or the details. To one living with the mental faculty of the eye not protected, evil demerit of covetousness

and displeasure may arise. To control it, we fall. Hearing a sound with the ear, Cognizing a smell with the nose, Cognizing a taste with the tongue, Cognizing a touch with the body, Cognizing an idea with the mind will not take the sign or the details. To one living with the mental faculty of the mind not protected, evil demerit of covetousness and displeasure may arise. To control it we fall. Thus you should train It might occur to you. We are endowed with shame and remorse, our bodily actions are pure, our verbal actions are pure. Our mental actions are pure .and our livelihood is pure. We are controlled in our mental faculties. When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do, I inform, entreat and announce to you, 'do not fall from your recluse-ship, there is something more to do.'"

"Bhikkhus, what further thing has to be done? We will know the right amount to partake food. Reflecting we will partake food, not for play, not for intoxication, not for growth and beauty, for the upkeep of this body, not to enjoy soups. As support to lead the holy life. Putting an end to earlier feelings will not arouse new feelings. It will be without blame for a pleasant abiding. Thus you should train. It might occur to you. We are endowed with shame and remorse, pure bodily actions, pure verbal actions, pure mental actions and a pure livelihood. We are controlled in our mental faculties. We know the right amount to partake of food... When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do. I inform, entreat and announce to you, 'do not fall from your recluse-ship. There is something more to do.'"

"Bhikkhus, what further thing has to be done? We should be yoked to wakefulness. During the day seated in the chankamana, we will clean the mind of obstructing things. In the first watch of the night seated in the chankamana, we will clean the mind of obstructing things. In the middle watch of the night, turning to the right side making the lion's posture, keeping one foot over the other, mindful and aware of the time of waking we will lie. In the last watch of the night .seated in the

chankamana we will clean the mind of obstructing things. Thus you should train. Bhikkhus, it might occur to you thus. We are endowed with shame and remorse, our bodily, verbal and mental actions are pure. Our livelihood is pure. We are controlled in our mental faculties. We know the right amount to partake of food...We are yoked to wakefulness...When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do. I inform, entreat and announce to you, 'do not fall from your recluse-ship, there is something more to do.'

"Bhikkhus, what further thing has to be done? We will be endowed with mindful awareness. Coming forward and turning back we will be aware. Looking on and looking away we will be aware. Bending and stretching we will be aware, Wearing the three robes and bowl we will be aware. Tasting, drinking, eating and enjoying we will be aware. Urinating and excreting we will be aware. Going, standing, sitting, lying, awake, talking or being silent we will be aware. Thus you should train. Bhikkhus, it might occur to you. We are endowed with shame and remorse. Our bodily, verbal and mental actions are pure. Our livelihood is pure. We are controlled in our mental faculties. We know the right amount to partake of food...We are yoked to wakefulness...We are mindful and aware. When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do. I inform, entreat and announce to you, 'do not fall from your recluse-ship. There is something more to do.'"

"Bhikkhus, what further thing has to be done. We will abide in a secluded dwelling a forest, the root of a tree, mountain grotto or cave, a charnel ground, a forest jungle, an open space, or a heap of straw. Returning from the alms round, after the meal is over, we will sit in a cross legged posture, mindfulness established in front. Dispelling covetousness for the world. Will abide with a mind free of covetousness. Dispelling anger will abide with a mind free of anger. With the perception of light will abide sloth and torpor dispelled from the mind. Will abide

appeasing the self, dispelling restlessness and worry. Will abide dispelling doubts, about merit that should and should not be done "

"Bhikkhus, like a man would borrow some money to engage in some business. When that business prospered, he would pay off the debt and would have some money remaining for his wife and children. So he would reflect, earlier I borrowed this money and engaged in this business. It prospered. I paid off the debt and now I have some money remaining to attend to my wife and children. He gains joy and pleasure on account of it. Or like a man who was seriously ill, not desiring even to take food, and in the meantime he would get over the illness Food too will become agreeable to him and he would regain his bodily strength. So he reflects, earlier I was seriously ill, food was not agreeable to me. Now I have overcome that illness, food is agreeable, and now I have regained my bodily strength. Recalling this he gains joy and pleasure. Or like a man, released from prison. Happy and without fear and not losing his wealth. He reflects, earlier I was a prisoner, now am free and happy. I have not lost my wealth and now I live without fear. Recalling that he gains pleasure and joy. Or like a man who was a slave under another's power, not in his own power, not able to go where he liked. Released he is no more under another's power, using his power, freed from slavery would go where he liked. He reflects, earlier, I was a slave, under another's power, not in my own power. Now I 'm free, in my own power, free to go where I like. On account of that he gains joy and pleasure. Or like a man in a desert with his wealth. Would safely cross the desert without loss of wealth. He would reflect, I entered the desert path with all my wealth and crossed the desert safely without loss of life or wealth and he gains pleasure and joy on account of it. In the same manner the Bhikkhu sees himself as though in debt, with an illness, in prison, as a slave, and as in a desert path when the five hindrances are not dispelled, When they are dispelled he sees himself as the debt paid off, the illness subsided, released from

prison, released from slavery, and as having crossed the desert path."

"Dispelling the five hindrances and wisely making less the minor defilements of the mind, he secludes the mind from sensual thoughts and defiling thoughts. With thoughts and thought processes, and with joy and pleasantness born of seclusion, attained to abides in the first jhana. He pervades this body, perfects it and fills it up with joy and pleasantness born of seclusion. Does not leave a single spot untouched with that joy and pleasantness born of seclusion. Bhikkhus, like a bather or his apprentice, would place some bathing powder in a bronze vessel, would mix it sprinkling water and turning it into a ball of lather. He would mix it well, until the lather becomes a ball and nothing would trickle down from it. In the same manner he would pervade this body, perfect it and fill it up with the joy and pleasantness born of seclusion, not leaving a single spot untouched with that joy and pleasantness."

"Again, the Bhikkhu overcoming, thoughts and thought processes, would bring the mind to a single point appeasing it internally. And without thoughts and thought processes and with joy and pleasantness born of concentration would attain to abide in the second jhana. Then he would pervade this body, perfect it and fill it up with joy and pleasantness born of concentration. He would not leave a single spot untouched with that joy and pleasantness born of concentration. Like a deep pond without inlets from the east, west, north or south, is filled up with cool water springing from the bottom. Rain water too would not enter it. The cool water coming up, would fill it flowing all round and completing it, not leaving a single spot untouched by that cold water. In the same manner he pervades this body, perfects it and fills it up with joy and pleasantness born of concentration. Would not leave a single spot untouched with the joy and pleasantness born of concentration."

"Again, the Bhikkhu, with equanimity to joy and detachment, would abide mindful and aware, experiencing pleasantness too

with the body and abide attained to the third jhana. To this the noble ones say abiding in pleasantness with equanimity. Then he pervades this body, perfects it, fills it up with pleasantness devoid of joy. Would not leave a single spot untouched with that pleasantness devoid of joy. Like, of blue, red and white lotuses that grow in a pond, some are born, grow, develop, nourish and bloom in the water. Their tops and roots are pervaded with the cold water and they do not have a place not touched with the cold water. In the same manner he pervades this body, perfects it, and fills it up with pleasantness devoid of joy, touching everything with that pleasantness."

"Again the Bhikkhu, dispelling pleasantness and unpleasantness, and earlier over coming, pleasure and displeasure, with mindfulness purified with equanimity attained to abides in the fourth jhana. Then. he sits pervading the whole body with that pure and clean mind, not leaving out any spot. Like a man who has covered himself with a white cloth together with the head, without leaving out anything. In the same manner he sits pervading the whole body with that pure clean mind, not leaving out any spot untouched with the pure clean mind."

"When the mind is concentrated, pure, free from minor defilements is malleable workable not disturbed, he directs the mind for the knowledge of previous births. Recollects the manifold previous births, one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, innumerable forward cycles of births, innumerable backward cycles of births, innumerable forward and backward cycles of births. There I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there, was born there, with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span. Disappearing from there, is born here. Thus with all modes and all details he recollects the manifold previous births."

"When the mind is concentrated, pure, free from minor defilements, malleable workable not disturbed, he directs the mind for the knowledge of the disappearing and appearing of beings. With the heavenly eye purified beyond human, he sees beings disappearing and appearing un-exalted and exalted, beautiful and ugly, arising in good and bad states according to their actions: These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved in body speech and mind, not blaming noble ones, with the right view of actions after death are born in heaven. Thus with the heavenly eye purified beyond human he sees beings disappearing and appearing."

"When the mind is concentrated, pure, free from minor defilements, malleable workable not disturbed, he directs the mind for the destruction of desires... Knows, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness and this is the path to the cessation of unpleasantness as it really is.: Knows these are desires, this the arising of desires, this the cessation of desires and this is the path to the cessation of desires as it really is. When he knows thus and sees thus his mind is released from sensual desires, the desires 'to be', and desires of ignorance. Knowledge arises I'm released, birth is destroyed, have done what should be done. The holy life is lived, there is nothing more to wish. Like a man standing on the bank of a pond in a mountain glen with pure clear undisturbed water would clearly see shells, pebbles, stones and gravel and shoals of fish moving and floating in the water. In the same manner, he knows this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness and this is the path to the cessation of unpleasantness as it really is. Knows, these are desires, this the arising of desires this is the cessation of desires and this is the path to the cessation of desires as it really is. When he knows thus and sees thus, his mind is released from sensual desires, from desires 'to be' and from desires of ignorance. Knowledge arises I'm released He knows

birth is destroyed, what should be done, is done. The holy life is lived, there is nothing more to wish."

"Bhikkhus, to this is said the Bhikkhu becomes a recluse, a Brahmin, a bather, an authority, one mentally well, a noble one, a perfect one. Bhikkhus, how does the Bhikkhu become a recluse? He is arranged with the defiling things of evil demerit, heavy with future results of birth, decay and death. [1] Thus the Bhikkhu becomes a recluse. How does the Bhikkhu become a Brahmin? He has expelled [2] the defiling things of evil demerit, heavy with future results of birth, decay and death. Thus the Bhikkhu becomes a Brahmin. How does the Bhikkhu become a bather? He has washed out [3] the defiling things of evil demerit, heavy with future results of birth, decay and death. Thus the Bhikkhu becomes a bather. How does the Bhikkhu become an authority? He becomes the authority [4] of the defiling things of evil demerit, heavy with future results of birth, decay and death. Thus the Bhikkhu becomes an authority. How does the Bhikkhu become mentally well? He becomes sharp [5] about the defiling things of evil demerit, heavy with future results of birth, decay death. Thus the Bhikkhu becomes sharp. Bhikkhus, how does the Bhikkhu become noble? He moves far away from the defiling things of evil demerit, heavy with future results of birth, decay and death. Thus the Bhikkhu becomes noble. Bhikkhus, how does the Bhikkhu become perfect? He moves far away from the defiling things of evil demerit, heavy with future results of birth, decay and death. Thus the Bhikkhu becomes perfect."

The Blessed One said thus and those bhikkhus delighted in the words of the Blessed One.

Footnotes:

1. He is arranged with the defiling things of evil demerit, heavy with future results of birth, decay and death.' *samitaassa honti paapakaa akusalaa dhammaa sankhilesikaa ponobhavikaa sadaraa dukkha vipaakaa aayati.m jaatijaraamaraniyaa.*' The

recluse arranges for himself the defiling things of evil demerit, heavy with future results of birth, decay and death. This means that if the recluse knows what he has to do he could either end his unpleasantness in this very birth or else put it off for a future birth.

2. He has expelled the defiling...re...death '*bahitaassa honti*'
The brahmin has expelled these same things.

3. He has washed out the defiling...re... death.'*naahaatassa honti*'
The bather has washed these same things.

4. He becomes the authority of those defiling... re... death.
'*viditaassa honti*' He becomes the authority of these same things. This means that he could give advice to others to overcome all the unpleasantness and to put an end to birth and death.

5. He becomes sharp about the defiling.... re...death.
'*nissuutaassa honti*'. To become mentally well he has to be sharp to see that he does not get involved in these same things.

Mahadukkhakkhandha Sutta

The Greater Discourse On The Mass Of Suffering

Thus Have I Heard:

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

Then, when it was morning, a number of monks dressed, and taking their bowls and outer robes, went into Savatthi for alms. Then they thought: "It is still too early to wander for alms in Savatthi. Suppose we went to the park of the wanderers of other sects." So they went to the park of the wanderers of other sects and exchanged greetings with the wanderers. When this courteous and amiable talk was finished, they sat down at one side. The wanderers said to them:

"Friends, the recluse Gotama describes the full understanding of sensual pleasures, and we do so too; the recluse Gotama describes the full understanding of material form, and we do so too; the recluse Gotama describes the full understanding of feelings, and we do so too. What then is the distinction here, friends, what is the variance, what is the difference between the recluse Gotama's teaching of the Dhamma and ours, between his instructions and ours?"

Then those monks neither approved nor disapproved of the wanderer's words. Without doing either they rose from their seats and went away, thinking: "we shall come to understand the meaning of these words in the Blessed One's presence."

When they had wandered for alms in Savatthi and had returned from their alms-round, after the meal they went to the Blessed One, and after paying homage to him, they sat down at one side and told him what had taken place. The Blessed One said:

"Monks, wanderers of other sects who speak thus should be questioned thus: 'but, friends, what is gratification, what is the danger, and what is the escape in the case of sensual pleasures? What is gratification, what is the danger, and what is the escape in the case of material form? What is the gratification, what is the danger, and what is the escape in the case of feelings? Being questioned thus, wanderers of other sects will fail to account for the matter, and what is more, they will get into difficulties. Why is that: because it is not their province. Monks, I see no one in the world with its gods, its Maras, and its Brahmas, in this generation with its recluses and Brahmins, with its princes and its people, who could satisfy the mind with a reply to these questions, except for the Tathágata or his disciple or one who has learned it from them.

And what, monks, is the gratification in the case of sensual pleasures? Monks, there are these five cords of sensual pleasure. 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, odors cognizable by the nose, flavors cognizable by the tongue, tangibles cognizable by the body that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust. These are the five cords of sensual pleasure. Now the pleasure and joy that arise dependent on these five cords of sensual pleasure are the gratifications in the case of sensual pleasures.

And what, monks, is the danger in the case of sensual pleasures? Here, monks, on account of the craft by which a clansman makes a living—whether checking or accounting or calculating or farming or trading or husbandry or archery or the Royal Service, or whatever craft it may be—he has to face cold, he has to face heat, he is injured by contact with gadflies, mosquitoes, wind, sun, and creeping things; he risks death by hunger and thirst. Now this is a danger in the case of sensual pleasures, a mass of suffering visible here and now, having sensual pleasures as its cause, sensual pleasures as its

source, sensual pleasures as its basis, the cause being simply sensual pleasures.

If no property comes to the clansman while he works and strives and makes effort thus, he sorrows, grieves, and laments, he weeps beating his breast and becomes distraught, crying: 'what I had I have no longer!' Now this too is a danger in the case of sensual pleasures, the cause being simply sensual pleasures.

Again, with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the basis, the cause being simply sensual pleasures, kings quarrel with kings, nobles with nobles, Brahmins with Brahmins, householders with householders; mother quarrels with child, child with father; brother quarrels with brother, brother with sister, sister with brother, friend with friend. And here in their quarrels, brawls, and disputes they attack each other with fists, clods, sticks, or knives, whereby they incur death or deadly suffering. Now this is a danger in the case of sensual pleasures, a mass of suffering visible here and now, having sensual pleasures as its cause, sensual pleasures as its source, sensual pleasures as its basis, the cause being simply sensual pleasures.

Again, with sensual pleasure as the cause men take swords and shields and buckle on bows and quivers and they charge into battle massed in double array with arrows and spears flying and swords flashing; and there they are wounded by arrows and spears, and their heads cut off by swords, whereby they incur death or deadly suffering. Now this is a danger in the case of sensual pleasures, a mass of suffering visible here and now, having sensual pleasures as its cause, sensual pleasures as its source, sensual pleasures as its basis, the cause being simply sensual pleasures.

Again, with sensual pleasure as the cause men take up swords and shields and buckle on bows and quivers, and they charge slippery bastions, with arrows and spears flying and swords

flashing; and there they are wounded by arrows and spears and splashed with boiling liquids and crushed under heavy weights, and their heads are cut off by swords, whereby they incur death or deadly suffering. Now this is a danger in the case of sensual pleasures, a mass of suffering visible here and now, having sensual pleasures as its cause, sensual pleasures as its source, sensual pleasures as its basis, the cause being simply sensual pleasures.

Again, with sensual pleasure as the cause men break into houses, plunder wealth, commit burglary, ambush highways, seduce others' wives, and when they are caught, kings have many kinds of torture inflicted on them. The kings have them flogged with whips, beaten with canes, beaten with clubs, they have their hands cut off, their feet cut off, their hands and feet cut off, their noses cut off; they have them subjected to various horrible forms of torture, and they have them splashed with boiling oil, and they have them thrown to be devoured by dogs, and they have them impaled alive on stakes, and they have their heads cut off with swords—whereby they incur death or deadly suffering. Now this is a danger in the case of sensual pleasures, a mass of suffering visible here and now, having sensual pleasures as its cause, sensual pleasures as its source, sensual pleasures as its basis, the cause being simply sensual pleasures.

Again, with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the basis, the cause being simply sensual pleasures, people indulge in misconduct of body, speech, and mind. Having done so, on the dissolution of the body, after death, they reappear in states of deprivation, in an unhappy destination, in perdition, even in hell. Now this too is a danger in the case of sensual pleasures, a mass of suffering in the life to come, having sensual pleasures as its cause, sensual pleasures as its source, sensual pleasures as its basis, the cause being simply sensual pleasures.

And what, monks, is the escape in the case of sensual pleasures? It is the removal of desire and lust, the abandonment of desire and lust for sensual pleasures. This is the escape in the case of sensual pleasures.

That those recluses and Brahmins who do not understand as it actually is the gratification as gratification, the danger as danger, and the escape as escape in the case of sensual pleasures, can either themselves fully understand sensual pleasures or instruct another so that he can fully understand sensual pleasures—that is impossible. That those recluses and Brahmins who understand as it actually is, the gratification as gratification, the danger as danger, and the escape as escape in the case of sensual pleasures, can either themselves fully understand sensual pleasures or instruct another so that he can fully understand sensual pleasures—that is possible.

And what, monks, is the gratification in the case of material form? Suppose there were a girl of the noble class or the Brahmin class or of householder stock, in her fifteenth or sixteenth year, neither too tall nor too short, neither too thin nor too fat, neither too dark nor too fair. Is her beauty and loveliness then at its height?"

"Yes, venerable sir."

"Now the pleasure and joy that arise in dependence on that beauty and loveliness are the gratification in the case of material form.

And what, monks, is the danger in the case of material form? Later on one might see that same woman here at eighty, ninety, or a hundred years, aged, as crooked as a roof bracket, doubled up, supported by a walking stick, tottering, frail, her youth gone, her teeth broken, gray-haired, scanty-haired, bald, wrinkled, with limbs all blotchy. What do you think, monks? Has her former beauty and loveliness vanished and the danger become evident?"

"Yes, venerable sir."

"Monks, this is a danger in the case of material form.

Again, one might see that same woman afflicted, suffering, and gravely ill, lying in her own excrement and urine, lifted up by some and set down by others. What do you think, monks? Has her former beauty and loveliness vanished and the danger become evident?"

"Yes, venerable sir."

"Monks, this too is a danger in the case of material form.

Again, one might see that same woman as a corpse thrown aside in a charnel ground, one, two, or three days dead, bloated, livid, and oozing matter. What do you think, monks? Has her former beauty and loveliness vanished and the danger become evident?"

"Yes, venerable sir."

"Monks, this too is a danger in the case of material form.

Again, one might see that same woman as a corpse thrown aside in a charnel ground, being devoured by crows, hawks, vultures, dogs, jackals, or various kinds of worms, a fleshless skeleton, or with flesh and blood, held together with sinews, a fleshless skeleton smeared with blood, held together with sinews, disconnected bones scattered in all directions—here a hand bone, there a foot bone, here a thigh bone, there a rib bone, here a hip bone, there a back bone, here the skull, bones bleached white, the color of shells; bones heaped up, more than a year old, bones rotted and crumbled to dust. What do you think, monks? Has her former beauty and loveliness vanished and the danger become evident?"

"Yes, venerable sir."

"Monks, this too is a danger in the case of material form.

And what, monks, is the escape in the case of material form? It is the removal of desire and lust, the abandonment of desire and lust for material form. This is the escape in the case of material form.

That those recluses and Brahmins who do not understand as it actually is the gratification as gratification, the danger as danger, and the escape as escape in the case of material form, can either themselves fully understand material form or instruct another so that he can fully understand material form—that is impossible.

That those recluses and Brahmins who understand as it actually is the gratification as gratification, the danger as danger, and the escape as escape in the case of material form, can either themselves fully understand material form, or instruct another so that he fully understand material form—that is possible.

And what, monks, is the gratification in the case of feelings? Here, monks, quite secluded from sensual pleasures, secluded from unwholesome states, a monk enters upon and abides in the first Jhana, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. On such an occasion he does not choose for his own affliction, or for another's affliction, or for the affliction of both. On that occasion he feels only feeling that is free from affliction. The highest gratification in the case of feelings is freedom from affliction, I say.

Again, with the stilling of applied and sustained thought, a monk enters upon and abides in the second Jhana, with the fading away as well of rapture, he enters upon and abides in the third Jhana, with the abandoning of pleasure and pain he enters upon and abides in the fourth Jhana; on such an occasion he does not choose for his own affliction, or for another's affliction, or for the affliction of both. On that occasion he feels only feeling that is free from affliction. The highest

gratification in the case of feelings is freedom from affliction, I say.

And what, monks, is the danger in the case of feelings? Feelings are impermanent, suffering, and subject to change. This is the danger in the case of feelings.

And what, monks, is the escape on the case of feelings? It is the removal of desire and lust, the abandonment of desire and lust for feelings. This is the escape in the case of feelings.

That those recluses and Brahmins who do not understand as it actually is the gratification as gratification, the danger as danger, and the escape as escape in the case of feelings, can either themselves fully understand feelings or instruct another so that so that he can fully understand feelings—that is impossible.

That those recluses and Brahmins who understand as it actually is the gratification as gratification, the danger as danger, and the escape as escape in the case of feelings, can either themselves fully understand feelings or instruct another so that he can fully understand feelings—that is possible."

That is what the Blessed One said. The monks were satisfied and delighted in the Blessed One's words.

Mahagovinda Sutta

The Great Steward

A Past Life Of Gotama

Thus Have I Heard:

[1] Once the Lord was staying at Rajagaha, on Vultures Peak. And when the night was nearly over, Pancasikha of the gandhabbas, [2] lighting up the entire Vultures Peak with a splendid radiance, [3] approached the Lord, saluted him, stood to one side and said: "Lord, I wish to report to you what I have personally seen and observed when I was in the presence of the Thirty-Three Gods." "Tell me then, Pancasikha," said the Lord.

"Lord, in earlier days, long ago, on the fast-day of the fifteenth at the end of the Rains the Thirty-Three Gods assembled and rejoiced that the devas hosts were growing, the asuras hosts declining. Then Sakka uttered the verse:

"The Gods of Thirty-Three rejoice, their leader too,
Praising the Tathágata, and Dhamma's truth,
Seeing new-come Devas, fair and glorious
Who've lived the holy life, now well reborn.
Outshining all the rest in fame and splendor,
The mighty Sage's pupils singled out.
Seeing this, the Thirty-Three rejoice, their leader too,
Praising the Tathágata, and Dhamma's truth."

At this, Lord, the Thirty-Three Gods rejoiced still more, saying: "The Devas hosts are growing, the asuras hosts are declining!"

[Pancasikha continued:] "Then Sakka, seeing their satisfaction, said to the Thirty-Three Gods: "Would you like, gentlemen, to hear eight truthful statements in praise of the Lord?" And on receiving their assent, he declared:

"What do you think, my lords of the Thirty-Three? As regards the way in which the Lord has striven for the welfare of the many, for the happiness of the many, out of compassion for the world, for the welfare and happiness of devas and humans - we can find no teacher endowed with such qualities, whether we consider the past or the present, other than the Lord."

"Well-proclaimed, truly, is this Lord's Teaching, visible here and now, timeless, inviting inspection, leading onward, to be realized by the wise each one for himself - and we can find no proclaimer of such an onward-leading doctrine, either in the past or in the present, other than the Lord."

"The Lord has well explained what is right and what is wrong, what is blameworthy and what is blameless, what is to be followed and what is not to be followed, what is base and what is noble, what is foul, fair and mixed in quality. And we can find none who is a proclaimer of such things ... other than the Lord."

"Again, the Lord has well explained to his disciples the path leading to Nibbána, [4] and they coalesce, Nibbána and the path, just as the waters of the Ganges and the Yamuna coalesce and flow on together. And we can find no proclaimer of the path leading to Nibbána ... other than the Lord."

"And the Lord has gained companions, both learners [5] and those who, having lived the life, have abolished the corruptions, [6] and the Lord dwells together with them, all rejoicing in the one thing. And we can find no such teacher ... other than the Lord."

"The gifts given to the Lord are well-bestowed, his fame is well established, so much so that, I think, the Khattiyas will continue to be attached to him, yet the Lord takes his food-offering without conceit. And we can find no teacher who does this other than the Lord."

"And the Lord acts as he speaks, and speaks as he acts. And we can find no teacher who does likewise, in every detail of doctrine other than the Lord."

"The Lord has transcended doubt, [7] passed beyond all "how" and "why," he has accomplished his aim in regard to his goal and the supreme holy life. And we can find no teacher who has done the like, whether we consider the past or the present, other than the Lord."

"And when Sakka had thus proclaimed these eight truthful statements in praise of the Lord, the Thirty-Three Gods were even more pleased, overjoyed and filled with delight and happiness at what they had heard in the Lord's praise."

Then certain Gods exclaimed: "Oh, if only four fully enlightened Buddhas were to arise in the world and teach Dhamma just like the Blessed Lord! That would be for the benefit and happiness of the many, out of compassion for the world, for the benefit and happiness of devas and humans!" And some said: "Never mind four fully-enlightened Buddhas - three would suffice!" and others said: "Never mind three -two would suffice!"

At this Sakka said: "It is impossible, gentleman, it cannot happen that two fully-enlightened Buddhas should arise simultaneously in a single world-system. That cannot be. May this Blessed Lord continue to live long, for many years to come, free from sickness and disease! That would be for the benefit and happiness of the many, out of compassion for the world it would be for the benefit and happiness of Devas and humans!"

Then the Thirty-Three Gods consulted and deliberated together about the matter concerning which they had assembled in the Sudhamma Hall, and the Four Great Kings were advised and admonished on this matter, as they stood by their seats unmoving:

The Kings, instructed, marked the words they spoke, standing calm, serene, beside their seats.

A great radiance was seen, heralding the approach of Brahma. All took their proper seats each hoping Brahma would sit on his couch.

Then Brahma Sanankumara, having descended from his heaven, and seeing their pleasure, uttered these verses:

"The Gods of Thirty-Three rejoice, their leader too,
Praising the Tathágata, and Dhamma's truth,
Seeing new-come Devas, fair and glorious
Who've lived the holy life, now well reborn.
Outshining all the rest in fame and splendor,
The mighty Sage's pupils singled out.
Seeing this, the Thirty-Three rejoice, their leader too,
Praising the Tathágata, and Dhamma's truth."

Then the Thirty-Three Gods said to Brahma Sanankumara: "It is well, Brahma! We rejoice at what we have heard. Sakka, lord of the devas, has also declared eight truthful statements to us about the Lord, at which we also rejoice." Then Brahma said to Sakka : "It is well, Lord of the Devas. And we too would like to hear those eight truthful statements about the Lord." "Very well, Great Brahma," said Sakka, and he repeated those eight statements:

"What do you think, Lord Brahma...?" And Brahma Sanankumara was pleased, overjoyed and filled with delight and happiness at what he had heard in the Lord's praise.

Brahma Sanankumara assumed a grosser form and appeared in the shape of Pancasikha. [8]. And sitting thus cross-legged, he said to the Thirty-Three Gods: "For how long has the Blessed Lord been one of mighty wisdom?"

"Once upon a time there was a King called Disampati. His chaplain was a Brahmin called the Steward. [9] The King's son

was a youth called Renu, and the Steward's son was called Jotipala. Prince Renu and Jotipala, together with six other Khattiyas, formed a band of eight friends. In the course of time the Steward died, and King Disampati mourned him, saying: "Alas, at the very moment when we had entrusted all our responsibilities to the Steward, and were abandoning ourselves to the pleasures of the five senses, the Steward has passed away!"

Hearing this, Prince Renu said: "Sir, do not mourn the Steward's death overmuch! His son Jotipala [10] is cleverer than his father was and has a better eye for what is advantageous. You should let Jotipala manage all the business you entrusted to his father." "Is that so, my boy?" "Yes, Sir."

Then the King called a man and said: "Come here, my good man, go to the youth Jotipala," and say: "May the Reverend Jotipala be well! King Disampati sends for you, he would like to see you." "Very good, Your Majesty," said the man, and delivered the message. On receiving the message, Jotipala said: "Very good, Sir," and went to see the King. On entering the royal presence, he exchanged courtesies with the King, then sat down to one side. The King said: "We wish the Reverend Jotipala to manage our affairs. Do not refuse. I will install you in your father's place and consecrate [11] you as Steward." "Very good, Lord," replied Jotipala.

So King Disampati appointed Jotipala as steward in his father's place. And once installed, Jotipala carried out the business his father had carried out, not doing any business his father had not done. He accomplished all the tasks his father had accomplished, and no others. And people said: "This Brahmin is truly a steward! Indeed he is a great steward!" And that is how the young Brahmin Jotipala came to be known as the Great Steward.

And one day the Great Steward went to the group of six nobles and said: "King Disampati is aged, decrepit, stricken with age. His life is near its end and he cannot last much longer. Who can tell how long people will live? When King Disampati dies, the king makers [12] are bound to anoint Prince Renu as King. You should go, gentlemen, to Prince Renu," and say: "We are the beloved, dear and favored friends of the Lord Renu, sharing his joys and his sorrows. Our Lord King Disampati is aged. When he dies, the king makers are bound to anoint the Lord Renu as King. If the Lord Renu should gain the kingship, let him share it with us."

"Very good, Sir," said the six nobles, and they went to Prince Renu and spoke to him as the Great Steward had proposed. "Well, gentlemen, who, apart from myself, ought to prosper but you? If, gentlemen, I gain the kingship, I will share it with you."

In due course King Disampati died, and the king makers anointed Prince Renu King in his place. And having been made King, Renu abandoned himself to the pleasures of the five senses. Then the Great Steward went to the six nobles and said: "Gentlemen, now King Disampati is dead the Lord Renu, who has been anointed in his place, has abandoned himself to the pleasures of the five senses. Who knows what will come of this? The sense-pleasures are intoxicating. You should go to him," and say: "King Disampati is dead and the Lord Renu has been anointed King. Do you remember your word, Lord?"

They did so, and the King said: "Gentlemen, I remember my word. Who is there who can divide this mighty realm of earth, so broad in the north and so [narrow] like the front of a cart [13] in the south, into seven equal parts?" "Who indeed, Lord, if not the Great Steward?"

So King Renu sent a man to the Great Steward to say: "My lord, the King sends for you." The man went, and the Great

Steward came to the King, exchanged courtesies with him, and sat down to one side. Then the King said: "My Lord Steward, go and divide this mighty realm of earth, so broad in the north and so narrow like the front of a cart in the south, into seven equal parts." "Very good, Sir," said the Great Steward, and he did so.

And King Renu's country was in the center:

"Dantapura to the Kalingas, Potaka to the Assakas,
Mahissati to the Avantis, Roruka to the Soviras,
Mithila to the Videhas, Campa to the Angas goes,
Benares to the Kasi, thus did the Steward dispose."

The six nobles were delighted with their respective gains and at the success of the plan: "What we wanted, desired, aimed at and strove for, we have got!"

Sattabhu, Brahmadata, Vessabhu and Bharata,
Renu and two Dhataratthas, these are the seven Bharat kings.
[14]

End Of The First Recitation-Section

Then the six nobles came to the Great Steward and said: "Reverend Steward, just as you were a beloved, dear and faithful friend to King Renu, so you have been to us. Please manage our affairs for us! We trust you will not refuse." So he administered the realms of seven anointed kings, [15] and he also taught the mantras to seven distinguished Brahmins and seven hundred advanced pupils.
[16]

In course of time good reports were spread about concerning the Great Steward: "The Great Steward can see Brahma with his own eyes, talks with him face to face and consults with him!" And he thought: "Now this good report is being spread about concerning me, that I can see Brahma with my own eyes, but it is not true. However, I have heard it said by aged and

respectable Brahmins, the teachers of teachers, that anyone who withdraws into meditation for the four months of the Rains, developing the absorption on compassion, can see Brahma with his own eyes, talk with him face to face and consult with him. Suppose I were to do this!"

So the Great Steward went to King Renu and told him of the report, and of his wish to go into retreat and develop the absorption on compassion. "And nobody is to come near me except to bring me food." "Reverend Steward, do as you think fit."

The six nobles likewise replied: "Reverend Steward, do as you think fit."

He went to the seven Brahmins and the seven hundred pupils and told them of his intentions, adding: "So, gentlemen, you carry on with reciting the mantras you have heard and learnt, and teach them to each other." "Reverend Steward, do as you think fit," they replied.

Then he went to his forty equal-ranking wives, and they said: "Reverend Steward, do as you think fit."

So the Great Steward erected a new lodging to the east of the city and withdrew there for the four months of the Rains, developing the absorption on compassion, and nobody came near him except to bring him food. But at the end of four months he felt nothing but dissatisfaction and weariness as he thought: "I heard it said ... that anyone who withdraws into meditation for the four months of the Rains, developing the absorption on compassion, can see Brahma with his own eyes ... But I cannot see Brahma with my own eyes, and cannot talk, discuss or consult with him!"

Now Brahma Sanankumara read his thoughts and, as swiftly as a strong man might stretch out his flexed arm or flex it again, he disappeared from the Brahma world and appeared before the Great Steward. And the Great Steward felt fear and

trembling, and his hair stood on end at such a sight as he had never seen before. And thus fearful, trembling, with hair standing on end, he addressed Brahma Sanankumara in these verses:

"O splendid vision, glorious and divine,
Who are you, Lord? I fain would know your name."

"In highest heaven I am known by all :
Brahma Sanankumara - know me thus."

"A seat, and water for the feet, and cakes
Are fitting for a Brahma. Let the Lord
Decide what hospitality he would." [17]

"We accept the gift that's offered: now declare
What it is you wish from us - a boon
Of profit in this very life, or in the next.
Say, Lord Steward, what it is you'd have."

Then the Great Steward thought: "Brahma Sanankumara offers me a boon. What shall I choose benefits in this life, or in that to come?" Then he thought: "I am an expert in matters of advantage in this life, and others consult me about this. Suppose I were to ask Brahma Sanankumara for something of benefit in the life to come?" And he addressed Brahma in these verses:

"I ask Brahma Sanankumara this,
Doubting, him who has no doubts I ask
(For others too I ask): By doing what
Can mortals reach the deathless Brahma world?"

"That man who spurns all possessive thoughts,
Alone, intent, compassion-filled,
Aloof from stench, free from lust -
Established thus, and training thus,
Can mortals reach the deathless Brahma world." [18]

"I understand" "Spurning possessive thoughts." This means that one renounces one's possessions, small or great, leaves one's relatives, few or many, and, shaving off hair and beard, goes forth from the household life into homelessness. This is how I understand "Spurning possessive thoughts." I understand "Alone, intent." That means that one goes off on one's own and chooses a lodging in the forest, at the foot of a tree, in a mountain glen, in a rocky cave, a charnel-ground, in the jungle or on a heap of grass in the open ... I understand "Compassion-filled." That means that one dwells suffusing one quarter with a mind filled with compassion, then a second, then a third and a fourth quarter. Thus one abides suffusing the whole world, up, down and across, everywhere, all around, with a mind filled with compassion, expanded, immeasurable, free from hatred and ill-will. That is how I understand "Compassion-filled." But the Lord's words about "Aloof from stench" I do not understand:

"What do you mean, Brahma, by "stench" among men?
Pray lighten my ignorance, O wise one, on this.
What hindrance causes man to stink and fester,
Heading for hell, from Brahma-realm cut off?"

Anger, lying, fraud and cheating,
Avarice, pride and jealousy,
Coveting, doubt and harming others,
Greed and hate, stupor and delusion:
The loathsome stench that these give off
Heads man for hell, from Brahma-realm cut off."

"As I understand the Lord's words about the stench, these things are not easy to overcome if one lives the household life. I will therefore go forth from the household life into the homeless state." "Reverend Steward, do as you think fit."

So the Great Steward went to King Renu and said: "My Lord, please appoint another minister, [19] to manage your affairs. I wish to go forth from the household life into

homelessness. After what Brahma has told me about the stench of the world, which cannot easily be overcome by one living the household life, I am going forth into homelessness:

"King Renu, lord of this realm, I declare,
You yourself must rule, I'll counsel you no more!"

"If anything you lack, I'll make it good,
If any hurt you, my royal arms shall guard you.
You my father, I your son, Steward, stay!"

"I lack nothing, none there is who harms me;
No human voice I heard - at home I cannot stay."

"Non-human" - what's he like who calls, that you
at once abandon home and all of us?

"Before I went on this retreat I thought of sacrifice,
Lighting the sacred fire, strewing kusa-grass.
But now - eternal Brahma from Brahma-realm's appeared.
I asked, he answered: I now can stay no more."

"Reverend Steward, in your words I trust.
Such words once heard, you had no other course.
We will follow: Steward, be our Master.
Like a beryl-gem, clear, of finest water,
So purified, we'll follow in your wake.

If the Reverend Steward goes forth from the household life into homelessness, I will do the same. Wherever you go, we will follow."

Then the Great Steward went to the six nobles and said to them: "My lords, please appoint another minister to manage your affairs. I wish to go forth from the household life into homelessness." And the six nobles went aside and consulted together: "These Brahmins are greedy for money. Perhaps we can win the Great Steward round with money." So they came back to him and said: "Sir, there is plenty of wealth in these

seven kingdoms. Take as much as you like." "Enough, gentlemen, I have received plenty of wealth from my lords already. That is the very thing that I am renouncing in order to go forth from the household life into homelessness, as I have explained."

Then the six nobles went aside again and consulted together: "These Brahmins are greedy for women. Perhaps we can win the Great Steward round with women." So they came to him and said: "Sir, there are plenty of women in these seven kingdoms. Take your pick!" "Enough, gentlemen, I already have forty equal wives, and I am leaving them in order to go forth from the household life into homelessness, as I have explained."

"If the Reverend Steward goes forth from the household life into homelessness, we will do likewise. Wherever you go, we will follow:

If you renounce those lusts that bind most men, [20]
Exert yourselves, be strong and patiently endure!
This is the path that's straight, the peerless path,
The path of truth, guarded by the good, to Brahma's realm."

"And so, Lord Steward, just wait seven years, and then we too will go forth into homelessness. Wherever you go, we will follow."

"Gentlemen, seven years is far too long, I cannot wait for seven years! Who can tell how long people will live? We have to go on into the next world, we must learn by means of wisdom, [21] we must do what is right and live the holy life, for nothing that is born is immortal. Now I am going forth as I have explained."

"Well, Reverend Steward, just wait six years... five years...four years...three years, ... two years...one year, and then we too will go forth into homelessness. Wherever you go, we will follow."

"Gentlemen, one year is far too long..." "Then wait seven months..."

"Gentlemen, seven months is far too long..." "Then wait six months, ... five months, ... four months, ... three months, ... two months....one month.... half a month..."

"Gentlemen, half a month is far too long..." "Then, Reverend Steward, just wait seven days while we make over our kingdoms to our sons and brothers. At the end of seven days we will go forth into homelessness. Wherever you go, we will follow." "Seven is not long, gentlemen. I agree, my lords, to seven days."

Then the Great Steward went to the seven Brahmins and their seven hundred advanced pupils, and said to them: "Now, Your Reverences, you must seek another teacher to teach you the mantras. I mean to go forth from the household life into homelessness. After what Brahma has told me about the stench of the world, which cannot be easily overcome by one living the household life, I am going forth into homelessness." "Reverend Steward, do not do so! There is little power and profit in the homeless life, and much power and profit in the life of a Brahmin!"[22] "Do not say such things, gentlemen! Besides, who has greater power and profit than I have? I have been like a king to kings, like Brahma to the Brahmins, like a deity to householders, and I am giving all this up in order to go forth from the household life into homelessness, as I have explained." "If the Reverend Steward goes forth from the household life into homelessness, we will do likewise. Wherever you go, we will follow."

Then the Great Steward went to his forty equal wives and said: "Whichever of you ladies wishes to may go back to her own family and seek another husband. I mean to go forth into homelessness." "You alone are the kinsman we could wish for, the only husband we want if the Reverend Steward goes forth

into homelessness, we will do likewise. Wherever you go, we will follow."

And so the Great Steward, at the end of the seven days, shaved off his hair and beard, donned yellow robes and went forth from the household life into homelessness. And with him went the seven anointed Khattiya kings, the seven wealthy and distinguished Brahmins with their seven hundred advanced pupils, his forty equal wives, several thousand Khattiyas, several thousand Brahmins, several thousand householders, even some harem-women.

And so, followed by this company, the Great Steward wandered through villages, towns and royal cities. And whenever he came to a village or town, he was like a king to kings, like Brahma to the Brahmins, like a deity to householders. And in those days, whenever anyone sneezed or stumbled, they used to say: "Praise be to the Great Steward! Praise be to the Minister of Seven!"

And the Great Steward dwelt suffusing one quarter with a mind filled with loving-kindness, then a second, then a third and a fourth quarter. He dwelt suffusing the whole world, up, down and across, everywhere, all around, with a mind filled with compassion, ... with a mind filled with sympathetic joy, ... with a mind filled with equanimity, ... free from hatred and ill-will. And thus he taught his disciples the way to union with the Brahma-world.

And all those who had at that time been the Great Steward's pupils and had fully mastered his teaching, were after death at the breaking-up of the body reborn in a happy sphere, in the Brahma-world. And those who had not fully mastered his teaching were reborn either among the Paranimmita-Vasavatti devas, among the Nimmanarati devas, among the Tusita devas, among the Yama devas, among the devas of the Thirty-Three Gods, or among the devas of the Four Great Kings. And the very lowest realm that any of them attained was that of the

gandhabbas. Thus the going-forth of all those people was not fruitless or barren, but productive of fruit and profit.

"Do you remember this, Lord?" "I do, Pancasikha. At that time I was the Brahmin, the Great Steward, and I taught those disciples the path to union with the Brahma-world."

"However, Pancasikha, that holy life does not lead to disenchantment, to dispassion, to cessation, to peace, to super-knowledge, to enlightenment, to Nibbána, but only to birth in the Brahma-world, whereas my holy life leads unfailingly to disenchantment, to dispassion, to cessation, to peace, to super-knowledge, to enlightenment, to Nibbána. That is the Noble Eightfold Path, namely Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration."

"And, Pancasikha, those of my disciples who have fully mastered my teaching have by their own super-knowledge realized, by the destruction of the corruptions in this very life, the uncorrupted freedom of heart and mind. And of those who have not fully mastered it, some by the destruction of the five lower fetters will be reborn spontaneously, attaining thence to Nibbána without returning to this world; some by the destruction of three fetters and the reduction of greed, hatred and delusion will become Once-Returners, who will return once more to this world before making an end of suffering; and some by the destruction of three fetters will become Stream-Winners, incapable of falling into states of woe, assured of enlightenment. Thus the going-forth of all these people was not fruitless or barren, but productive of fruit and profit."

Thus the Lord spoke, and Pancasikha of the gandhabbas was delighted and rejoiced at the Lord's words. And, having saluted him, he passed him by on the right and vanished from the spot.

Footnotes:

[1] Mention must be made of RD's brilliant introduction to this Digha Nikáya, which he analyses in terms of a play, showing its obvious links with the previous Digha Nikáya with reference to 'the episode told in Act I, Scenes 1 and 2, and so on. He stresses the humor and the propagandist technique employed, which consist in accepting and then outflanking the opponent's position rather than direct confrontation. While we may not be convinced that this Digha Nikáya goes back to the Buddha personally (but equally - are we sure that it does not, in some form?), this is indeed the method he uses in discussions with a variety of interlocutors. RD also analyses the differences between this Digha Nikáya and the version in the Sanskrit Mahavastu, a product of the Lokuttaravada School.

[2] Where Brahma disguises himself as Pancasikha, who now appears in person. He wore his hair in five knots or ringlets as he had done when he had died as a young boy.

[3] The radiance of the devas is a standard feature: in the Deva Samyutta with which SN opens, we are introduced to a succession of devas who "light up the entire Jeta Grove with their effulgence." Brahma's radiance is much greater and in DN 14.1.17 we learn of the even greater radiance, which appears at the conception and birth of a Bodhisattva.

[4] The "path" here is really the practice, patipada. The Noble Eightfold Path is the "Middle Way" or "Middle Practice," *majjhima-patipada*.

[5] *Sekha*: learners who, having gained one of the first three paths, have yet to attain enlightenment.

[6] Arahants.

[7] "Crossed over the sea of doubt" (RD).

[8] This repeated passage even includes the reference to Brahma's adopting the form of Pancasikha, even though it is Pancasikha himself who is telling the tale.

[9] *Govinda*. RD notes: "It is evident ... that Govinda, literally "Lord of the Herds", was a title, not a name, and means Treasurer or Steward." But people were often known by some designation other than their proper names, probably for taboo reasons. We may note how in Scotland the royal house of Stuart derived their name from the Steward who was originally the "sty-ward"!

[10] The name means "Guardian of the Light."

[11] As RD remarks, the expression "anoint" is noteworthy, suggesting that the office is of royal rank.

[12] There is no note of any value in DA on this. Presumably the assembled nobles (Khattiyas).

[13] *Sakatamukha*. This expression, which puzzled RD, has been explained as the (narrow) front of a cart, in reference to the tapering shape of India.

[14] RD draws up a table showing the relationships and geographical distribution, which however, as he says, does not fit the story very well.

[15] Not "instructed ... in government" (RD). The expression used is the same as that previously rendered "administer."

[16] *Nahataka*: lit. "having bathed" (i.e. graduated).

[17] As RD indicates, he feels he must offer Brahma something, but does not know what is right.

[18] To the Buddhist, of course, Brahma's realm is not really deathless. But in a pre-Buddhist age it was the highest goal one could aspire to.

[19] *Purohita* : I have ventured to play on the two meanings of "minister" in English : "minister of religion" and "government minister." The Pali word approximates to a combination of the two.

[20] *Puthujjanas* : or "worldlings."

[21] *Mantaya* : apparently "by mantra," but glossed in DA as "wisdom."

[22] The delicious irony of this should not be missed. The suspicions of the six nobles, were not without foundation for far as ordinary Brahmins were concerned.

Mahali Sutta

About Mahali Heavenly Sights, Soul And Body

Thus Have I Heard:

Once the Lord was staying at Vesali, at the Gabled Hall in the Great Forest. And at that time a large number of Brahmin emissaries from Kosala and Magadha were staying at Vesali on some business. And they heard say: “The ascetic Gotama, son of the Sakyans, who has gone forth from the Sakya clan, is staying at Vesali, at the Gabled Hall in the Great Forest. And concerning that Blessed Lord a good report has been spread about: “This Blessed Lord is an Arahant, a fully-enlightened Buddha, perfected in knowledge and conduct, a Well-Farer, Knower of the worlds, unequalled Trainer of men to be tamed, Teacher of Gods and humans, a Buddha, a Blessed Lord.” He proclaims this world with its Gods, Maras and Brahmas, the world of ascetics and Brahmins with its princes and people, having come to know it by his own knowledge. He teaches a Dhamma that is lovely in its beginning, lovely in its middle and lovely in its ending, in the spirit and in the letter, and he displays the fully-perfected, thoroughly purified holy life. And indeed it is good to see such Arahants.”

And so these Brahmin emissaries from Kosala and Magadha went to the Great Forest, to the Gabled Hall. At that time the Venerable Nagita was the Lord’s personal attendant. So they approached the Venerable Nagita and said: “Reverend Nagita, where is the Reverend Gotama now staying? We would like to see him.”

“Friends, it is not the right time to see the Lord. He is in solitary meditation.” But the Brahmins just sat down to one side and said, “ “When we have seen the Lord Gotama, we will go.”

Just then Otthaddha the Licchavi came to the Gabled Hall with a large company, saluted the Venerable Nagita and stood aside, saying : “Where is the Blessed Lord staying, the Arahant, the fully-enlightened Buddha? We would like to see him.” “Mahali, [1] it is not the right time to see the Lord, He is in solitary meditation.” But Otthaddha just sat down to one side and said : “When I have seen the Blessed Lord, the Arahant, the fully-enlightened Buddha, I will go.”

Then the novice Siha [2] came to the Venerable Nagita, stood aside and said : “Venerable Kassapa, [3] these many Brahmin emissaries from Kosala and Magadha have come here to see the Lord, and Otthaddha the Licchavi, too, has come with a large company to see the Lord. It would be well, Venerable Kassapa, to allow these people to see him.” “Well then, Siha, you announce them to the Lord.” “Yes, Venerable Sir,” said Siha. Then he went to the Lord, saluted him, stood aside and said: “Lord, these Brahmin emissaries from Kosala and Magadha have come here to see the Lord, and Otthaddha the Licchavi likewise with a large company. It would be well if the Lord were to let these people see him.” “Then, Siha, prepare a seat in the shade of this dwelling.” “Yes, Lord,” said Siha, and did so. Then the Lord came out of his dwelling-place and sat down on the prepared seat.

The Brahmins approached the Lord. Having exchanged courtesies with him, they sat down to one side. But Otthaddha did obeisance to the Lord, and then sat down to one side, saying: “Lord, not long ago, Sunakkhatta the Licchavi came to me and said : “Soon I shall have been a follower of the Lord for three years. I have seen heavenly sights, pleasant, delightful, enticing, but I have not heard any heavenly sounds that were pleasant, delightful, enticing.” “Lord, are there any such heavenly sounds, which Sunakkhatta cannot hear, or are there not?” “There are such sounds, Mahali.”

“Then, Lord, what is the reason, what is the cause why Sunakkhatta cannot hear them?” “Mahali, in one case a monk,

facing east, goes into one-sided samádhi [4] and sees heavenly sights, pleasant, delightful, enticing ... but does not hear heavenly sounds. By means of this one-side samádhi he sees heavenly sights but does not heavenly sounds. Why is this? Because this samádhi only leads to the seeing of heavenly sights, but not to the hearing of heavenly sounds.

“Again, a monk facing south, west, north goes into a one-sided samádhi and facing upwards, downwards or across sees heavenly sights (in that direction), but does not hear heavenly sounds. Why is this? Because this samádhi only leads to the seeing of heavenly sights, but not to the hearing of heavenly sounds.

“In another case, Mahali, a monk facing east ... hears heavenly sounds but does not see heavenly sights ...”

“Again, a monk facing south, west, north, facing upwards, downwards or across hears heavenly sounds, but does not see heavenly sights ...”

“In another case, Mahali, a monk facing east goes into two-sided samádhi and both sees heavenly sights, pleasant, delightful, enticing and hears heavenly sounds. Why is this? Because this two-sided samádhi leads to both the seeing of heavenly sights and the hearing of heavenly sounds.

“Again, a monk facing south, west, north, facing upwards, downwards or across sees heavenly sights and hears heavenly sounds ... And that is the reason why Sunakkhatta comes to see heavenly sights but not to hear heavenly sounds. [5]

Well, Lord, is it for the realization of such samádhi-states that monks lead the holy life under the Blessed Lord?” “No, Mahali, there are other things, higher and more perfect than these, for the sake of which monks lead the holy life under me.”

“What are they, Lord?” “Mahali, in one case a monk, having abandoned three fetters, becomes a Stream-Winner, not liable

to states of woe, firmly set on the path to enlightenment. Again, a monk who has abandoned the three fetters, and has reduced his greed, hatred and delusion, becomes a Once-Returner who, having returned to this world once more, will make an end of suffering. Again, a monk who has abandoned the five lower fetters takes a spontaneous rebirth [6] (in a higher sphere) and, without returning from that world, gains enlightenment. Again, a monk through the extinction of the corruptions reaches in this very life the uncorrupted deliverance of mind, the deliverance through wisdom, which he has realized by his own insight. That is another thing higher and more perfect than these, for the sake of which monks lead the holy life under me.

“Lord, is there a path, is there a method for the realization of these things?” “There is a path, Mahali, there is a method.” “And, Lord, what is this path, what is this method?”

“It is the Noble Eightfold Path, namely Right View, Right Thought, Right Speech, Right Action, Right Livelihood; Right Effort, Right Mindfulness and Right Concentration. This is the path, this is the way to the realization of these things.”

“Once, Mahali, I was staying at Kosambi, in the Ghosita Park. And two wanderers, Mandissa and Jaliya, the pupil of the wooden-bowl ascetic, came to me, exchanged courtesies with me, and sat down to one side. Then they said : “How is it, friend Gotama, is the soul [7] the same as the body, or is the soul one thing and the body another?” “Well now, friends, you listen, pay proper attention, and I will explain.” “Yes, friend,” they said, and I went on:

“Friends, a Tathágata arises in the world, an Arahant, a fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of Gods and humans, enlightened and blessed. He, having realized it by his own super-knowledge, proclaims this world with its Devas, Maras and Brahmas, its princes and people. He preaches the Dhamma which is lovely

in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life.

“A disciple goes forth and practices the moralities” (Digha Nikáya 2, verses 41–63). On account of his morality, he sees no danger anywhere. He experiences in himself the blameless bliss that comes from maintaining this Aryan morality. In this way, he is perfected in morality. (As Digha Nikáya 2, verses 64–74) ... It is as if he were freed from debt, from sickness, from bonds, from slavery, from the perils of the desert ... Being thus detached from sense-desires, detached from unwholesome states, he enters and remains in the first jhana ... and so suffuses, drenches, fills and irradiates his body, that there is no spot in his entire body that is untouched by this delight and joy born of detachment. Now of one who thus knows and thus sees, is it proper to say: “The soul is the same as the body,” or “The soul is different from the body?” “It is not, friend.” “But I thus know and see, and I do not say that the soul is either the same as, or different from the body.”

“And the same with the second..., the third..., the fourth jhana.” (As Digha Nikáya 2, verses 77–82). “The mind bends and tends towards knowledge and vision. Now, of one who thus knows and thus sees, is it proper to say: “The soul is the same as the body,” or “The soul is different from the body?” “It is not, friend.”

He knows: “There is nothing further here.” Now of one, who thus knows and thus sees, is it proper to say: “The soul is the same as the body,” or “The soul is different from the body?” “It is not, friend.” “But I thus know and see, and I do not say that the soul is either the same as, or different from the body.”

Thus the Lord spoke, and Otthaddha the Licchavi rejoiced at his words.

Mahanama Sutta

{One And Two}

To Mahanama (One)

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Now at that time many monks were at work making robes for the Blessed One, [thinking], "When the robes are finished, at the end of the three months (of the rains retreat), the Blessed One will set out wandering." Mahanama the Sakyian heard that many monks were at work making robes for the Blessed One, [thinking], "When the robes are finished, at the end of the three months, the Blessed One will set out wandering." So he approached the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "I have heard that many monks are at work making robes for the Blessed One, [thinking], 'When the robes are finished, at the end of the three months, the Blessed One will set out wandering.' For those of us living by means of various dwelling places [for the mind], by means of which dwelling place should we live?"

"Excellent, Mahanama, excellent! It is fitting for clansmen like you to approach the Tathágata and ask, 'For those of us living by means of various dwelling places [for the mind], by means of which dwelling place should we live?'

"One who is aroused to practice is one of conviction, not without conviction. One aroused to practice is one with persistence aroused, not lazy. One aroused to practice is one of established mindfulness, not muddled mindfulness. One aroused to practice is centered in concentration, not uncentered. One aroused to practice is discerning, not undiscerning.

"Established in these five qualities, you should further develop six qualities:

"There is the case where you recollect the Tathágata: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.' At any time when a disciple of the noble ones is recollecting the Tathágata, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Tathágata. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahanama, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of the Buddha.'

"Furthermore, there is the case where you recollect the Dhamma: 'The Dhamma is well-expounded by the Blessed One, to be seen here and now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.' At any time when a disciple of the noble ones is recollecting the Dhamma, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Dhamma. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed

experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahanama, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of the Dhamma.'

"Furthermore, there is the case where you recollect the Sangha: 'The Sangha of the Blessed One's disciples who have practiced well... who have practiced straight-forwardly... who have practiced methodically... who have practiced masterfully - - in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types -- they are the Sangha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.' At any time when a disciple of the noble ones is recollecting the Sangha, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Sangha. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahanama, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of the Sangha.'

"Furthermore, there is the case where you recollect your own virtues: 'They are un-torn, unbroken, unspotted, un-splattered, liberating, praised by the wise, untarnished, conducive to concentration.' At any time when a disciple of the noble ones is

recollecting virtue, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on virtue. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahanama, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of virtue.'

"Furthermore, there is the case where you recollect your own generosity: 'It is a gain, a great gain for me, that -- among people overcome with the stain of possessiveness -- I live at home, my awareness cleansed of the stain of possessiveness, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of alms.' At any time when a disciple of the noble ones is recollecting generosity, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on generosity. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahanama, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of generosity.'

"Furthermore, you should recollect the devas: 'There are the devas of the Four Great Kings, the devas of the Thirty-three, the devas of the Hours, the Contented Devas, the devas who delight in creation, the devas who have power over the creations of others, the devas of Brahma's retinue, the devas beyond them. Whatever conviction they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of conviction is present in me as well. Whatever virtue they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of virtue is present in me as well. Whatever learning they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of learning is present in me as well. Whatever generosity they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of generosity is present in me as well. Whatever discernment they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of discernment is present in me as well.' At any time when a disciple of the noble ones is recollecting the conviction, virtue, learning, generosity, and discernment found both in himself and the devas, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the qualities of the devas. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahanama, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of the devas.'"

To Mahanama (Two)

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Now at that time Mahanama the Sakyan had recovered from being ill was not long recovered from his illness. And at that time many monks were at work making robes for the Blessed One, [thinking], "When the robes are finished, at the end of the three months (of the rains retreat), the Blessed One will set out wandering." Mahanama the Sakyan heard that many monks were at work making robes for the Blessed One, [thinking], "When the robes are finished, at the end of the three months, the Blessed One will set out wandering." So he approached the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "I have heard that many monks are at work making robes for the Blessed One, [thinking], 'When the robes are finished, at the end of the three months, the Blessed One will set out wandering.' For those of us living by means of various dwelling places [for the mind], by means of which dwelling place should we live?"

"Excellent, Mahanama, excellent! It is fitting for clansmen like you to approach the Tathágata and ask, 'For those of us living by means of various dwelling places [for the mind], by means of which dwelling place should we live?'

"One who is aroused to practice is one of conviction, not without conviction. One aroused to practice is one with persistence aroused, not lazy. One aroused to practice is one of established mindfulness, not muddled mindfulness. One aroused to practice is centered in concentration, not uncentered. One aroused to practice is discerning, not undiscerning.

"Established in these five qualities, you should further develop six qualities:

"There is the case where you recollect the Tathágata: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.' At any time when a disciple of the noble ones is recollecting the Tathágata, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Tathágata. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Mahanama, you should develop this recollection of the Buddha while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children.

"Furthermore, there is the case where you recollect the Dhamma: 'The Dhamma is well-expounded by the Blessed One, to be seen here and now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.' At any time when a disciple of the noble ones is recollecting the Dhamma, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Dhamma. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Mahanama, you should develop this recollection of the Dhamma while you are walking, while you are standing, while

you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children.

"Furthermore, there is the case where you recollect the Sangha: 'The Sangha of the Blessed One's disciples who have practiced well... who have practiced straight-forwardly... who have practiced methodically... who have practiced masterfully - - in other words, the four types [of noble disciples] when taken as pairs, the eight when taken as individual types -- they are the Sangha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.' At any time when a disciple of the noble ones is recollecting the Sangha, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Sangha. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Mahanama, you should develop this recollection of the Sangha while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children.

"Furthermore, there is the case where you recollect your own virtues: 'They are un-torn, unbroken, unspotted, un-splattered, liberating, praised by the wise, untarnished, conducive to concentration.' At any time when a disciple of the noble ones is recollecting virtue, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on virtue. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed

experiences ease. In one at ease, the mind becomes concentrated.

"Mahanama, you should develop this recollection of virtue while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children.

"Furthermore, there is the case where you recollect your own generosity: 'It is a gain, a great gain for me, that -- among people overcome with the stain of possessiveness -- I live at home, my awareness cleansed of the stain of possessiveness, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of alms.' At any time when a disciple of the noble ones is recollecting generosity, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on generosity. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Mahanama, you should develop this recollection of generosity while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children.

"Furthermore, you should recollect the devas: 'There are the Devas of the Four Great Kings, the Devas of the Thirty-three, the Devas of the Hours, the Contented Devas, the devas who delight in creation, the devas who have power over the creations of others, the devas of Brahma's retinue, the devas beyond them. Whatever conviction they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of conviction is present in me as well. Whatever

virtue they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of virtue is present in me as well. Whatever learning they were endowed with that - - when falling away from this life -- they re-arose there, the same sort of learning is present in me as well. Whatever generosity they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of generosity is present in me as well. Whatever discernment they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of discernment is present in me as well.' At any time when a disciple of the noble ones is recollecting the conviction, virtue, learning, generosity, and discernment found both in himself and the devas, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the qualities of the devas. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Mahanama, you should develop this recollection of the devas while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children."

Mahanidana Sutta

The Great Causes Discourse

Digha Nikáya 15

This is what I heard:

On one occasion the Blessed One was living among the Kurus. Now, the Kurus have a town named Kammasadhamma. There Ven. Ánanda approached the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One: "It's amazing, lord, it's astounding, how deep this dependent co-arising is, and how deep its appearance, and yet to me it seems as clear as clear can be."

[The Buddha:] "Don't say that, Ánanda. Don't say that. Deep is this dependent co-arising, and deep its appearance. It's because of not understanding and not penetrating this Dhamma that this generation is like a tangled skein, a knotted ball of string, like matted rushes and reeds, and does not go beyond transmigration, beyond the planes of deprivation, woe, and bad destinations.

"If one is asked, 'Is there a demonstrable requisite condition for aging and death?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition do aging and death come?' one should say, 'Aging and death come from birth as their requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for birth?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does birth come?' one should say, 'Birth comes from becoming as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for becoming?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does becoming come?' one should say, 'Becoming comes from clinging as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for clinging?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does clinging come?' one should say, 'Clinging comes from craving as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for craving?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does craving come?' one should say, 'Craving comes from feeling as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for feeling?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does feeling come?' one should say, 'Feeling comes from contact as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for contact?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does contact come?' one should say, 'Contact comes from name-and-form as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for name-and-form?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does name-and-form come?' one should say, 'Name-and-form comes from consciousness as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for consciousness?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does consciousness come?' one should say, 'Consciousness comes from name-and-form as its requisite condition.'

"Thus, Ánanda, from name-and-form as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-and-form. From name-and-form as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging. From clinging as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, aging, death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of stress.

Aging and Death

"From birth as a requisite condition come aging and death.' Thus it has been said. And this is the way to understand how from birth as a requisite condition come aging and death. If there were no birth at all, in any way, of anything anywhere -- i.e., of devas in the state of devas, of celestials in the state of celestials, of spirits in the state of spirits, of demons in the state of demons, of human beings in the human state, of quadrupeds in the state of quadrupeds, of birds in the state of birds, of snakes in the state of snakes, or of any being in its own state -- in the utter absence of birth, from the cessation of birth, would aging and death be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for aging and death, i.e., birth.

Birth

"From becoming as a requisite condition comes birth.' Thus it has been said. And this is the way to understand how from becoming as a requisite condition comes birth. If there were no becoming at all, in any way, of anything anywhere -- i.e., sensual becoming, form becoming, or formless becoming -- in the utter absence of becoming, from the cessation of becoming, would birth be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for birth, i.e., becoming.

Becoming

"From clinging as a requisite condition comes becoming.' Thus it has been said. And this is the way to understand how from clinging as a requisite condition comes becoming. If there were no clinging at all, in any way, of anything anywhere -- i.e., clinging to sensuality, clinging to precepts and practices, clinging to views, or clinging to doctrines of the self -- in the utter absence of clinging, from the cessation of clinging, would becoming be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for becoming, i.e., clinging.

Clinging

"From craving as a requisite condition comes clinging.' Thus it has been said. And this is the way to understand how from craving as a requisite condition comes clinging. If there were

no craving at all, in any way, of anything anywhere -- i.e., craving for sensuality, craving for becoming, craving for no becoming -- in the utter absence of craving, from the cessation of craving, would clinging be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for clinging, i.e., craving.

Craving

"From feeling as a requisite condition comes craving.' Thus it has been said. And this is the way to understand how from feeling as a requisite condition comes craving. If there were no feeling at all, in any way, of anything anywhere -- i.e., feeling born of contact at the eye, feeling born of contact at the ear, feeling born of contact at the nose, feeling born of contact at the tongue, feeling born of contact at the body, or feeling born of contact at the intellect -- in the utter absence of feeling, from the cessation of feeling, would craving be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for craving, i.e., feeling.

Dependent on Craving

"Now, craving is dependent on feeling,
seeking is dependent on craving,
acquisition is dependent on seeking,
ascertainment is dependent on acquisition,
desire and passion is dependent on ascertainment,
attachment is dependent on desire and passion,
possessiveness is dependent on attachment,
stinginess is dependent on attachment,
defensiveness is dependent on stinginess,
and because of defensiveness, dependent on defensiveness,

various evil, unskillful phenomena come into play: the taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech, and lies.

"And this is the way to understand how it is that because of defensiveness various evil, unskillful phenomena come into play: the taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech, and lies. If there were no defensiveness at all, in any way, of anything anywhere, in the utter absence of defensiveness, from the cessation of defensiveness, would various evil, unskillful phenomena -- the taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech, and lies -- come into play?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for the coming-into-play of various evil, unskillful phenomena -- the taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech, and lies -- i.e., defensiveness.

"'Defensiveness is dependent on stinginess.' Thus it has been said. And this is the way to understand how defensiveness is dependent on stinginess. If there were no stinginess at all, in any way, of anything anywhere, in the utter absence of stinginess, from the cessation of stinginess, would defensiveness be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for defensiveness, i.e., stinginess.

(Similarly back through the chain of conditions: stinginess, attachment, possessiveness, desire and passion, ascertainment, acquisition, and seeking.)

"Seeking is dependent on craving.' Thus it has been said. And this is the way to understand how seeing is dependent on craving. If there were no craving at all, in any way, of anything anywhere -- i.e., craving for sensuality, craving for becoming, craving for no becoming -- in the utter absence of craving, from the cessation of craving, would seeking be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for seeking, i.e., craving. Thus, Ánanda, these two phenomena [the chain of conditions leading from craving to birth, aging, and death, and the chain of conditions leading from craving to quarrels, etc.], as a duality, flow back into one place at feeling.

Feeling

"From contact as a requisite condition comes feeling.' Thus it has been said. And this is the way to understand how from contact as a requisite condition comes feeling. If there were no contact at all, in any way, of anything anywhere -- i.e., contact at the eye, contact at the ear, contact at the nose, contact at the tongue, contact at the body, or contact at the intellect -- in the utter absence of contact, from the cessation of contact, would feeling be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for feeling, i.e., contact.

Contact

"From name-and-form as a requisite condition comes contact.' Thus it has been said. And this is the way to understand how, from name-and-form as a requisite condition comes contact. If the qualities, traits, themes, and indicators by which there is a description of name-group (mental activity) were all absent,

would designation-contact with regard to the form-group (the physical body) be discerned?"

"No, lord."

"If the permutations, signs, themes, and indicators by which there is a description of form-group were all absent, would resistance-contact with regard to the name-group be discerned?"

"No, lord."

"If the permutations, signs, themes, and indicators by which there is a description of name-group and form-group were all absent, would designation-contact or resistance-contact be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for contact, i.e., name-and-form.

Name and Form

"'From consciousness as a requisite condition comes name-and-form.' Thus it has been said. And this is the way to understand how from consciousness as a requisite condition comes name-and-form. If consciousness were not to descend into the mother's womb, would name-and-form take shape in the womb?"

"No, lord."

"If, after descending into the womb, consciousness were to depart, would name-and-form be produced for this world?"

"No, lord."

"If the consciousness of the young boy or girl were to be cut off, would name-and-form ripen, grow, and reach maturity?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for name-and-form, i.e., consciousness."

Consciousness

"From name-and-form as a requisite condition comes consciousness.' Thus it has been said. And this is the way to understand how from name-and-form as a requisite condition comes consciousness. If consciousness were not to gain a foothold in name-and-form, would a coming-into-play of the origination of birth, aging, death, and stress in the future be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for consciousness, i.e., name-and-form."

"This is the extent to which there is birth, aging, death, passing away, and re-arising. This is the extent to which there are means of designation, expression, and delineation. This is the extent to which the sphere of discernment extends, the extent to which the cycle revolves for the manifesting (discernibility) of this world -- i.e., name-and-form together with consciousness."

Delineations of a Self

"To what extent, Ānanda, does one delineate when delineating a self? Either delineating a self possessed of form and finite, one delineates that 'My self is possessed of form and finite.' Or, delineating a self possessed of form and infinite, one delineates that 'My self is possessed of form and infinite.' Or, delineating a self formless and finite, one delineates that 'My self is formless and finite.' Or, delineating a self formless and infinite, one delineates that 'My self is formless and infinite.'"

"Now, the one who, when delineating a self, delineates it as possessed of form and finite, either delineates it as possessed of form and finite in the present, or of such a nature that it will [naturally] become possessed of form and finite [in the future/after death], or he believes that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self possessed of form and finite lies latent [within that person].

"The one who, when delineating a self, delineates it as possessed of form and infinite, either delineates it as possessed of form and infinite in the present, or of such a nature that it will [naturally] become possessed of form and infinite [in the future/after death], or he believes that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self possessed of form and infinite lies latent [within that person].

"The one who, when delineating a self, delineates it as formless and finite, either delineates it as formless and finite in the present, or of such a nature that it will [naturally] become formless and finite [in the future/after death], or he believes that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self formless and finite lies latent [within that person].

"The one who, when delineating a self, delineates it as formless and infinite, either delineates it as formless and infinite in the present, or of such a nature that it will [naturally] become formless and infinite [in the future/after death], or he believes that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self formless and infinite lies latent [within that person].

Non-Delineations of a Self

"To what extent, *Ānanda*, does one not delineate when not delineating a self? Either not delineating a self possessed of

form and finite, one does not delineate that 'My self is possessed of form and finite.' Or, not delineating a self possessed of form and infinite, one does not delineate that 'My self is possessed of form and infinite.' Or, not delineating a self formless and finite, one does not delineate that 'My self is formless and finite.' Or, not delineating a self formless and infinite, one does not delineate that 'My self is formless and infinite.'

"Now, the one who, when not delineating a self, does not delineate it as possessed of form and finite, does not delineate it as possessed of form and finite in the present, nor does he delineate it as of such a nature that it will [naturally] become possessed of form and finite [in the future/after death], nor does he believe that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self possessed of form and finite does not lie latent [within that person].

"The one who, when not delineating a self, does not delineate it as possessed of form and infinite, does not delineate it as possessed of form and infinite in the present, nor does he delineate it as of such a nature that it will [naturally] become possessed of form and infinite [in the future/after death], nor does he believe that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self possessed of form and infinite does not lie latent [within that person].

"The one who, when not delineating a self, does not delineate it as formless and finite, does not delineate it as formless and finite in the present, nor does he delineate it as of such a nature that it will [naturally] become formless and finite [in the future/after death], nor does he believe that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self formless and finite does not lie latent [within that person].

"The one who, when not delineating a self, does not delineate it as formless and infinite, does not delineate it as formless and infinite in the present, nor does he delineate it as of such a nature that it will [naturally] become formless and infinite [in the future/after death], nor does he believe that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self formless and infinite does not lie latent [within that person].

Assumptions of a Self

"To what extent, Ánanda, does one assume when assuming a self? Assuming feeling to be the self, one assumes that 'Feeling is my self' [or] 'Feeling is not my self: My self is oblivious [to feeling]' [or] 'Neither is feeling my self, nor is my self oblivious to feeling, but rather my self feels, in that my self is subject to feeling.'

"Now, one who says, 'Feeling is my self,' should be addressed as follows: 'There are these three feelings, my friend -- feelings of pleasure, feelings of pain, and feelings of neither pleasure nor pain. Which of these three feelings do you assume to be the self?' At a moment when a feeling of pleasure is sensed, no feeling of pain or of neither pleasure nor pain is sensed. Only a feeling of pleasure is sensed at that moment. At a moment when a feeling of pain is sensed, no feeling of pleasure or of neither pleasure nor pain is sensed. Only a feeling of pain is sensed at that moment. At a moment when a feeling of neither pleasure nor pain is sensed, no feeling of pleasure or of pain is sensed. Only a feeling of neither pleasure nor pain is sensed at that moment.

"Now, a feeling of pleasure is inconstant, fabricated, dependent on conditions, subject to passing away, dissolution, fading, and cessation. A feeling of pain is inconstant, fabricated, dependent on conditions, subject to passing away, dissolution, fading, and cessation. A feeling of neither pleasure nor pain is inconstant, fabricated, dependent on conditions, subject to passing away,

dissolution, fading, and cessation. Having sensed a feeling of pleasure as 'my self,' then with the cessation of one's very own feeling of pleasure, 'my self' has perished. Having sensed a feeling of pain as 'my self,' then with the cessation of one's very own feeling of pain, 'my self' has perished. Having sensed a feeling of neither pleasure nor pain as 'my self,' then with the cessation of one's very own feeling of neither pleasure nor pain, 'my self' has perished.

"Thus he assumes, assuming in the immediate present a self inconstant, entangled in pleasure and pain, subject to arising and passing away, he who says, 'Feeling is my self.' Thus in this manner, Ánanda, one does not see fit to assume feeling to be the self.

"As for the person who says, 'Feeling is not the self: My self is oblivious [to feeling],' he should be addressed as follows: 'My friend, where nothing whatsoever is sensed (experienced) at all, would there be the thought, "I am"?"'

"No, lord."

"Thus in this manner, Ánanda, one does not see fit to assume that 'Feeling is not my self: My self is oblivious to feeling.'

"As for the person who says, 'Neither is feeling my self, nor is my self oblivious [to feeling], but rather my self feels, in that my self is subject to feeling,' he should be addressed as follows: 'My friend, should feelings altogether and every way stop without remainder, then with feeling completely not existing, owing to the cessation of feeling, would there be the thought, "I am"?"'

"No, lord."

"Thus in this manner, Ánanda, one does not see fit to assume that 'Neither is feeling my self, nor is my self oblivious [to feeling], but rather my self feels, in that my self is subject to feeling.'

"Now, Ānanda, in as far as a monk does not assume feeling to be the self, nor the self as oblivious, nor that 'My self feels, in that my self is subject to feeling,' then, not assuming in this way, he is not sustained by anything (does not cling to anything) in the world. Un-sustained, he is not agitated. Un-agitated, he is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"If anyone were to say with regard to a monk whose mind is thus released that 'The Tathágata exists after death,' is his view, that would be mistaken; that 'The Tathágata does not exist after death'...that 'The Tathágata both exists and does not exist after death'...that 'The Tathágata neither exists nor does not exist after death' is his view, that would be mistaken. Why? Having directly known the extent of designation and the extent of the objects of designation, the extent of expression and the extent of the objects of expression, the extent of description and the extent of the objects of description, the extent of discernment and the extent of the objects of discernment, the extent to which the cycle revolves: Having directly known that, the monk is released. [To say that,] '*The monk released, having directly known that, does not see, does not know*' is his opinion,' that would be mistaken.

Seven Stations of Consciousness

"Ānanda, there are these seven stations of consciousness and two spheres. Which seven?

"There are beings with diversity of body and diversity of perception, such as human beings, some devas, and some beings in the lower realms. This is the first station of consciousness.

"There are beings with diversity of body and singularity of perception, such as the devas of the Brahma hosts generated by the first [jhana]. This is the second station of consciousness.

"There are beings with singularity of body and diversity of perception, such as the Radiant Devas. This is the third station of consciousness.

"There are beings with singularity of body and singularity of perception, such as the Beautifully Lustrous Devas. This is the fourth station of consciousness.

"There are beings who, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'Infinite space,' arrive at the sphere of the infinitude of space. This is the fifth station of consciousness.

"There are beings who, with the complete transcending of the sphere of the infinitude of space, thinking, 'Infinite consciousness,' arrive at the sphere of the infinitude of consciousness. This is the sixth station of consciousness.

"There are beings who, with the complete transcending of the sphere of the infinitude of consciousness, thinking, 'There is nothing,' arrive at the sphere of nothingness. This is the seventh station of consciousness.

"The sphere of non-percipient beings and, second, the sphere of neither perception nor non-perception. [These are the two spheres.]

"Now, as for the first station of consciousness -- beings with diversity of body and diversity of perception, such as human beings, some devas, and some beings in the lower realms: If one discerns that [station of consciousness], discerns its origination, discerns its passing away, discerns its allure, discerns its drawbacks, discerns the escape from it, would it be proper, by means of that [discernment] to take delight there?"

"No, lord."

(Similarly with each of the remaining stations of consciousness and two spheres.)

"Ánanda, when knowing -- as they actually are -- the origination, passing away, allure, drawbacks of -- and escape from -- these seven stations of consciousness and two spheres, a monk is released through lack of clinging, he is said to be a monk released through discernment.

Eight Emancipations

"Ánanda, there are these eight emancipations. Which eight?

"Possessed of form, one sees forms. This is the first emancipation.

"Not percipient of form internally, one sees forms externally. This is the second emancipation.

"One is intent only on the beautiful. This is the third emancipation.

"With the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'Infinite space,' one enters and remains in the sphere of the infinitude of space. This is the fourth emancipation.

"With the complete transcending of the sphere of the infinitude of space, thinking, 'Infinite consciousness,' one enters and remains in the sphere of the infinitude of consciousness. This is the fifth emancipation.

"With the complete transcending of the sphere of the infinitude of consciousness, thinking, 'There is nothing,' one enters and remains in the sphere of nothingness. This is the sixth emancipation.

"With the complete transcending of the sphere of nothingness, one enters and remains in the sphere of neither perception nor non-perception. This is the seventh emancipation.

"With the complete transcending of the sphere of neither perception nor non-perception, one enters and remains in the cessation of perception and feeling. This is the eighth emancipation.

"Now, when a monk attains these eight emancipations in forward order, in reverse order, in forward and reverse order, when he attains them and emerges from them wherever he wants, however he wants, and for as long as he wants, when through the ending of the mental fermentations he enters and remains in the fermentation-free release of awareness and release of discernment, having directly known it and realized it in the here and now, he is said to be a monk released in both ways. And as for another release in both ways, higher or more sublime than this, there is none."

That is what the Blessed One said. Gratified, Ven. Ānanda delighted in the Blessed One's words.

Mahapadana Sutta

The Great Discourse on the Lineage

Thus have I heard. Once the Lord was staying at Savatthi, in Anathapindika's park in the Jeta Grove, in the Kareri hutment. And among a number of monks who had gathered together after their meal, after the alms-round, sitting in the Kareri pavilion, there arose a serious discussion on former lives, as they said, "This is how it was in a former life," or "That is how it was."

And the Lord, with purified divine-ear faculty surpassing the powers of humans, heard what they were talking about. Getting up from his seat, he went to the Kareri pavilion, sat down on the prepared seat, and said, "Monks, what was your conversation as you sat together? What discussion did I interrupt?" and they told him.

"Well, monks, would you like to hear a proper discourse on past lives?"

"Lord, it is time for that! Well-Farer, it is time for that! If the Lord were to give a proper discourse on past lives, the monks would listen and remember it!"

"Well then, monks, listen, pay close attention, and I will speak."

"Yes, Lord." The monks replied, and the Lord said,

"Monks, ninety-one aeons ago the Lord, the Arahant, the fully enlightened Buddha Vipassi arose in the world. Thirty-one aeons ago, the Lord Buddha Sikhi arose; in the same thirty-first aeon before this Lord Buddha Vessabhu arose. And in this present fortunate aeon the Lord Buddhas Kakusandha, Konagamana, and Kassapa arose in the world. And, monks, in this present fortunate aeon I too have now arisen in the world as a fully enlightened Buddha.

"The Lord Buddha Vipassi was born of Khattiya race, and arose in a Khattiya family, the Lord Buddha Sikhi likewise; and the Lord Buddha Vessabhu likewise; the Lord Buddha Kakusandha was born of Brahman race, and arose in a Brahmin family; the Lord Buddha Konagamana likewise; the Lord Buddha Kassapa likewise; and I, monks, who am now the Arahant and fully-enlightened Buddha, was born of Khattiya race, and arose in a Khattiya family.

"The Lord Buddha Vipassi was of the Kondanna clan; the lord Sikhi likewise; the Lord Buddha Vessabhu likewise; the Lord Buddha Kakusandha was of the Kassapa clan; the Lord Buddha Konagamana likewise; the Lord Buddha Kassapa likewise; I who am now the Arahant and fully enlightened Buddha, am of the Gotama clan.

"In the time of the Lord Buddha Vipassi the life-span was eighty-thousand years; in the time of the Lord Buddha Sikhi seventy thousand; in the time of the Lord Buddha Vessabhu sixty thousand; in the time of the Lord Buddha Kakusandha forty thousand; in the time of the Lord Buddha Konagamana thirty thousand; in the time of the Lord Buddha Kassapa it was twenty thousand. In my time the lifespan is short, limited, and quick to pass: it is seldom that anybody lives to be one hundred.

"The Lord Buddha Vipassi gained his full enlightenment at the foot of a trumpet flower tree; the Lord Buddha Sikhi under a white mango tree; the Lord Buddha Vessabhu under a Sal tree; the Lord Buddha Kakusandha under an acacia-tree; the Lord Buddha Konagamana under a fig tree; the Lord Buddha Kassapa under a Banyan tree; and I became fully enlightened at the foot of an Assattha tree.

"The Lord Buddha Vipassi had the pair of noble disciples Khanda and Tissa; The Lord Buddha Sikhi had Abhibhu and Sambhava; the Lord Buddha Vessabhu had Sona and Uttara; the Lord Buddha Kakusandha had Vidhura and Sanjiva; the Lord Buddha Konagamana had Bhiyyosa and Uttara; the Lord

Buddha Kassapa had Tissa and Bharadvaja; I myself now have the pair of noble disciples Shariputra and Moggallana.

"The Lord Buddha Vipassi had three assemblies of disciples, one of 6,800,000, one of a hundred thousand, and one of eighty thousand monks, and of these three assemblies all were Arahants; the Lord Buddha Sikhi had three assemblies of disciples: one of a hundred thousand, one of eighty thousand, and one of seventy thousand monks—all Arahants; the Lord Buddha Vessabhu had three assemblies, one of eighty thousand, one of seventy thousand, and one of sixty thousand monks, all Arahant; the Lord Buddha Kakusandha had one assembly: forty thousand monks – all Arahants; the Lord Buddha Konagamana had one assembly: thirty thousand monks – all Arahants; the Lord Buddha Kassapa had one assembly: twenty thousand monks – all Arahants; I, monks, have one assembly of disciples, one thousand, two hundred fifty monks, and this one assembly consists only of Arahants.

"The Lord Buddha Vipassi's personal attendant was the monk Asoka; the Lord Buddha Sikhi's was Khemankara; the Lord Buddha Vesabhu's was Upasannaka; the Lord Buddha Kakusandha's was Vuddhija; the Lord Buddha Konagamana's was Sotthija; the Lord Buddha Kassapa's was Sabbamitta; my chief personal attendant now is Ānanda.

"The Lord Buddha Vipassi's Father was King Bandhuma, his mother Queen Bandhumati and King Bandhuma's royal capitol was Bandhumati. The Lord Buddha Sikhi's Father was King Aruna, his mother Queen Pabhavati; King Aruna's capitol was Arunavati. The Lord Buddha Vesabhu's father was King Suppatita, his mother was Queen Yasavati; King Suppatita's capitol was Anopama. The Lord Buddha Kakusandha's father was the Brahmin Aggidatta, his mother was the Brahmin lady Visakha. The king at that time was Khema; his capitol was Khemavati. The Lord Buddha Kanogamana's father was the Brahmin Yannadatta, his mother was the Brahmin lady Uttara. The king at that time was Sobha; his capitol was Sobhavati.

The Lord Buddha Kassapa's father was Brahmin Brahmadata, his mother was the Brahmin Lady Dhanavati. The king at that time was Kiki; his capital was Caranasi. And now, monks, my father is King Suddhodana, my mother was Queen Maya, and the royal capital was Kapilavatthu."

Thus the Lord spoke, and the Well-Farer then rose from his seat and went to his lodging.

Soon after the Lord had gone, another discussion arose among the monks,

"It is marvelous, friends, it is wonderful, the Tathágata's great power and ability – the way he recalls the past Buddha's who have gained Parinibbána, having cut away the hindrances, cut off the road of craving, put an end to the round of becoming, overcome all suffering. He recalls their birth, their name, their clan, their life-span, the disciples and assemblies connected with him, 'Being born thus, these Blessed Lords were such and such, such were their names, their clans, their discipline, their Dhamma, their wisdom, their liberation.' Well now, friends, how did the Tathágata come by the penetrative knowledge through which he remembers that, 'Being born thus, these Blessed Lords were such and such, such were their names, their clans, their discipline, their Dhamma, their wisdom, their liberation?' Did some deva reveal this knowledge to him?' This was the conversation of those monks, which came to be interrupted.

Then the Lord, rising from seclusion of the rest period, went to the Kareri Pavillion and sat down on the prepared seat. He said,

"Monks, what was your conversation as you sat together? What discussion did I interrupt?" And the monks told him.

"The Tathágata understands these things by his own penetration of the principles of the Dhamma; and devas, too, have told him. Well, monks, do you wish to hear still more about past lives?"

"Lord, it is time for that! Well-Farer, it is time for that! If the Lord were to give a proper discourse on past lives, the monks would listen and remember it."

"Well then, monks, listen, pay close attention and I will speak."

"Yes, Lord." The monks replied, and the Lord said,

"Monks, ninety-one aeons ago the Lord, the Arahant, the fully enlightened Buddha Vipassi arose in the world. He was born of the Khattiya race, and arose in a Khattiya family. He was of the Kondanna clan. The span of his life was eighty thousand years. He gained his full enlightenment at the foot of a trumpet flower tree. He had the pair of noble disciples Khanda and Tissa as his chief followers. He had three assemblies of disciples: one of 6,800,000, one of a hundred thousand, and one of eighty thousand monks, all Arahants. His chief personal attendant was the monk Asoka. His father was King Bandhuma, his mother was queen Bandhumati. The Kings Capital was Bandhumati.

"And so, monks, the Bodhisattva Vipassi descended from the Tushita heaven, mindful and clearly aware, into his mothers womb. This, monks, is the rule.

"It is the rule, monks, that when a Bodhisattva descends from the Tushita heaven into his mother's womb, there appears in this world with its devas, Maras and Brahmas, its ascetics and Brahmins, princes and people an immeasurable, splendid light surpassing the glory of the most powerful devas. And whatever dark spaces lay beyond the worlds end, chaotic, blind and black, such that they are not even reached by the mighty rays of sun and moon, are yet illumined by this immeasurable splendid light surpassing the glory of the most powerful devas. And those beings that have been reborn there recognize each other by this light and know, 'Other beings too, have been born here!' and this ten-thousand-fold world system trembles and quakes and is convulsed. And this immeasurable light shines forth. That is the rule.

"It is the rule that when a Bodhisattva has entered his mother's womb, four devas come to protect him from the four quarters, saying, "Let no man, no non-human being, no thing whatsoever harm this Bodhisattva or this Bodhisattva's mother!" That is the rule.

"It is the rule that when a Bodhisattva has entered his mother's womb, his mother becomes by nature virtuous, refraining from taking life, from taking what is not given, from sexual misconduct, from lying speech, or from strong drink and sloth producing drugs. That is the rule.

"It is the rule that when a Bodhisattva has entered his mother's womb, she has no sensual thoughts connected with a man, and she cannot be overcome by any man with lustful thoughts. That is the rule.

"It is the rule that when a Bodhisattva has entered his mother's womb she enjoys the fivefold pleasures of the senses and takes delight, being endowed and possessed of them. That is the rule.

"It is the rule that when a Bodhisattva has entered his mother's womb, she has no sickness of any kind, she is at ease and without fatigue of body, and she can see the Bodhisattva inside her womb, complete with all his members and faculties. Monks, it is as if a gem, a beryl, pure, excellent, well cut into eight facets, clear, bright, flawless and perfect in every respect, were strung on a blue, yellow, red, white, or orange cord. And a man with good eyesight, taking it in his hand would describe it as such. Thus does the Bodhisattva's mother, with no sickness, see him, complete with all his members and faculties. That is the rule.

It is the rule that when a Bodhisattva's mother dies seven days after his birth and is reborn in the Tushita heaven. That is the rule.

It is the rule that whereas other women carry the child in their womb for nine or ten months before giving birth, it is not so with the Bodhisattva's mother, who carries him for exactly ten months before giving birth. That is the rule.

It is the rule that whereas other women give birth sitting or lying down, it is not so with the Bodhisattva's mother, who gives birth standing up. That is the rule.

It is the rule that when the Bodhisattva issues forth from his mother's womb, devas welcome him first, and then humans, that is the rule.

It is the rule that when the Bodhisattva issues forth from his mother's womb, he does not touch the earth. Four devas receive him and place him before his mother, saying, "Rejoice, your majesty, a mighty son has been born to you!" That is the rule.

"It is the rule that when the Bodhisattva issues from his mother's womb, he issues forth stainless, not defiled by water, mucus, blood, or any impurity, pure and spotless. Just as when a jewel is laid on the muslin from Kasi, the jewel does not stain the muslin, or the muslin the jewel. Why not? Because of the purity of both. In the same way the Bodhisattva issues forth stainless, not defiled by water, mucus, blood, or any impurity, pure and spotless. That is the rule.

"It is the rule that when the Bodhisattva issues forth from his mother's womb, Two streams of water appear from the sky, one cold, the other warm, with which they ritually wash the Bodhisattva and his mother. That is the rule.

"It is the rule that as soon as he is born the Bodhisattva takes a firm stance on both feet, facing north, then takes seven strides, and then under a white sunshade he scans the four quarters, and then declares with a bull-like voice, "I am chief in the world, supreme in the world, eldest in the world. This is my last birth, there will be no more re-becoming. That is the rule.

"It is the rule that when the Bodhisattva issues from his mothers womb there appears in this world with its devas, Maras and Brahmas, its ascetics and Brahmins, princes and people an immeasurable, splendid light surpassing the glory of the most powerful devas. This is the rule.

"Monks, when prince Vipassi was born, they showed him to king Bandhuma and said,

'Your majesty, a son has been born to you. Deign, sire, to look at him.'" The king looked at the prince, and then said to the Brahmins skilled in signs:

'You gentlemen are skilled in signs. Examine the prince.'

"The Brahmins examined the prince and said to King Bandhuma,

'Sire, rejoice, for a mighty son has been born to you. It is a gain for you sire, it is a great profit for you, sire, that such a son has been born into your family. Sire, this prince is endowed with the thirty-two marks of a great man. To such, only two courses are open. If he lives the household life he will become a ruler, a wheel turning righteous monarch of the law, conqueror of the four quarters who has established the security of his realm and is possessed of the seven treasures. These are: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Householder Treasure, and, as seventh, the Counselor Treasure. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered this sea-girt land without stick or sword, by the law. But if he goes forth from the household life into homelessness, then he will become an Arahant, a fully enlightened Buddha, one who draws back the veil from the world.

"And what, Sire, are these thirty-two marks of a great man?

I. He has feet with level tread

- II. On the soles of his feet are wheels with a thousand spokes
- III. He has projecting heels
- IV. He has long fingers and toes
- V. He has soft and tender hands and feet
- VI. His hands and feet are net-like (webbed?)
- VII. He has high-raised ankles
- VIII. His legs are like an antelopes
- IX. Standing and without bending, he can touch and rub his knees with either hand.
- X. His male organs are enclosed in a sheath.
- XI. His complexion is bright, the color of gold
- XII. His skin is delicate and so smooth that no dust adheres to it
- XIII. His body hairs are separate, one to each pore.
- XIV. They grow upwards, bluish-black like collyruim, growing in rings to the right.
- XV. His body is divinely straight
- XVI. He has the seven convex surfaces.
- XVII. The front part of his body is like a Lion's.
- XVIII. There is no hollow between his shoulders.
- XIX. He is proportioned like a banyan-tree: his height is as the span of his arms.
- XX. His bust is evenly rounded.

XXI. He has a perfect sense of taste.

XXII. Her has jaws like a lions

XXIII. He has forty teeth.

XXIV. His teeth are even.

XXV. There are no spaces between his teeth.

XXVI. His canine teeth are very bright.

XXVII. His tongue is very long

XXVIII. He has a Brahma-like voice, like that of the Karavika-bird.

XXIX. His eyes are deep blue.

XXX. He has eyelashes like a cow's.

XXXI. The hair between his eyebrows is white, and soft like cotton down.

XXXII. His head is like a royal turban."

"Sire, this prince is endowed with the thirty-two marks of a great man. To such, only two courses are open. If he lives the household life he will become a ruler, a wheel turning righteous monarch of the law, conqueror of the four quarters who has established the security of his realm and is possessed of the seven treasures. These are: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Householder Treasure, and, as seventh, the Counselor Treasure. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered this sea-girt land without stick or sword, by the law. But if he goes forth from the household life into homelessness, then he will become an Arahant, a fully

enlightened Buddha, one who draws back the veil from the world."

"Then King Bandhuma, having clothed those Brahmins in fresh clothes, satisfied all of their wishes.

"And King Bandhuma appointed nurses for Prince Vipassi. Some suckled him, some bathed him, some carried him, some dandled him. A white umbrella was held over him night and day, that he might not be harmed by cold or heat or grass or dust. And Prince Vipassi was much beloved of the people. Just as everybody loves a blue, yellow, or white lotus, so they all loved Prince Vipassi. Thus he was borne from lap to lap.

"And Prince Vipassi had a sweet voice, a beautiful voice, charming and delightful. Just as in the Himalaya mountains, the Karavika-bird had a voice sweeter, more beautiful, charming and delightful than all other birds, so too was Prince Vipassi's voice the finest of them all.

"And owing to the results of past karma, the divine eye was present to Prince Vipassi, with which he could see for a league day and night alike.

"And prince Vipassi was unblinkingly watchful, like the Thirty-Three Gods. And because it was said that he was unblinkingly watchful, the prince came to be called "Vipassi." When King Bandhuma was trying a case, he took prince Vipassi on his knee and instructed him in the case. Then, putting him down from his knee, his father would carefully explain the issues to him. And for this reason he was all the more called Vipassi.

"Then King Bandhuma caused three palaces to be built for Prince Vipassi, one for the rainy season, one for the cold season, and one for the hot season, to cater for all the fivefold sense pleasures. There Prince Vipassi stayed in the rainy season palace for the four months of the rainy season, with no male attendants, surrounded by female musicians, and he never left that palace."

[End of the Birth Section]

"Then, monks, after many years, many hundreds and thousands of years had passed, Prince Vipassi said to his charioteer, 'Harness some fine carriages, Charioteer! We will go to the pleasure park to inspect it.' The charioteer did so, then reported to the prince, "Your Royal Highness, the fine carriages are harnessed, it is time to do as you wish.' And prince Vipassi mounted a carriage and drove in procession to the pleasure park.

"And as he was being driven to the pleasure park, Prince Vipassi saw an aged man, bent like a roof beam, broken, leaning on a stick, tottering, sick, his youth all vanished. At the sight he said to the charioteer, "Charioteer, what is the matter with this man? His hair is not like other men's, his body is not like other men's."

"Prince, that is what is called an old man.'

"But why is he called an old man?'

"He is called old, Prince, because he has not long to live.'

"But am I liable to become old, and not exempt from old age?'

"Both you and I, prince, are liable to become old, and are not exempt from old age.'

"Well then, Charioteer, that will do for today with the pleasure park. Return now to the palace.'

"Very good, Prince,' said the charioteer, and brought Prince Vipassi back to the palace. Arrived there, Prince Vipassi was overcome with grief and dejection, crying, 'Shame on this thing birth, since to him who is born old age must manifest itself!'

"Then King Bandhuma sent for the charioteer and said, 'Well, did not the prince enjoy himself at the pleasure park? Wasn't he happy there?'

"Your Majesty, the Prince did not enjoy himself, he was not happy there.'

"What did he see on the way there?'

"So the charioteer told the king all that had happened.

"Then King Bandhuma thought, 'Prince Vipassi must not renounce the throne, he must not go forth from the household life into homelessness – the words of the Brahmins learned in signs must not come true!' So the king provided for Prince Vipassi to have even more enjoyment of the fivefold sense pleasures, in order that he should rule the kingdom and not go forth from the household life into homelessness. Thus the prince continued to live indulging in, and addicted to the fivefold sense-pleasures.

After many years, many hundreds and thousands of years had passed, Prince Vipassi said to his charioteer, 'Harness some fine carriages, Charioteer! We will go to the pleasure park to inspect it.' The charioteer did so, then reported to the prince, 'Your Royal Highness, the fine carriages are harnessed, it is time to do as you wish.' And prince Vipassi mounted a carriage and drove in procession to the pleasure park.

"And as he was being driven to the pleasure park, Prince Vipassi saw a sick man, suffering, very ill, fallen in his own urine and excrement, and some people were picking him up, and others were putting him to bed. At the sight he said to the charioteer, 'What is the matter with this man? His eyes are not like other men's, his head is not like other men's.'

" 'Prince, that is what is called a sick man.'

" 'But why is he called a sick man?'

" 'Prince, he is so called because he can hardly recover from his illness.'

" 'But am I liable to become sick, and not exempt from sickness?'

" 'Both you and I, prince, are liable to become sick, and not exempt from sickness.'

"'Well then, Charioteer, that will do for today with the pleasure park. Return now to the palace.'

"'Very good, Prince,' said the charioteer, and brought Prince Vipassi back to the palace. Arrived there, Prince Vipassi was overcome with grief and dejection, crying, 'Shame on this thing birth, since to him who is born sickness must manifest itself!'

"Then King Bandhuma sent for the charioteer and said, 'Well, did not the prince enjoy himself at the pleasure park? Wasn't he happy there?'

"'Your Majesty, the Prince did not enjoy himself, he was not happy there.'

"'What did he see on the way there?'

"So the charioteer told the king all that had happened.

"Then King Bandhuma thought, 'Prince Vipassi must not renounce the throne, he must not go forth from the household life into homelessness – the words of the Brahmins learned in signs must not come true!' So the king provided for Prince Vipassi to have even more enjoyment of the fivefold sense pleasures, in order that he should rule the kingdom and not go forth from the household life into homelessness. Thus the prince continued to live indulging in, and addicted to the fivefold sense-pleasures.

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time to do as you wish.’ And prince Vipassi mounted a carriage and drove in procession to the pleasure park.

"And as he was being driven to the pleasure park, Prince Vipassi saw a large crowd collecting, clad in many colors and carrying a bier. At the sight he said to the charioteer, ‘Why are those people doing that?’

" ‘Prince, that is what they called a dead man.’

" ‘Drive me over to where the dead man is.’

" ‘Very good, Prince,’ said the charioteer, and he did so. And Prince Vipassi gazed at the corpse of the dead man. "Then he said to the charioteer, ‘Why is he called a dead man?’

" ‘Prince, he is called a dead man because now his parents and other relatives will not see him again, nor he them.’

" ‘But am I subject to dying, not exempt from dying?’

" ‘Both you and I, Prince, are subject to dying, not exempt from it.’

"‘Well then, Charioteer, that will do for today with the pleasure park. Return now to the palace.’

"‘Very good, Prince,’ said the charioteer, and brought Prince Vipassi back to the palace. Arrived there, Prince Vipassi was overcome with grief and dejection, crying, ‘Shame on this thing birth, since to him who is born death must manifest itself!’

"Then King Bandhuma sent for the charioteer and said, ‘Well, did not the prince enjoy himself at the pleasure park? Wasn’t he happy there?’

"‘Your Majesty, the Prince did not enjoy himself, he was not happy there.’

"‘What did he see on the way there?’

"So the charioteer told the king all that had happened.

"Then King Bandhuma thought, 'Prince Vipassi must not renounce the throne, he must not go forth from the household life into homelessness – the words of the Brahmins learned in signs must not come true!' So the king provided for Prince Vipassi to have even more enjoyment of the fivefold sense pleasures, in order that he should rule the kingdom and not go forth from the household life into homelessness. Thus the prince continued to live indulging in, and addicted to the fivefold sense-pleasures.

After many years, many hundreds and thousands of years had passed, Prince Vipassi said to his charioteer, 'Harness some fine carriages, Charioteer! We will go to the pleasure park to inspect it.' The charioteer did so, then reported to the prince, 'Your Royal Highness, the fine carriages are harnessed, it is time to do as you wish.' And prince Vipassi mounted a carriage and drove in procession to the pleasure park.

"And as he was being driven to the pleasure park, Prince Vipassi saw a shaven headed man, one who had gone forth, wearing a yellow robe. And he said to the charioteer, 'What is the matter with that man? His head is not like other men's, and his clothes are not like other men's.'

" 'Prince, he is called one who has gone forth.'

" 'Why is he called one who has gone forth?'

" 'Prince, by one who has gone forth we mean one who truly follows the Dhamma, who truly lives in serenity, does good actions, performs meritorious deeds, is harmless and truly has compassion for living beings.'

" 'Charioteer, he is well called one who has gone forth—one who truly follows the Dhamma, who truly lives in serenity, does good actions, performs meritorious deeds, is harmless and

truly had compassion for living beings. Drive the carriage over to where he is.'

" 'Very good, Prince,' said the charioteer, and did so. And Prince Vipassi questioned the man who had gone forth.

" 'Prince, as one who has gone forth I truly follow Dhamma...and have compassion for living beings.'

" 'You are well called, one who has gone forth...'

"Then Prince Vipassi said to the charioteer, 'You take the carriage and drive back to the Palace, but I shall stay here and shave off my hair and beard, put on yellow robes and go forth from the household life into homelessness.'

" 'Very good, Prince,' said the charioteer, and returned to the Palace. And Prince Vipassi, shaving off his hair and beard and putting on yellow robes, went forth from the household life into homelessness.

"And a great crowd from the royal capitol city, Bandhumati, eighty-four thousand people, heard that Prince Vipassi had gone forth into homelessness. And they thought, 'This is certainly no common teaching and discipline, certainly no common going forth, for which Prince Vipassi has shaved off hair and beard, donned yellow robes and gone forth into homelessness. If the prince has done so, why should not we?' And so, monks, a great crowd of eighty-four thousand, having shaved off their hair and beards and donned yellow robes, followed the Bodhisattva Vipassi into homelessness. And with the following the Bodhisattva went on his rounds through villages, towns, and royal cities.

"Then the Bodhisattva, having retired to a secluded spot, had this thought, 'It is not proper for me to live with a crowd like this. I must live alone, withdrawn from this crowd.' So after a while he left the crowd and dwelt alone. The eighty-four thousand went one way, and the Bodhisattva another.

"Then, when the Bodhisattva had entered his dwelling alone, in a secluded spot, he thought, "This world, alas, is in a sorry state: There is birth and decay, there is death and falling into other states and being reborn. And no one knows any way of escape from this suffering, this aging and this death. When will deliverance be found from this suffering, this aging and death?"

"And then, monks, the Bodhisattva thought, "With what being present, does aging and death occur? What conditions aging and death?" And then, monks, as a result of wisdom born of profound consideration the realization dawned on him, "Birth being present, aging and death occurs, birth conditions aging and death."

"Then he thought, "What conditions birth?" And the realization dawned on him, "Becoming conditions birth"... "What conditions becoming?"... "Clinging conditions becoming."... "Craving Conditions clinging"... "Feeling conditions craving."... "Contact conditions feeling"... "The Six sense Bases condition contact"... "Mind and body condition the six sense bases"... "Consciousness conditions mind and body"... And then the Bodhisattva Vipassi thought, "With what being present does consciousness occur? What conditions consciousness?" And then, as a result of the wisdom born profound consideration, the realization dawned on him, "Mind and body conditions consciousness'."

"Then, monks, the Bodhisattva Vipassi thought, "This consciousness turns back at mind and body, it does not go any further. To this extent there is birth and decay, there is death and falling into other states and being reborn, namely mind - and- body conditions consciousness and consciousness conditions mind - and - body, mind - and - body conditions the six sense bases, the six sense bases conditions contact, contact conditions feeling, feeling conditions craving, craving conditions clinging, clinging conditions becoming, becoming conditions birth, birth conditions aging and death, sorrow, lamentation, pain, grief and distress. And thus this whole mass

of sufferings takes its origin". And at the thought, "Origin, origin," there arose in the Bodhisattva Vipassi, with insight into things never realized before, knowledge, wisdom, awareness, and light.

"Then he thought "What now being absent does aging and death not occur? With the cessation of what comes the cessation of aging and death?" And then, as a result of the wisdom born of profound consideration, the realization dawned on him, "Birth being absent, aging and death does not occur. With the cessation of Birth comes the cessation of aging and death... with the cessation of what comes the cessation of birth?... With the cessation of becoming comes the cessation of birth... With the cessation of clinging comes the cessation of becoming...With the cessation of craving comes the cessation of clinging...With the cessation of feeling comes the cessation of craving... with the cessation of contact comes the cessation of feeling... with the cessation of the six sense bases comes the cessation of contact..."

"With the cessation of mind and body comes the cessation of the six sense bases... with the cessation of consciousness comes the cessation of mind and body... with the cessation of mind and body comes the cessation of consciousness."

"Then the Bodhisattva Vipassi thought, "I have found the insight way to enlightenment, namely:

"By the cessation of mind and body, consciousness ceases; by the cessation of consciousness mind and body ceases; By the cessation of mind and body the six sense bases cease; by the cessation of the six sense bases contact ceases; by the cessation of contact feeling ceases, by the cessation of feeling craving ceases; by the cessation of craving clinging ceases; by the cessation of clinging becoming ceases; by the cessation of becoming birth ceases; by the cessation of birth aging and death, sorrow, lamentation, pain, grief and distress cease. And thus this whole mass of suffering ceases." And at the thought,

‘Cessation, cessation,’ there arose in the Bodhisattvas Vipassi, with insight into things never realized before, knowledge, vision, awareness and light.

"Then, monks, at another time the Bodhisattva Vipassi dwelt contemplating the rise and fall of the five aggregates of clinging, "Such is the body, such its arising, such its passing away; such is feeling...such is perception...such are the mental formations...such is consciousness...such its arising...such its passing away." And as he remained contemplating the rise and fall of the five aggregates of clinging, before long his mind was freed from the corruptions without remainder.

[End of Second Section]

"Then Monks, the blessed Lord, the Arahant, the Fully Enlightened Buddha Vipassi thought, "Suppose now I were to teach Dhamma?" And then he thought, "I have attained to this Dhamma, which is profound, hard to see, hard to grasp, peaceful, excellent, beyond reasoning, subtle, to be apprehended by the wise. But this generation delights in clinging, rejoices in it and revels in it. But for those who so delight rejoice and revel in clinging this matter is hard to see, namely, the conditioned nature of things, or dependant origination. Equally hard to see would be the calming of all the mental formations, the abandonment of all substrates of rebirth, the waning of craving, dispassion, cessation and Nibbána. And if I were to teach Dhamma to others and they did not understand me, that would be a weariness and a trouble to me."

"And to the Lord Buddha Vipassi there occurred spontaneously this verse, never previously heard:

"This that I've attained, why should I proclaim?"

Those full of lust and hate can never grasp it.

Leading upstream this Dhamma, subtle, deep,

Hard to see, no passion-blinded folk can see it."

"As the Lord Buddha Vipassi pondered thus, his mind was inclined to inaction rather than to teaching the Dhamma. And, monks, the Lord Buddha Vipassi's reasoning became mentally known to a certain Great Brahma. And he thought: "Alas the world is perishing, it will be destroyed because the mind of Vipassi, the Blessed Lord, the Arahant, the Fully Enlightened Buddha is inclined to inaction rather than to teaching the Dhamma!"

"So this great Brahma, as swiftly as a strong man might stretch his flexed arm, or flex it again, disappeared from the Brahma world and reappeared before the Lord Buddha Vipassi. Arranging his upper robe over one shoulder and kneeling on his right knee, he saluted the Lord Buddha Vipassi with joined hands and said, "Lord, may the Blessed Lord teach Dhamma, may the Well-Farer teach Dhamma! There are beings with little dust on their eyes who are perishing through not hearing Dhamma: they will become knowers of Dhamma!"

"Then the Lord Buddha Vipassi explained "I have attained to this Dhamma, which is profound, hard to see, hard to grasp, peaceful, excellent, beyond reasoning, subtle, to be apprehended by the wise. But this generation delights in clinging, rejoices in it and revels in it. But for those who so delight rejoice and revel in clinging this matter is hard to see, namely, the conditioned nature of things, or dependant origination. Equally hard to see would be calming of all the mental formations, the abandonment of all substrates of rebirth, the waning of craving, dispassion, cessation and Nibbána. And if I were to teach Dhamma to others and they did not understand me, that would be a weariness and a trouble to me."

"And the Great Brahma appealed a second time and a third time to the Lord Buddha Vipassi to teach...then the Lord Buddha Vipassi, recognizing Brahma's appeal and moved by

compassion for beings, surveyed the world with his Buddha eye. And he saw beings with little dust on their eyes and with much dust, with faculties sharp and dull, of good and bad disposition, easy and hard to teach, and a few of them living in fear of transgression and of the next world. And just as in a pool of blue, red or white lotuses some are born in the water, grow in the water and, not leaving the water, thrive in the water, some are born in the water and reach the reach the surface, while some, having reached the surface, grow out of the water and are not polluted by it, in the same way, monks, the Lord Buddha Vipassi, surveying the world with his Buddha eye, saw some beings with little dust on their eyes and with much dust, with faculties sharp and dull, of good and bad disposition, easy and hard to teach, and a few of them living in fear of transgression and of the next world.

"Then, knowing his thought, the Great Brahma addressed the Lord Buddha Vipassi in these verses,

As on a mountain peak a watcher sees the folk below

So, man of Wisdom, seeing all, look down from Dhamma heights!

Free from woe, look on those who are sunk in grief, oppressed with birth and age.

Arise, hero, victor in battle, leader of the Caravan, traverse the world!

Teach, O Lord, the Dhamma, and they will understand.

And the Lord Buddha Vipassi replied to the Great Brahma in verse,

Open to them are the Deathless doors!

Let those that hear now put forth faith.

For fear of trouble I did not preach at first

The excellent Dhamma for men, Brahma!

Then the Great Brahma, thinking, "I have been the cause of the Lord Buddha Vipassi's preaching Dhamma," made obeisance to the Lord Buddha, and, passing by his right, vanished then and there.

"Then the Lord Buddha Vipassi thought, "To whom should I first teach this Dhamma? Who would understand it quickly?" Then he thought, "There are Khanda the King's son and Tissa the Chaplain's son, living in the capital city of Bandhumati. They are wise, learned, experienced, and for a long time have had little dust on their eyes. If now I teach Dhamma first to Khanda and Tissa, they will understand it quickly." And so the Lord Buddha Vipassi, as swiftly as a strong man might stretch out his flexed arm, or flex it again vanished then and there from the root of that tree of enlightenment, and reappeared in the Royal Capital of Bandhumati in the deer park of Khema.

"And the Lord Buddha Vipassi said to the Park Keeper, "Keeper, go to Bandhumati and say to prince Khanda and the Chaplains son Tissa, 'My Lords, Vipassi the Blessed Lord, the Arahant, the Fully Enlightened Buddha has come to Bhandumati and is staying in the Deer Park of Khema. He wishes to see you."

"Very Good Lord," said the park keeper, and went and delivered the message."

"Then Khanda and Tissa, having harnessed some fine carriages, drove out of Bhandumati making for the deer park of Khema. They took the carriages as far as they would go, then alighted and continued on foot until they came to the Lord Buddha Vipassi. When they reached him, they made obeisance to him and sat down to one side.

"And the Lord Buddha Vipassi delivered to them a graduated discourse on generosity, on morality and on heaven, showing the danger, degradation and corruption of sense desires, and

the profit of renunciation. And when the Lord Buddha Vipassi knew that the minds of Khanda and Tissa were ready, pliable, free from the hindrances, joyful and calm, then he preached the Buddha's special sermon in brief: On sufferings, its origin, its cessation, and the path. And just as a clean cloth from which all stains have been removed receives the dye perfectly, so in prince Khanda and Tissa, the Chaplains son, as they sat there, there arose the pure and spotless Dhamma Eye, and they knew: whatever things have an origin must come to cessation.

"And they, having seen, attained, experienced, and penetrated the Dhamma, having passed beyond doubt, having gained perfect confidence in the teachers doctrine without relying on others, said,

"Excellent Lord, Excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil lamp into a dark place so that those with eyes could see what was there. Just so, the Blessed Lord has expounded the Dhamma in various ways. We go for refuge to the Lord and to the Dhamma. May we receive the going forth at the Lords hands, may we receive ordination!"

"And so Prince Khanda and Tissa the Chaplains son received the going forth at the hands at the Lord Buddha Vipassi and they received ordination. Then the Lord Buddha Vipassi instructed them with a discourse on Dhamma, inspired them, fired them and delighted them, showing the danger, degradation and corruption of conditioned things and the profit of Nibbána. And through their being inspired, fired, and delighted with this discourse, it was not long before their mind was free from the corruptions without remainder.

"And a great crowd of eighty four thousand people from Bhandumati heard that the Lord Buddha Vipassi was staying at the Deer Park in Khema, and that Khanda and Tissa had shaved off their hair and beards, donned yellow robes, and

gone forth from the household life into homelessness. And they thought: This is certainly no common teaching and discipline, certainly no common going forth, for which Prince Khanda and Tissa, the Chaplains son has shaved off their hair and beard, donned yellow robes and gone forth into homelessness. If they can do this in the presence of the Lord Buddha Vipassi, why should not we? And so this great crowd of eighty-four thousand left Bhandumati for the Deer Park in Khema where the Lord Buddha Vipassi was. When they came to him they made obeisance to him and sat down to one side.

"And the Lord Buddha Vipassi delivered to them a graduated discourse on generosity, morality, and on heaven, showing the danger, degradation and corruption of sense desires and the profit of renunciation and just as a clean cloth from which all stains have been removed receives the dye perfectly, so in those eighty-four thousand, as they sat there, there arose the pure and spotless Dhamma Eye, and they knew: whatever things have an origin must come to cessation. And they, having seen, attained, experienced, and penetrated the Dhamma, having passed beyond doubt, having gained perfect confidence in the teachers doctrine without relying on others, said,

"Excellent Lord, Excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil lamp into a dark place so that those with eyes could see what was there. Just so, the Blessed Lord has expounded the Dhamma in various ways. We go for refuge to the Lord and to the Dhamma. May we receive the going forth at the Lords hands, may we receive ordination!"

"And those eighty-four thousand received the going forth at the hands of the Lord Buddha Vipassi and they received Ordination. And the Lord Buddha Vipassi instructed them with a discourse on Dhamma, inspired them, fired them and delighted them, showing the danger, degradation and corruption of conditioned things and the profit of Nibbána. And through their being

inspired, fired, and delighted with this discourse, it was not long before their mind was free from the corruptions without remainder.

"Then the eighty-four thousand who had gone forth heard: The Lord Buddha Vipassi has come to Bhandumati and is staying in the Khema Deer Park giving Dhamma. And so this great crowd of eighty-four thousand left for Bhandumati to the Deer Park in Khema where the Lord Buddha Vipassi was. When they came to him they made obeisance to him and sat down to one side.

"And the Lord Buddha Vipassi delivered to them a graduated discourse on generosity, morality, and on heaven, showing the danger, degradation and corruption of sense desires and the profit of renunciation and just as a clean cloth from which all stains have been removed receives the dye perfectly, so in those eighty-four thousand, as they sat there, there arose the pure and spotless Dhamma Eye, and they knew: whatever things have an origin must come to cessation. And they, having seen, attained, experienced, and penetrated the Dhamma, having passed beyond doubt, having gained perfect confidence in the teachers doctrine without relying on others, said,

"Excellent Lord, Excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil lamp into a dark place so that those with eyes could see what was there. Just so, the Blessed Lord has expounded the Dhamma in various ways. We go for refuge to the Lord and to the Dhamma. May we receive the going forth at the Lords hands, may we receive ordination!"

"And those eighty-four thousand received the going forth at the hands of the Lord Buddha Vipassi and they received Ordination. And the Lord Buddha Vipassi instructed them with a discourse on Dhamma, inspired them, fired them and delighted them, showing the danger, degradation and corruption of conditioned things and the profit of Nibbána. And through their being

inspired, fired, and delighted with this discourse, it was not long before their mind was free from the corruptions without remainder.

"And at that time in the Royal Capital there was a vast gathering of 6,800,000 monks. And when the Lord Buddha Vipassi had withdrawn into seclusion he thought, "There is now this great gathering of monks here in the capital. Suppose I were to give them permission, "wander abroad monks for the good of the many, for the happiness of the many, out of compassion for the world, for the welfare and happiness of devas and humans. Do not go two together monks, but teach the Dhamma that is lovely in the beginning, lovely in its middle, and lovely in its ending, both in the letter and in the spirit and display the holy life fully complete and perfect. There are beings with little dust on their eyes who are perishing through not hearing Dhamma: They will become Knowers of Dhamma. But at the end of six years precisely you are to come together to the Royal Capital of Bhandumati to recite the disciplinary code."

"Then a certain great Brahma, having divined the Lord Buddha Vipassi's thought, as swiftly as a strong man might flex his arm, or flex it again, vanish from the Brahma world and appeared before the Lord Buddha Vipassi. Arranging his robe over one shoulder, and saluting the Lord with joined palms, he said, "Just so, O Lord, just so, O Well-Farer! Let the Lord give permission to this great gathering to wander abroad for the good of the many for the happiness of the many, out of compassion for the world, for the welfare and happiness of devas and humans. Let them not go two together, but let them teach the Dhamma that is lovely in the beginning, lovely in its middle, and lovely in its ending, both in the letter and in the spirit and display the holy life complete and perfect. There are beings with little dust on their eyes who are perishing through not hearing Dhamma: They will become Knowers of Dhamma. And we too will do the same as the monks: at the end of six

years we will come to Bhandumati and recite the disciplinary code.

"Having spoken thus, that Brahma made obeisance to the Lord Buddha, and passing by to his right, vanished there and then. So the Lord Buddha Vipassi, emerging from the seclusion of his Rest Period told the Monks what had occurred.

"I allow you, monks, to wander abroad for the good of the many, for the welfare and happiness of Devas and Humans. Do not go two together monks, but teach the Dhamma that is lovely in the beginning, lovely in its middle, and lovely in its ending, both in the letter and in the spirit and display the holy life fully complete and perfect. There are beings with little dust on their eyes who are perishing through not hearing Dhamma: They will become Knowers of Dhamma. But at the end of six years precisely you are to come together to the Royal Capital of Bhandumati to recite the disciplinary code." And the majority of those monks left that very day to wander about the country.

"And at that time there were eighty-four thousand religious residences in Jambudvipa. At the end of one year the Devas would proclaim: gentlemen, one year has passed, five remain. At the end of five years you are to return to Bhandumati to recite the disciplinary code. And similarly at the end of two, three, four, five years. And when six years had passed the Devas announced: "Gentlemen, six years have passed, it is now time to go to the Royal Capital of Bhandumati to recite the disciplinary code!" And those monks, some by their own psychic powers, and some by that of the devas, all in one day came to Bhandumati to recite the disciplinary code.

"And then the Lord Buddha Vipassi gave to the assembled monks the following precepts:

Patient forbearance is the highest sacrifice.

Supreme is Nibbána, so say the Buddhas.

He's not 'One Gone Forth' who hurts others,
No ascetic, he who harms another.
Not to do any evil but to cultivate the good,
To purify ones mind, this the Buddha's teach.
Not insulting, not harming, restraint according to rule,
Moderation in food, seclusion of dwelling,
Devotion to high thinking, this the Buddha's teach.

"Once, monks, I was staying Ukkattha in the Subhaga grove at the foot of a great Sal tree. And as I dwelt there in seclusion it occurred to me: "There is no abode of beings easily accessible that has not been visited by me for so long as that of the Devas of the Pure Abodes. Suppose I were to visit them now? And then as swiftly as a strong man might stretch his flexed arm, or flex it again, I vanished from Ukkattha and appeared among the Aviha Devas. And many thousands of them came to me, saluted me and stood to one side. Then they said:

"Sir, it is 91 aeons since the Buddha Vipassi appeared in the world."

"The Lord Buddha Vipassi was born of Khattiya race and arose in a Khattiya family; he was of the Kondanna clan; in his time the life span was 80,000 years; he gained his full enlightenment under a trumpet flower tree; he had the pair of noble disciples Khanda and Tissa; he had three assemblies of Disciples, one of 6,800,000, one of a hundred thousand and one of eighty-thousand monks, all of whom were Arahants; his chief personal attendant was the Monk Asoka, his father was King Bandhuma, his mother Queen Bhandumati, and his fathers royal capital was Bhantumati. The Lord Buddha Vipassi's renunciation was like this, his going forth like this, his

striving like this, his full enlightenment like this; his turning of the wheel like this.

"And we, sir, who lived the Holy Life under the Lord Buddha Vipassi, having freed ourselves from sense desires, have arisen here.

"In the same way many thousands of Deva's came, they said, "Sir, in this fortunate aeon, now the Lord Buddha has arisen in the world, he was born of the Khattiya race and arose in a Khattiya family; he was of the Gotama clan; in his time the life span is short, limited and quick to pass: it is seldom that anybody lives to be a hundred. He gained his full enlightenment under an Assattha tree; he has a pair of noble disciples, Shariputra and Moggallana; he has one assemblies of Disciples, one thousand, two hundred and fifty monks, who are all Arahants; his chief personal attendant is Ananda; his father is King Shuddhodana, his mother was Queen Maya, and his fathers royal capital is Kapilavatthu. Such was the Lord's renunciation, such his going forth, such his striving, such his full enlightenment; such his turning of the wheel. And we sir, who have lived the Holy Life under the Lord, having freed our self from sense desires, have arisen here.

Then I went with the Aviha Devas to see the Atappa Devas, and with these to see the Sudassa Devas, and with these to see the Sudassi Devas, and with all of these to see the Akanittha Devas. And there many thousands of devas came, saluted me and stood to one side, saying, "Sir, it is ninety-one aeons since the Lord Buddha Vipassi appeared in the world. "The Lord Buddha Vipassi was born of Khattiya race and arose in a Khattiya family; he was of the Kondanna clan; in his time the life span was 80,000 years; he gained his full enlightenment under a trumpet flower tree; he had the pair of noble disciples Khanda and Tissa; he had three assemblies of Disciples, one of 6,800,000, one of a hundred thousand and one of eighty-thousand monks, all of whom were Arahants; his chief personal attendant was the Monk Asoka, his father was

King Bandhuma, his mother Queen Bhandumati, and his fathers royal capital was Bhandumati. The Lord Buddha Vipassi's renunciation was like this, his going forth like this, his striving like this, his full enlightenment like this; his turning of the wheel like this.

"And we, sir, who lived the Holy Life under the Lord Buddha Vipassi, having freed ourselves of sense desires, have arisen here.

"In the same way many thousands of Deva's came, they said, "Sir, in this fortunate aeon, now the Lord Buddha has arisen in the world, he was born of the Khattiya race and arose in a Khattiya family; he was of the Gotama clan; in his time the life span is short, limited and quick to pass: it is seldom that anybody lives to be a hundred. He gained his full enlightenment under an Assattha tree; he has a pair of noble disciples, Shariputra and Moggallana; he has one assembly of Disciples, one thousand, two hundred and fifty monks, who are all Arahants; his chief personal attendant is Ánanda; his father is King Shuddhodana, his mother was Queen Maya, and his fathers royal capital is Kapilavatthu. Such was the Lord's renunciation, such going forth, such his striving, such his full enlightenment; such his turning of the wheel. And we sir, who have lived the Holy Life under the Lord, having freed our self from sense desires, have arisen here.

"And so it is, monks, that by his penetration of the Fundamentals of Dhamma, the Tathágata remembers the past Buddhas who have attained final Nibbána, cutting through multiplicity, blazing a trail, have exhausted the round, have passed by all suffering; he recalls their births, their names, their clan, their life span, their twin disciples, their assemblies of disciples: "These Blessed Lords were born Thus, were called thus, thus was their clan, thus was their morality, their Dhamma, their wisdom, their dwelling, thus was their liberation.""

Thus the Lord spoke, and the monks, delighted, rejoiced at his words.

Mahayana Sutra Of The Three Superior Heaps

Namo:

The Bodhisattva's Confession of Moral Downfalls

I, whose name is . . . , at all times go for refuge to the Guru, go for refuge to the Buddha, go for refuge to the Dharma, go for refuge to the Sangha.

To the Teacher, Blessed One, Tathágata, Foe Destroyer, Completely Perfect Buddha, Glorious Conqueror Shakyamuni I prostrate.

To the Tathágata Complete Subduer with the Essence of Vajra I prostrate.

To the Tathágata Jewel of Radiant Light I prostrate.

To the Tathágata Powerful King of the Nagas I prostrate.

To the Tathágata Leader of the Heroes I prostrate.

To the Tathágata Glorious Pleasure I prostrate.

To the Tathágata Jewel Fire I prostrate.

To the Tathágata Jewel Moonlight I prostrate.

To the Tathágata Meaningful to Behold I prostrate.

To the Tathágata Jewel Moon I prostrate.

To the Tathágata Stainless One I prostrate.

To the Tathágata Bestower of Glory I prostrate.

To the Tathágata Pure One I prostrate.

To the Tathágata Transforming with Purity I prostrate.

To the Tathágata Water Deity I prostrate.

To the Tathágata God of Water Deities I prostrate.

To the Tathágata Glorious Excellence I prostrate.

To the Tathágata Glorious Sandalwood I prostrate.

To the Tathágata Endless Splendor I prostrate.

To the Tathágata Glorious Light I prostrate.

To the Tathágata Glorious One without Sorrow I prostrate.

To the Tathágata Son without Craving I prostrate.

To the Tathágata Glorious Flower I prostrate.

To the Tathágata Clearly Knowing through Enjoying Pure Radiance I prostrate.

To the Tathágata Clearly Knowing through Enjoying Lotus Radiance I prostrate.

To the Tathágata Glorious Wealth I prostrate.

To the Tathágata Glorious Mindfulness I prostrate.

To the Tathágata Glorious Name of Great Renown I prostrate.

To the Tathágata King of the Victory Banner Head of the Powerful Ones I prostrate.

To the Tathágata Glorious One Complete Subduer I prostrate.

To the Tathágata Great Victor in Battle I prostrate.

To the Tathágata Glorious One Complete Subduer Passed Beyond I prostrate.

To the Tathágata Glorious Array Illuminating All I prostrate.

To the Tathágata Jewel Lotus Great Subduer I prostrate.

To the Tathágata Foe Destroyer, Completely Perfect Buddha, King of Mount Neru Seated Firmly on a Jewel and a Lotus I prostrate.

O All you [Tathágatas] and all the others, however many Tathágatas, the Foe Destroyers, the Completely Perfect Buddhas, the Blessed Ones there are dwelling and abiding in all the worldly realms of the ten directions, all you Buddhas, the Blessed Ones, please listen to me.

In this life and in all my lives since beginning-less time, in all my places of rebirth while wandering in samsára, I have done negative actions, have ordered them to be done, and have rejoiced in their being done. I have stolen the property of the bases of offering, the property of the Sangha, and the property of the Sanghas of the ten directions, have ordered it to be stolen, and have rejoiced in it being stolen. I have committed the five unbounded heinous actions, have ordered them to be committed, and have rejoiced in their being committed. I have completely engaged in the paths of the ten non-virtuous actions, have ordered others to engage in them, and have rejoiced in their engaging in them.

Being obstructed by such karmic obstructions, I shall become a hell being, or I shall be born as an animal, or I shall go to the land of the hungry ghosts, or I shall be born as a barbarian in an irreligious country, or I shall be born as a long-life god, or I shall come to have incomplete senses, or I shall come to hold wrong views, or I shall have no opportunity to please a Buddha.

All such karmic obstructions I declare in the presence of the Buddhas, the Blessed Ones, who have become exalted

wisdom, who have become eyes, who have become witnesses, who have become valid, who see with their wisdom. I confess without concealing or hiding anything, and from now on I will avoid and refrain from such actions.

All you Buddhas, the Blessed Ones, please listen to me. In this life and in all my previous lives since the beginning-less time, in all my places of rebirth while wandering in samsāra, whatever root of virtue there is in my giving to others, even in my giving a morsel of food to one born as an animal; whatever root of virtue there is in my maintaining moral discipline; whatever root of virtue there is in my actions conducive to great liberation; whatever root of virtue there is in my acting to fully ripen sentient beings; whatever root of virtue there is in my generating a supreme mind of enlightenment; and whatever root of virtue there is in my unsurpassed exalted wisdom; all of these assembled, gathered, and collected together, by fully dedicating them to the unsurpassed, to that of which there is no higher, to that which is even higher than the high, and to that which surpasses the unsurpassed, I fully dedicate to the unsurpassed, perfect, complete enlightenment.

Just as the Buddhas, the Blessed Ones of the past, have dedicated fully, just as the Buddhas, the Blessed Ones who are yet to come, will dedicate fully, and just as the Buddhas, the Blessed Ones who are living now, dedicate fully, so too do I dedicate fully.

I confess individually all negative actions. I rejoice in all merit. I beseech and request all the Buddhas. May I attain the holy, supreme, unsurpassed, exalted wisdom.

Whoever are the Conquerors, the supreme beings living now, those of the past, and likewise those who are yet to come, with a boundless ocean of praise for all your good qualities, and with my palms pressed together I go close to you for refuge.

Makkata Sutta

The Monkey

Translated from the Pali by Thanissaro Bhikkhu

"There are in the Himalayas, the king of mountains, difficult, uneven areas where neither monkeys nor human beings wander. There are difficult, uneven areas where monkeys wander, but not human beings. There are level stretches of land, delightful, where both monkeys and human beings wander. In such spots hunters set a tar trap in the monkeys' tracks, in order to catch some monkeys. Those monkeys, who are not foolish or careless by nature, when they see the tar trap, will keep their distance. But any monkey who is foolish and careless by nature comes up to the tar trap and grabs it with its paw, which then gets stuck there. Thinking, 'I'll free my paw,' he grabs it with his other paw. That too gets stuck. Thinking, 'I'll free both of my paws,' he grabs it with his foot. That too gets stuck. Thinking, 'I'll free both of my paws and my foot,' he grabs it with his other foot. That too gets stuck. Thinking, 'I'll free both of my paws and my feet as well,' he grabs it with his mouth. That too gets stuck. So the monkey, snared in five ways, lies there whimpering, having fallen on misfortune, fallen on ruin, a prey to whatever the hunter wants to do with him. Then the hunter, without releasing the monkey, skewers him right there, picks him up, and goes off as he likes.

"This is what happens to anyone who wanders into what is not his proper range and is the territory of others.

"For this reason, you should not wander into what is not your proper range and is the territory of others. In one who wanders into what is not his proper range and is the territory of others, Mara gains an opening Mara gains a foothold. And what, for a monk, is not his proper range and is the territory of others? The five strands of sensuality. Which five? Forms cognizable by the

eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing. Sounds cognizable by the ear... Aromas cognizable by the nose... Flavors cognizable by the tongue... Tactile sensations cognizable by the body -- agreeable, pleasing, charming, endearing, fostering desire, enticing. These, for a monk, are not his proper range and are the territory of others.

"Wander, monks, in what is your proper range, your own ancestral territory. In one who wanders in what is his proper range, his own ancestral territory, Mara gains no opening Mara gains no foothold. And what, for a monk, is his proper range, his own ancestral territory? The four frames of reference. Which four? There is the case where a monk remains focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. He remains focused on feelings in and of themselves... mind in and of itself... mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. This, for a monk, is his proper range, his own ancestral territory."

Maranassati Sutta

Mindfulness of Death (1)

Translated from the Pali by Thanissaro Bhikkhu.

I have heard that at one time the Blessed One was staying at Nadika, in the Brick Hall. There he addressed the monks, "Monks!"

"Yes, lord," the monks replied.

The Blessed One said, "Mindfulness of death, when developed and pursued, is of great fruit and great benefit. It plunges into the Deathless, has the Deathless as its final end. Therefore you should develop mindfulness of death."

When this was said, a certain monk addressed the Blessed One, "I already develop mindfulness of death."

"And how do you develop mindfulness of death?"

"I think, 'O, that I might live for a day and night, that I might attend to the Blessed One's instructions. I would have accomplished a great deal.' This is how I develop mindfulness of death."

Then another monk addressed the Blessed One, "I, too, already develop mindfulness of death."

"And how do you develop mindfulness of death?"

"I think, 'O, that I might live for a day, that I might attend to the Blessed One's instructions. I would have accomplished a great deal.' This is how I develop mindfulness of death."

Then another monk addressed the Blessed One, "I, too, develop mindfulness of death."... "I think, 'O, that I might live for the interval that it takes to eat a meal, that I might attend to the

Blessed One's instructions. I would have accomplished a great deal.'..."

Then another monk addressed the Blessed One, "I, too, develop mindfulness of death."... "I think, 'O, that I might live for the interval that it takes to swallow having chewed up four morsels of food, that I might attend to the Blessed One's instructions. I would have accomplished a great deal.'..."

Then another monk addressed the Blessed One, "I, too, develop mindfulness of death."... "I think, 'O, that I might live for the interval that it takes to swallow having chewed up one morsel of food, that I might attend to the Blessed One's instructions. I would have accomplished a great deal.'..."

Then another monk addressed the Blessed One, "I, too, develop mindfulness of death."... "I think, 'O, that I might live for the interval that it takes to breathe out after breathing in, or to breathe in after breathing out, that I might attend to the Blessed One's instructions. I would have accomplished a great deal.' This is how I develop mindfulness of death."

When this was said, the Blessed One addressed the monks. "Whoever develops mindfulness of death, thinking, 'O, that I might live for a day and night... for a day... for the interval that it takes to eat a meal... for the interval that it takes to swallow having chewed up four morsels of food, that I might attend to the Blessed One's instructions. I would have accomplished a great deal' -- they are said to dwell heedlessly. They develop mindfulness of death slowly for the sake of ending the effluents.

"But whoever develops mindfulness of death, thinking, 'O, that I might live for the interval that it takes to swallow having chewed up one morsel of food... for the interval that it takes to breathe out after breathing in, or to breathe in after breathing out, that I might attend to the Blessed One's instructions. I would have accomplished a great deal' -- they are said to dwell heedfully. They develop mindfulness of death acutely for the sake of ending the effluents.

"Therefore you should train yourselves: 'we will dwell heedfully. We will develop mindfulness of death acutely for the sake of ending the effluents.' That is how you should train yourselves."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Mindfulness of Death (2)

I have heard that at one time the Blessed One was staying at Nadika, in the Brick Hall. There he addressed the monks, "Monks, mindfulness of death -- when developed and pursued -- is of great fruit and great benefit. It plunges into the Deathless, has the Deathless as its final end. And how is mindfulness of death developed and pursued so that it is of great fruit and great benefit, plunges into the Deathless, and has the Deathless as its final end?"

"There is the case where a monk, as day departs and night returns, reflects: 'many are the possible causes of my death. A snake might bite me, a scorpion might sting me, a centipede might bite me. That would be how my death would come about. That would be an obstruction for me. Stumbling, I might fall; my food, digested, might trouble me; my bile might be provoked, my phlegm... piercing wind forces in the body might be provoked. That would be how my death would come about. That would be an obstruction for me.' Then the monk should investigate: 'Are there any evil, unskillful mental qualities un-abandoned by me that would be an obstruction for me were I to die in the night?' If, on reflecting, he realizes that there are evil, unskillful mental qualities un-abandoned by him that would be an obstruction for him were he to die in the night, then he should put forth extra desire, effort, diligence, endeavor, undivided mindfulness, and alertness for the abandoning of those very same evil, unskillful qualities. Just as when a person whose turban or head was on fire would put forth extra desire, effort, diligence, endeavor, undivided mindfulness, and

alertness to put out the fire on his turban or head, in the same way the monk should put forth extra desire, effort, diligence, endeavor, undivided mindfulness, and alertness for the abandoning of those very same evil, unskillful qualities. But if, on reflecting, he realizes that there are no evil, unskillful mental qualities un-abandoned by him that would be an obstruction for him were he to die in the night, then for that very reason he should dwell in joy and rapture, training himself day and night in skillful qualities.

"Further, there is the case where a monk, as night departs and day returns, reflects: 'many are the possible causes of my death. A snake might bite me, a scorpion might sting me, a centipede might bite me. That would be how my death would come about. That would be an obstruction for me. Stumbling, I might fall; my food, digested, might trouble me; my bile might be provoked, my phlegm... piercing wind forces in the body might be provoked. That would be how my death would come about. That would be an obstruction for me.' Then the monk should investigate: 'Are there any evil, unskillful mental qualities un-abandoned by me that would be an obstruction for me were I to die during the day?' If, on reflecting, he realizes that there are evil, unskillful mental qualities un-abandoned by him that would be an obstruction for him were he to die during the day, then he should put forth extra desire, effort, diligence, endeavor, undivided mindfulness, and alertness for the abandoning of those very same evil, unskillful qualities. Just as when a person whose turban or head was on fire would put forth extra desire, effort, diligence, endeavor, undivided mindfulness, and alertness to put out the fire on his turban or head, in the same way the monk should put forth extra desire, effort, diligence, endeavor, undivided mindfulness, and alertness for the abandoning of those very same evil, unskillful qualities. But if, on reflecting, he realizes that there are no evil, unskillful mental qualities un-abandoned by him that would be an obstruction for him were he to die during the day, then for that very reason he should dwell in joy and rapture, training himself day and night in skillful qualities.

"This, monks, is how mindfulness of death is developed and pursued so that it is of great fruit and great benefit, plunges into the Deathless, and has the Deathless as its final end."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Marapasa Sutta

Mara's Power

Translated from the Pali by Thanissaro Bhikkhu

"There are forms, monks, cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk relishes them, welcomes them, and remains fastened to them, he is said to be a monk fettered by forms cognizable by the eye. He has gone over to Mara's camp; he has come under Mara's power. The Evil One can do with him as he will.

"There are sounds cognizable via the ear...

"There are aromas cognizable via the nose...

"There are flavors cognizable via the tongue...

"There are tactile sensations cognizable via the body...

"There are ideas cognizable via the intellect -- agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk relishes them, welcomes them, and remains fastened to them, he is said to be a monk fettered by forms cognizable by the intellect. He has gone over to Mara's camp; he has come under Mara's power. The Evil One can do with him as he will.

"Now, there are forms cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk does not relish them, welcome them, or remain fastened to them, he is said to be a monk freed from forms cognizable by the eye. He has not gone over to Mara's camp; he has not come under Mara's power. The Evil One cannot do with him as he will.

"There are sounds cognizable via the ear...

"There are aromas cognizable via the nose...

"There are flavors cognizable via the tongue...

"There are tactile sensations cognizable via the body...

"There are ideas cognizable via the intellect -- agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk does not relish them, welcome them, or remain fastened to them, he is said to be a monk freed from forms cognizable by the intellect. He has not gone over to Mara's camp; he has not come under Mara's power. The Evil One cannot do with him as he will."

Founding The Kingdom Mara, The Evil One

The holy one directed his steps to that blessed Bodhi-tree beneath whose shade he was to accomplish his search. As he walked, the earth shook and a brilliant light transfigured the world. When he sat down the heavens resounded with joy and all living beings were filled with good cheer. Mara alone, lord of the five desires, bringer of death and enemy of truth, was grieved and rejoiced not. With his three daughters, Tanha, Raga and Arati, the tempters, and with his host of evil demons, he went to the place where the great Samana sat. But Shakyamuni heeded him not. Mara uttered fear-inspiring threats and raised a whirlwind so that the skies were darkened and the ocean roared and trembled.

But the Blessed One under the Bodhi-tree remained calm and feared not. The Enlightened One knew that no harm could befall him.

The three daughters of Mara tempted the Bodhisattva, but he paid no attention to them, and when Mara saw that he could kindle no desire in the heart of the victorious Samana, he ordered all the evil spirits at his command to attack him and overawe the great Muni. But the Blessed One watched them as one would watch the harmless games of children. All the fierce hatred of the evil spirits was of no avail. The flames of hell became wholesome breezes of perfume, and the angry thunderbolts were changed into lotus-blossoms.

When Mara saw this, he fled away with his army from the Bodhi-tree, whilst from above a rain of heavenly flowers fell, and voices of good spirits were heard: "Behold the great Muni, his heart unmoved by hatred! The wicked Mara's host against him did not prevail. Pure is he and wise, loving and full of mercy. As the rays of the sun drown the darkness of the world,

so he who perseveres in his search will find the truth and the truth will enlighten him."

Enlightenment

The Bodhisattva, having put Mara to flight, gave himself up to meditation. All the miseries of the world, the evils produced by evil deeds and the sufferings arising there from, passed before his mental eye, and he thought:

"Surely if living creatures saw the results of all their evil deeds, they would turn away from them in disgust. But selfhood blinds them, and they cling to their obnoxious desires. They crave pleasure for themselves and they cause pain to others; when death destroys their individuality, they find no peace; their thirst for existence abides and their selfhood reappears in new births. Thus they continue to move in the coil and can find no escape from the hell of their own making. And how empty are their pleasures, how vain are their endeavors! Hollow like the plantain-tree and without contents like the bubble. The world is full of evil and sorrow, because it is full of lust. Men go astray because they think that delusion is better than truth. Rather than truth they follow error, which is pleasant to look at in the beginning but in the end causes anxiety, tribulation, and misery."

And the Bodhisattva began to expound the Dharma. The Dharma is the truth. The Dharma is the sacred law. The Dharma is religion. The Dharma alone can deliver us from error, from wrong and from sorrow.

Pondering on the origin of birth and death, the Enlightened One recognized that ignorance was the root of all evil; and these are the links in the development of life, called the twelve nidanas: In the beginning there is existence blind and without knowledge; and in this sea of ignorance there are stirrings formative and organizing. From stirrings, formative and organizing, rises awareness or feelings. Feelings beget organisms that live as individual beings. These organisms develop the six fields, that

is, the five senses and the mind. The six fields come in contact with things. Contact begets sensation. Sensation creates the thirst of individualized being. The thirst of being creates a cleaving to things. The cleaving produces the growth and continuation of selfhood. Selfhood continues in renewed birth. The renewed births of selfhood are the causes of sufferings, old age, sickness, and death. They produce lamentation, anxiety, and despair.

The cause of all sorrow lies at the very beginning; it is hidden in the ignorance from which life grows. Remove ignorance and you will destroy the wrong desires that rise from ignorance; destroy these desires and you will wipe out the wrong perception that rises from them. Destroy wrong perception and there is an end of errors in individualized beings. Destroy the errors in individualized beings and the illusions of the six fields will disappear. Destroy illusions and the contact with things will cease to beget misconception. Destroy misconception and you do away with thirst. Destroy thirst and you will be free of all morbid cleaving. Remove the cleaving and you destroy the selfishness of selfhood. If the selfishness of selfhood is destroyed you will be above birth, old age, disease, and death, and you will escape all suffering.

The Enlightened One saw the four noble truths which point out the path that leads to Nirvana or the extinction of self: The first noble truth is the existence of sorrow. The second noble truth is the cause of suffering. The third noble truth is the cessation of sorrow. The fourth noble truth is the eightfold path that leads to the cessation of sorrow.

This is the Dharma. This is the truth. This is religion. And the Enlightened One uttered this stanza:

"Through many births I sought in vain
The Builder of this House of Pain.
Now, Builder, You are plain to see,
and from this House at last I'm free;

I burst the rafters, roof and wall,
and dwell in the Peace beyond them all."

There is self and there is truth. Where self is, truth is not. Where truth is, self is not. Self is the fleeting error of Samsára; it is individual separateness and that egotism which begets envy and hatred. Self is the yearning for pleasure and the lust after vanity. Truth is the correct comprehension of things; it is the permanent and everlasting, the real in all existence, the bliss of righteousness.

The existence of self is an illusion, and here is no wrong in this world, no vice, no evil, except what flows from the assertion of self. The attainment of truth is possible only when self is recognized as an illusion. Righteousness can be practiced only when we have freed our mind from passions of egotism. Perfect peace can dwell only where all vanity has disappeared.

Blessed is he who has understood the Dharma. Blessed is he who does no harm to his fellow-beings. Blessed is he who overcomes wrong and is free from passion. To the highest bliss has he attained who has conquered all selfishness and vanity. He has become the Buddha, the Perfect One.

The First Converts

The Blessed One tarried in solitude seven times seven days, enjoying the bliss of emancipation. At that time Tapussa and Bhallika, two merchants, came traveling on the road near by, and when they saw the great Samana, majestic and full of peace, they approached him respectfully and offered him rice cakes and honey.

This was the first food that the Enlightened One ate after he attained Buddhahood.

And the Buddha addressed them and pointed out to them the way of salvation. The two merchants, seeing the holiness of the conqueror of Mara, bowed down in reverence and said: "We

take our refuge, Lord, in the Blessed One and in the Dharma." Tapussa and Bhallika were the first that became followers of the Buddha and they were lay disciples.

The Brahma's Request

The Blessed One having attained Buddhahood while resting under the shepherd's Nigrodha tree on the banks of the river Neranjara, pronounced this solemn utterance:

"How sure his pathway in this wood,
who follows truth's unchanging call!
How blessed, to be kind and good,
and practice self-restraint in all!
How light, from passion to be free,
And sensual joys to let go by!
And yet his greatest bliss will be
when he has quelled the pride of 'I.'

"I have recognized the deepest truth, which is sublime and peace-giving' but difficult to understand; for most men move in a sphere of worldly interests and find their delight in worldly desires. The worldling will not understand the doctrine, for to him there is happiness in selfhood only, and the bliss that lies in a complete surrender to truth is unintelligible to him. He will call resignation what to the enlightened mind is the purest joy. He will see annihilation where the perfected one finds immortality. He will regard as death what the conqueror of self knows to be life everlasting. The truth remains hidden from him who is in the bondage of hate and desire. Nirvana remains incomprehensible and mysterious to the vulgar whose minds are beclouded with worldly interests. Should I preach the doctrine and mankind not comprehend it, it would bring me only fatigue and trouble."

Mara, the Evil One, on hearing the words of the Blessed Buddha, approached and said: "Be greeted, thou Holy One. Thou hast attained the highest bliss and it is time for thee to enter into the final Nirvana."

Then Brahma Sahampati descended from the heavens and, having worshiped the Blessed One, said: "Alas! The world must perish, should the Holy One, the Tathágata, decide not to teach the Dharma. Be merciful to those that struggle; have compassion upon the sufferers; pity the creatures who are hopelessly entangled in the snares of sorrow. There are some beings that are almost free from the dust of worldliness. If they hear not the doctrine preached, they will be lost. But if they hear it, they will believe and be saved."

The Blessed One, full of compassion, looked with the eye of a Buddha upon all sentient creatures, and he saw among them beings whose minds were but scarcely covered by the dust of worldliness, who were of good disposition and easy to instruct. He saw some who were conscious of the dangers of lust and wrongdoing. And the Blessed One said to Brahma Sahampati: "Wide open be the door of immortality to all who have ears to hear. May they receive the Dharma with faith."

Then the Blessed One turned to Mara, saying: "I shall not pass into the final Nirvana, O Evil One, until there be not only brethren and sisters of an Order, but also lay disciples of both sexes, who shall have become true hearers, wise, well trained, ready and learned, versed in the scriptures, fulfilling all the greater and lesser duties, correct in life, walking according to the precepts-until they, having thus themselves learned the doctrine, shall be able to give information to others concerning it, preach it, make it known, establish it, open it, minutely explain it, and make it clear-until they, when others start vain doctrines, shall be able to vanquish and refute them, and so to spread the wonderworking truth abroad. I shall not die until the pure religion of truth shall have become successful, prosperous, widespread, and popular in all its full extent-until, in a word, it shall have been well proclaimed among men!"

Then Brahma Sahampati understood that the Blessed One had granted his request and would preach the doctrine.

Upaka Sees The Buddha

Now the Blessed One thought: "To whom shall I preach the doctrine first? My old teachers are dead. They would have received the good news with joy. But my five disciples are still alive. I shall go to them, and to them shall I first proclaim the gospel of deliverance."

At that time the five Bhikkhus dwelt in the Deer Park at Benares, and the Blessed One rose and journeyed to their abode, not thinking of their unkindness in having left him at a time when he was most in need of their sympathy and help, but mindful only of the services which they had ministered unto him, and pitying them for the austerities which they practiced in vain.

Upaka, a young Brahman and a Jain, a former acquaintance of Siddhartha, saw the Blessed One while he journeyed to Benares, and, amazed at the majesty and sublime joyfulness of his appearance, said to him: "Thy countenance, my friend, is serene; thine eyes are bright and indicate purity and blessedness."

The holy Buddha replied: "I have obtained deliverance by the extinction of self. My body is chastened, my mind is free from desire, and the deepest truth has taken abode in my heart. I have obtained Nirvana, and this is the reason that my countenance is serene and my eyes are bright. I now desire to found the kingdom of truth upon earth, to give light to those who are enshrouded in darkness and to open the gate of deathlessness."

Upaka replied: "Thou professest then, friend, to be Jina, the conqueror of the world, the absolute one and the holy one."

The Blessed One said: "Jinas are all those who have conquered self and the passions of self; those alone are victorious who control their minds and abstain from evil. Therefore, Upaka, I am the Jina."

Upaka shook his head. "Venerable Gotama, he said, "thy way lies yonder," and taking another road he went away.

The Sermon At Benares

ON seeing their old teacher approach, the five Bhikkhus agreed among themselves not to salute him, nor to address him as a master, but by his name only. "For," so they said, "he has broken his vow and has abandoned holiness. He is no Bhikkhu, but Gotama, and Gotama has become a man who lives in abundance and indulges in the pleasures of worldliness." But when the Blessed One approached in a dignified manner, they involuntarily rose from their seats and greeted him in spite of their resolution. Still they called him by his name and addressed him as "friend Gotama."

When they had thus received the Blessed One, he said: "Do not call the Tathágata by his name nor address him as 'friend,' for he is the Buddha, the Holy One. The Buddha looks with a kind heart equally on all living beings, and they therefore call him 'Father.' To disrespect a father is wrong; to despise him, is wicked. The Tathágata, the Buddha continued, does not seek salvation in austerities, but neither does he for that reason indulge in worldly pleasures, nor live in abundance. The Tathágata has found the middle path.

"There are two extremes, O Bhikkhus, which the man who has given up the world ought not to follow-the habitual practice, on the one hand, of self-indulgence which is unworthy, vain and fit only for the worldly-minded and the habitual practice, on the other hand, of self-mortification, which is painful, useless and unprofitable.

"Neither abstinence from fish and flesh, nor going naked, nor shaving the head, nor wearing matted hair, nor dressing in a rough garment, nor covering oneself with dirt, nor sacrificing to Agni, will cleanse a man who is not free from delusions. Reading the Vedas, making offerings to priests, or sacrifices to the gods, self-mortification by heat or cold and many such

penances performed for the sake of immortality, these do not cleanse the man who is not free from delusions. Anger, drunkenness, obstinacy, bigotry, deception, envy, self-praise, disparaging others, superciliousness and evil intentions constitute uncleanness; not verily the eating of flesh.

"A middle path, O Bhikkhus avoiding the two extremes, has been discovered by the Tathágata—a path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana! What is that middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathágata—that path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana? Let me teach you, O Bhikkhus, the middle path, which keeps aloof from both extremes. By suffering, the emaciated devotee produces confusion and sickly thoughts in his mind. Mortification is not conducive even to worldly knowledge; how much less to a triumph over the senses!

"He who fills his lamp with water will not dispel the darkness, and he who tries to light a fire with rotten wood will fail. And how can any one be free from self by leading a wretched life, if he does not succeed in quenching the fires of lust, if he still hankers after either worldly or heavenly pleasures? But he in whom self has become extinct is free from lust; he will desire neither worldly nor heavenly pleasures, and the satisfaction of his natural wants will not defile him. However, let him be moderate, let him eat and drink according to the need of the body.

"Sensuality is enervating; the self-indulgent man is a slave to his passions, and pleasure-seeking is degrading and vulgar. But to satisfy the necessities of life is not evil. To keep the body in good health is a duty, for otherwise we shall not be able to trim the lamp of wisdom, and keep our minds strong and clear. Water surrounds the lotus flower, but does not wet its petals. This is the middle path, O Bhikkhus, that keeps aloof from both

extremes." And the Blessed One spoke kindly to his disciples, pitying them for their errors, and pointing out the uselessness of their endeavors, and the ice of ill-will that chilled their hearts melted away under the gentle warmth of the Master's persuasion.

Now the Blessed One set the wheel of the most excellent law rolling, and he began to preach to the five Bhikkhus, opening to them the gate of immortality, and showing them the bliss of Nirvana.

The Buddha said: "The spokes of the wheel are the rules of pure conduct: justice is the uniformity of their length; wisdom is the tire; modesty and thoughtfulness are the hub in which the immovable axle of truth is fixed. He who recognizes the existence of suffering, its cause, its remedy, and its cessation has fathomed the four noble truths. He will walk in the right path.

"Right views will be the torch to light his way. Right aspirations will be his guide. Right speech will be his dwelling-place on the road. His gait will be straight, for it is right behavior. His refreshments will be the right way of earning his livelihood. Right efforts will be his steps: right thoughts his breath; and right contemplation will give him the peace that follows in his footprints.

"Now, this, O Bhikkhus, is the noble truth concerning suffering: Birth is attended with pain, decay is painful, disease is painful, death is painful. Union with the unpleasant is painful, painful is separation from the pleasant; and any craving that is unsatisfied, that too is painful. In brief, bodily conditions, which spring from attachment, are painful. This, then, O Bhikkhus, is the noble truth concerning suffering.

"Now this, O Bhikkhus, is the noble truth concerning the origin of suffering: Verily, it is that craving which causes the renewal of existence, accompanied by sensual delight, seeking satisfaction now here, now there, the craving for the

gratification of the passions, the craving for a future life, and the craving for happiness in this life. This, then, O Bhikkhus, is the noble truth concerning the origin of suffering.

"Now this, O Bhikkhus, is the noble truth concerning the destruction of suffering: Verily, it is the destruction, in which no passion remains, of this very thirst; it is the laying aside of, the being free from, the dwelling no longer upon this thirst. This, then, O Bhikkhus, is the noble truth concerning the destruction of suffering.

"Now, this, O Bhikkhus, is the noble truth concerning the way which leads to the destruction of sorrow. Verily, it is this noble eightfold path; that is to say: Right views; right aspirations; right speech; right behavior; right livelihood; right effort; right thoughts; and right contemplation. This, then, O Bhikkhus, is the noble truth concerning the destruction of sorrow.

"By the practice of loving-kindness I have attained liberation of heart, and thus I am assured that I shall never return in renewed births. I have even now attained Nirvana."

When the Blessed One had thus set the royal chariot wheel of truth rolling onward, a rapture thrilled through all the universes. The devas left their heavenly abodes to listen to the sweetness of the truth; the saints that had parted from life crowded around the great teacher to receive the glad tidings; even the animals of the earth felt the bliss that rested upon the words of the Tathágata: and all the creatures of the host of sentient beings, gods, men, and beasts, hearing the message of deliverance, received and understood it in their own language.

And when the doctrine was propounded, the venerable Kondanna, the oldest one among the five Bhikkhus, discerned the truth with his mental eye, and he said: "Truly, O Buddha, our Lord, thou hast found the truth!" Then the other Bhikkhus too, joined him and exclaimed: "Truly, thou art the Buddha, thou hast found the truth."

And the devas and saints and all the good spirits of the departed generations that had listened to the sermon of the Tathágata joyfully received the doctrine and shouted: "Truly, the Blessed One has founded the kingdom of righteousness. The Blessed One has moved the earth; he has set the wheel of Truth rolling, which by no one in the universe, be he god or man, can ever be turned back. The kingdom of Truth will be preached upon earth; it will spread; and righteousness, goodwill, and peace will reign among mankind."

The Sangha Or Community

Having pointed out to the five Bhikkhus the truth, the Buddha said: "A man that stands alone, having decided to obey the truth, may be weak and slip back into his old ways. Therefore, stand ye together, assist one another, and strengthen one another efforts. Be like unto brothers; one in love, one in holiness, and one in your zeal for the truth. Spread the truth and preach the doctrine in all quarters of the world, so that in the end all living creatures will be citizens of the kingdom of righteousness. This is the holy brotherhood; this is the church, the congregation of the saints of the Buddha; this is the Sangha that establishes a communion among all those who have taken their refuge in the Buddha."

Kondanna was the first disciple of the Buddha who had thoroughly grasped the doctrine of the Holy One, and the Tathágata looking into his heart said: "Truly, Kondanna has understood the truth." Therefore the venerable Kondanna received the name "Annata-Kondanna that is, "Kondanna who has understood the doctrine." Then the venerable Kondanna spoke to the Buddha and said: "Lord, let us receive the ordination from the blessed One." And the Buddha said: "Come, O Bhikkhus! Well taught is the doctrine. Lead a holy life for the extinction of suffering."

Then Kondanna and the other Bhikkhus uttered three times these solemn vows: "To the Buddha will I look in faith: He, the

Perfect One, is holy and supreme. The Buddha conveys to us instruction, wisdom, and salvation; he is the Blessed One, who knows the law of being; he is the Lord of the world, who yoketh men like oxen, the Teacher of gods and men, the Exalted Buddha. Therefore, to the Buddha will I look in faith.

"To the doctrine will I look in faith: well-preached is the doctrine by the Exalted One. The doctrine has been revealed so as to become visible; the doctrine is above time and space. The doctrine is not based upon hearsay, it means 'Come and see'; the doctrine to welfare; the doctrine is recognized by the wise in their own hearts. Therefore to the doctrine will I look in faith.

"To the community will I look in faith; the community of the Buddha's disciples instructs us how to lead a life of righteousness; the community of the Buddha's disciples teaches us how to exercise honesty and justice; the community of the Buddha's disciples shows us how to practice the truth. They form a brotherhood in kindness and charity, and their saints are worthy of reverence. The community of the Buddha's disciples is founded as a holy brotherhood in which men bind themselves together to teach the behests of rectitude and to do good. Therefore, to the community will I look in faith."

The gospel of the Blessed One increased from day to day, and many people came to hear him and to accept the ordination to lead thenceforth a holy life for the sake of the extinction of suffering. And the Blessed One seeing that it was impossible to attend to all who wanted to hear the truth and receive the ordination, sent out from the number of his disciples such as were to preach the Dharma, and said unto them:

"The Dharma and the Vinaya proclaimed by the Tathágata shine forth when they are displayed, and not when they are concealed. But let not this doctrine, so full of truth and so excellent, fall into the hands of those unworthy of it, where it would be despised and contemned, treated shamefully, ridiculed and censured. I now grant you, O Bhikkhus, this

permission. Confer henceforth in the different countries the ordination upon those who are eager to receive it, when you find them worthy.

"Go ye now, O Bhikkhus, for the benefit of the many, for the welfare of mankind, out of compassion for the world. Preach the doctrine, which is glorious in the beginning, glorious in the middle, and glorious in the end, in the spirit as well as in the letter. There are beings whose eyes are scarcely covered with dust, but if the doctrine is not preached to them they cannot attain salvation. Proclaim to them a life of holiness. They will understand the doctrine and accept it."

And it became an established custom that the Bhikkhus went out preaching while the weather was good, but in the rainy season they came together again and joined their master, to listen to the exhortations of the Tathágata.

Yasa, The Youth Of Benares

AT that time there was in Benares a noble youth, Yasa by name, the son of a wealthy merchant. Troubled in his mind about the sorrows of the world, he secretly rose up in the night and stole away to the Blessed One. The Blessed One saw Yasa coming from afar. Yasa approached and exclaimed: "Alas, what distress! What tribulations!"

The Blessed One said to Yasa: "Here is no distress; here are no tribulations. Come to me and I will teach you the truth, and the truth will dispel your sorrows."

When Yasa, the noble youth, heard that there were neither distress, nor tribulations, nor sorrows, his heart was comforted. He went into the place where the Blessed One was, and sat down near him. Then the Blessed One preached about charity and morality. He explained the vanity of the thought "I am"; the dangers of desire, and the necessity of avoiding the evils of life in order to walk on the path of deliverance.

Instead of disgust with the world, Yasa felt the cooling stream of holy wisdom, and, having obtained the pure and spotless eye of truth, he looked at his person, richly adorned with pearls and precious stones, and his heart was shamed.

The Tathágata, knowing his inward thoughts, said: "Though a person be ornamented with jewels, the heart may have conquered the senses. The outward form does not constitute religion or affect the mind. Thus the body of a Samana may wear an ascetic's garb while his mind is immersed in worldliness. A man that dwells in lonely woods and yet covets worldly vanities is a worldling, while the man in worldly garments may let his heart soar high to heavenly thoughts. There is no distinction between the layman and the hermit, if but both have banished the thought of self."

Seeing that Yasa was ready to enter upon the path, the Blessed One said to him: "Follow me!" And Yasa joined the brotherhood, and having put on a Bhikkhus robe, received the ordination.

While the Blessed One and Yasa were discussing the doctrine, Yasa's father passed by in search of his son; and in passing he asked the Blessed One: "Pray, Lord, hast thou seen Yasa, my son?"

The Buddha said to Yasa's father: "Come in, sir, thou wilt find thy son"; and Yasa's father became full of joy and he entered. He sat down near his son, but his eyes were holden and he knew him not; and the Lord began to preach. And Yasa's father, understanding the doctrine of the Blessed One, said:

"Glorious is the truth, O Lord! The Buddha, the Holy One, our Master, sets up what has been overturned; he reveals what has been hidden; he points out the way to the wanderer who has gone astray; he lights a lamp in the darkness so that all who have eyes to see can discern the things that surround them. I take refuge in the Buddha, our Lord: I take refuge in the doctrine revealed by him: I take refuge in the brotherhood,

which he has founded. May the Blessed One receive me from this day forth while my life lasts as a lay disciple who has taken refuge in him." Yasa's father was the first lay-member who became the first lay disciple of the Buddha by pronouncing the three-fold formula of refuge.

When the wealthy merchant had taken refuge in the Buddha, his eyes were opened and he saw his son sitting at his side in a Bhikkhus robe. "My son, Yasa, he said, thy mother is absorbed in lamentation and grief. Return home and restore thy mother to life."

Then Yasa looked at the Blessed One, who said: "Should Yasa return to the world and enjoy the pleasures of a worldly life as he did before?" Yasa's father replied: "If Yasa, my son, finds it a gain to stay with thee, let him stay. He has become delivered from the bondage of worldliness."

When the Blessed One had cheered their hearts with words of truth and righteousness, Yasa's father said: "May the Blessed One, O Lord, consent to take his meal with me together with Yasa as his attendant?" The Blessed One, having donned his robes, took his alms-bowl and went with Yasa to the house of the rich merchant. When they had arrived there, the mother and also the former wife of Yasa saluted the Blessed One and sat down near him.

Then the Blessed One preached, and the women having understood his doctrine, exclaimed: "Glorious is the truth, O Lord! We take refuge in the Buddha, our Lord. We take refuge in the doctrine revealed by him. We take refuge in the brotherhood, which has been founded by him. May the Blessed One receive us from this day forth while our life lasts as lay disciples who have taken refuge in him." The mother and the wife of Yasa, the noble youth of Benares, were the first women who became lay disciples and took their refuge in the Buddha.

Now there were four friends of Yasa belonging to the wealthy families of Benares. Their names were Vimala, Subahu, Punjabi, and Gavampati.

When Yasa's friends heard that Yasa had cut off his hair and put on Bhikkhu robes to give up the world and go forth into homelessness, they thought: "Surely that cannot be a common doctrine, that must be a noble renunciation of the world.

And they went to Yasa, and Yasa addressed the Blessed One saying: "May the Blessed One administer exhortation and instruction to these four friends of mine." And the Blessed One preached to them, and Yasa's friends accepted the doctrine and took refuge in the Buddha, the Dharma, and the Sangha.

Kassapa, The Fire-Worshiper

AT that time there lived in Uruvela the Jatilas, Brahman hermits with matted hair, worshiping the fire and keeping a fire-dragon; and Kassapa was their chief. Kassapa was renowned throughout all India, and his name was honored as one of the wisest men on earth and an authority on religion. And the Blessed One went to Kassapa of Uruvela the Jatila, and said: "Let me stay a night in the room where you keep your sacred fire."

Kassapa, seeing the Blessed One in his majesty and beauty, thought to himself: "This is a great Muni and a noble teacher. Should he stay overnight in the room where the sacred fire is kept, the serpent will bite him and he will die." And he said: "I do not object to your staying overnight in the room where the sacred fire is kept, but the serpent lives there; he will kill you and I should be sorry to see you perish."

But the Buddha insisted and Kassapa admitted him to the room where the sacred fire was kept. And the Blessed One sat down with body erect, surrounding himself with watchfulness. In the night the dragon came, belching forth in rage his fiery poison, and filling the air with burning vapor, but could do him no harm,

and the fire consumed itself while the World-honored One remained composed. And the venomous fiend became very wroth so that he died in his anger. When Kassapa saw the light shining forth from the room he said: "Alas, what misery! Truly, the countenance of Gotama the great Shakyamuni is beautiful, but the serpent will destroy him."

In the morning the Blessed One showed the dead body of the fiend to Kassapa, saying: "His fire has been conquered by my fire." And Kassapa thought to himself. "Shakyamuni is a great Samana and possesses high powers, but he is not holy like me."

There was in those days a festival, and Kassapa thought: "The people will come hither from all parts of the country and will see the great Shakyamuni. When he speaks to them, they will believe in him and abandon me." And he grew envious. When the day of the festival arrived, the Blessed One retired and did not come to Kassapa. And Kassapa went to the Buddha on the next morning and said: "Why did the great Shakyamuni not come?"

The Tathágata replied: "Didst thou not think, O Kassapa, that it would be better if I stayed away from the festival?" And Kassapa was astonished and thought: "Great is Shakyamuni; he can read my most secret thoughts, but he is not holy like me."

The Blessed One addressed Kassapa and said: "Thou seest the truth, but acceptest it not because of the envy that dwells in thy heart. Is envy holiness? Envy is the last remnant of self that has remained in thy mind. Thou art not holy, Kassapa; thou hast not yet entered the path." And Kassapa gave up his resistance. His envy disappeared, and, bowing down before the Blessed One, he said: "Lord, our Master, let me receive the ordination from the Blessed One."

And the Blessed One said: "Thou, Kassapa, art chief of the Jatilas. Go, then, first and inform them of thine intention, and let

them do as thou thinkest fit." Then Kassapa went to the Jatilas and said: "I am anxious to lead a religious life under the direction of the great Shakyamuni, who is the Enlightened One, the Buddha. Do as ye think best."

The Jatilas replied: "We have conceived a profound affection for the great Shakyamuni, and if thou wilt join his brotherhood, we will do likewise." The Jatilas of Uruvela now flung their paraphernalia of fire-worship into the river and went to the Blessed One.

Nadi Kassapa and Gaya Kassapa, brothers of the great Uruvela Kassapa, powerful men and chieftains among the people, were dwelling below on the stream, and when they saw the instruments used in fire-worship floating in the river, they said: "Something has happened to our brother. And they came with their folk to Uruvela. Hearing what had happened, they, too, went to the Buddha.

The Blessed One, seeing that the Jatilas of Nadi and Gaya, who had practiced severe austerities and worshiped fire, were now come to him, preached a sermon on fire, and said: "Everything, O Jatilas, is burning. The eye is burning, all the senses are burning, thoughts are burning. They are burning with the fire of lust. There is anger, there is ignorance, there is hatred, and as long as the fire finds inflammable things upon which it can feed, so long will it burn, and there will be birth and death, decay, grief, lamentation, suffering, despair, and sorrow. Considering this, a disciple of the Dharma will see the four noble truths and walk in the eightfold path of holiness. He will become wary of his eye, wary of all his senses, wary of his thoughts. He will divest himself of passion and become free. He will be delivered from selfishness and attain the blessed state of Nirvana."

And the Jatilas rejoiced and took refuge in the Buddha, the Dharma, and the Sangha.

The Sermon At Rajagaha

The Blessed One having dwelt some time in Uruvela went to Rajagaha, accompanied by a number of Bhikkhus, many of whom had been Jatilas before. The great Kassapa, chief of the Jatilas and formerly a fire worshiper, went with him.

When the Magadha king, Seniya Bimbisara, heard of the arrival of Gotama Shakyamuni, of whom the people said, "He is the Holy One, the blessed Buddha, guiding men as a driver curbs bullocks, the teacher of high and low," he went out surrounded with his counselors and generals and came to the grove where the Blessed One was. There they saw the Blessed One in the company of Kassapa, the great religious teacher of the Jatilas, and they were astonished and thought: "Has the great Shakyamuni placed himself under the spiritual direction of Kassapa, or has Kassapa become a disciple of Gotama?"

The Tathágata, reading the thoughts of the people, said to Kassapa: "What knowledge hast thou gained, O Kassapa, and what has induced thee to renounce the sacred fire and give up thine austere penances?"

Kassapa said: "The profit I derived from adoring the fire was continuance in the wheel of individuality with all its sorrows and vanities. This service I have cast away, and instead of continuing penances and sacrifices I have gone in quest of the highest Nirvana. Since I have seen the light of truth, I have abandoned worshiping the fire."

The Buddha, perceiving that the whole assembly was ready as a vessel to receive the doctrine, spoke thus to Bimbisara the king: "He who knows the nature of self and understands how the senses act, finds no room for selfishness, and thus he will attain peace unending. The world holds the thought of self, and from this arises false apprehension. Some say that the self endures after death, some say it perishes. Both are wrong and their error is most grievous. For if they say the self is perishable, the fruit they strive for will perish too, and at some time there

will be no hereafter. Good and evil would be indifferent. This salvation from selfishness is without merit.

"When some, on the other hand, say the self will not perish, then in the midst of all life and death there is but one identity unborn and undying. If such is their self, then it is perfect and cannot be perfected by deeds. The lasting, imperishable self could never be changed. Self would be lord and master, and there would be no use in perfecting the perfect; moral aims and salvation would be unnecessary.

"But now we see the marks of joy and sorrow. Where is any constancy? If there is no permanent self that does our deeds, then there is no self; there is no actor behind our actions, no perceiver behind our perception, no lord behind our deeds.

"Now attend and listen: The senses meet the object and from their contact sensation is born. Thence results recollection. Thus, as the sun's power through a burning-glass causes fire to appear, so through the cognizance born of sense and object, the mind originates and with it the ego, the thought of self, whom some Brahman teachers call the lord. The shoot springs from the seed; the seed is not the shoot; both are not one and the same, but successive phases in a continuous growth. Such is the birth of animated life.

"Ye that are slaves of the self and toil in its service from morn until night, ye that live in constant fear of birth, old age, sickness, and death, receive the good tidings that your cruel master exists not. Self is an error, an illusion, a dream. Open your eyes and awaken. See things as they are and ye will be comforted. He who is awake will no longer be afraid of nightmares. He who has recognized the nature of the rope that seemed to be a serpent will cease to tremble.

"He who has found there is no self will let go all the lusts and desires of egotism. The cleaving to things, covetousness, and sensuality inherited from former existences, are the causes of the misery and vanity in the world. Surrender the grasping

disposition of selfishness, and you will attain to that calm state of mind which conveys perfect peace, goodness, and wisdom."

And the Buddha breathed forth this solemn utterance:

"Do not deceive, do not despise
Each other, anywhere.
Do not be angry, and do not
Secret resentment bear;
For as a mother risks her life
And watches over her child,
So boundless be your love to all,
So tender, kind and mild.
"Yea cherish good-will right and left,
For all, both soon and late,
And with no hindrance, with no stint,
From envy free and hate;
While standing, walking, sitting down,
Forever keep in mind:
The rule of life that's always best
Is to be loving-kind.

"Gifts are great, the founding of viharas is meritorious, meditations and religious exercises pacify the heart, comprehension of the truth leads to Nirvana, but greater than all is loving-kindness. As the light of the moon is sixteen times stronger than the light of all the stars, so loving-kindness is sixteen times more efficacious in liberating the heart than all other religious accomplishments taken together. This state of heart is the best in the world. Let a man remain steadfast in it while he is awake, whether he is standing, walking, sitting, or lying down."

When the Enlightened One had finished his sermon, the Magadha king said to the Blessed One: "In former days, Lord, when I was a prince, I cherished five wishes. I wished: O, that I might be inaugurated as a king. This was my first wish, and it has been fulfilled. Further, I wished: Might the Holy Buddha,

the Perfect One, appear on earth while I rule and might he come to my kingdom. This was my second wish and it is fulfilled now. Further I wished: Might I pay my respects to him. This was my third wish and it is fulfilled now. The fourth wish was: Might the Blessed One preach the doctrine to me, and this is fulfilled now.

"The greatest wish, however, was the fifth wish: Might I understand the doctrine of the Blessed One. And this wish is fulfilled too.

"Glorious Lord! Most glorious is the truth preached by the Tathágata! Our Lord, the Buddha, sets up what has been overturned; he reveals what has been hidden; he points out the way to the wanderer who has gone astray; he lights a lamp in the darkness so that those who have eyes to see may see. I take my refuge in the Buddha. I take my refuge in the Dharma. I take my refuge in the Sangha."

The Tathágata, by the exercise of his virtue and by wisdom, showed his unlimited spiritual power. He subdued and harmonized all minds. He made them see and accept the truth, and throughout the kingdom the seeds of virtue were sown.

The King's Gift

Seniya Bimbisara, the king, having taken his refuge in the Buddha, invited the Tathágata to his palace, saying: "Will the Blessed One consent to take his meal with me tomorrow together with the fraternity of Bhikkhus?" The next morning the king announced to the Blessed One that it was time for taking food: "Thou art my most welcome guest, O Lord of the world, come; the meal is prepared."

The Blessed One having donned his robes, took his alms-bowl and, together with a great number of Bhikkhus, entered the city of Rajagaha. Sakka, the king of the Devas, assuming the appearance of a young Brahman, walked in front, and said: "He who teaches self-control with those who have learned self-

control; the redeemer with those whom he has redeemed; the Blessed One with those to whom he has given peace, is entering Rajagaha Hail to the Buddha, our Lord! Honor to his name and blessings to all who take refuge in him." Sakka intoned this stanza:

"Blessed is the place in which the Buddha walks,
and blessed the ears which hear his talks;
blessed his disciples, for they are
the tellers of his truth both near and far.
"If all could hear this truth so good
then all men's minds would eat rich food,
and strong would grow men's brotherhood."

When the Blessed One had finished his meal, and had cleansed his bowl and his hands, the king sat down near him and thought:

"Where may I find a place for the Blessed One to live in, not too far from the town and not too near, suitable for going and coming, easily accessible to all people who want to see him, a place that is by day not too crowded and by night not exposed to noise, wholesome and well fitted for a retired life? There is my pleasure-garden, the bamboo grove Veluvana, fulfilling all these conditions. I shall offer it to the brotherhood whose head is the Buddha."

The king dedicated his garden to the brotherhood, saying: "May the Blessed One accept my gift." Then the Blessed One, having silently shown his consent and having gladdened and edified the Magadha king by religious discourse, rose from his seat and went away.

Shariputra And Moggallana

AT that time Shariputra and Moggallana, two Brahmans and chiefs of the followers of Sanjaya, led a religious life. They had promised each other: "He who first attains Nirvana shall tell the other one."

Shariputra seeing the venerable Assaji begging for alms, modestly keeping his eyes to the ground and dignified in deportment, exclaimed: "Truly this Samana has entered the right path; I will ask him in whose name he has retired from the world and what doctrine he professes." Being addressed by Shariputra, Assaji replied: "I am a follower of the Buddha, the Blessed One, but being a novice I can tell you the substance only of the doctrine."

Said Shariputra: "Tell me, venerable monk; it is the substance I want." And Assaji recited the stanza:

"Nothing we seek to touch or see
Can represent Eternity.
They spoil and die: then let us find
Eternal Truth within the mind."

Having heard this stanza, Shariputra obtained the pure and spotless eye of truth and said: "Now I see clearly, whatsoever is subject to origination is also subject to cessation. If this be the doctrine I have reached the state to enter Nirvana which heretofore has remained hidden from me." Shariputra went to Moggallana and told him, and both said: "We will go to the Blessed One, that he, the Blessed One, may be our teacher."

When the Buddha saw Shariputra and Moggallana coming from afar, he said to his disciples, these two monks are highly auspicious." When the two friends had taken refuge in the Buddha, the Dharma and the Sangha, the Holy One said to his other disciples: "Shariputra, like the first-born O son of a world-ruling monarch, is well able to assist the king as his chief follower to set the wheel of the law rolling."

Now the people were annoyed. Seeing that many distinguished young men of the kingdom of Magadha led a religious life under the direction of the Blessed One, they became angry and murmured: "Gotama Shakyamuni induces fathers to leave their wives and causes families to become extinct." When they saw the Bhikkhus, they reviled them, saying: "The great

Shakyamuni has come to Rajagaha subduing the minds of men. Who will be the next to be led astray by him?"

The Bhikkhus told it to the Blessed One, and the Blessed One said: "This murmuring, O Bhikkhus, will not last long. It will last seven days. If they revile you, answer them with these words: 'It is by preaching the truth that Tathágatas lead men. Who will murmur at the wise? Who will blame the virtuous? Who will condemn self-control, righteousness, and kindness?' And the Blessed One proclaimed:

"Commit no wrong, do only good,
and let your heart be pure.
This is the doctrine Buddhas teach,
and this doctrine will endure."

Anathapindika, The Man Of Wealth

AT this time there was Anathapindika, a man of unmeasured wealth, visiting Rajagaha. Being of a charitable disposition, he was called "the supporter of orphans and the friend of the poor." Hearing that the Buddha had come into the world and was stopping in the bamboo grove near the city, he set out on that very night to meet the Blessed One.

And the Blessed One saw at once the sterling quality of Anathapindika's heart and greeted him with words of religious comfort. And they sat down together, and Anathapindika listened to the sweetness of the truth preached by the Blessed One. And the Buddha said: "The restless, busy nature of the world, this, I declare, is at the root of pain. Attain that composure of mind, which is resting in the peace of immortality. Self is but a heap of composite qualities, and its world is empty like a fantasy.

"Who is it that shapes our lives? Is it Isvara, a personal creator? If Isvara be the maker, all living things should have silently to submit to their maker's power. They would be like vessels formed by the potter's hand; and if it were so, how would it be

possible to practice virtue? If the world had been made by Isvara there should be no such thing as sorrow, or calamity, or evil; for both pure and impure deeds must come from him. If not, there would be another cause beside him, and he would not be self-existent. Thus, thou seest, the thought of Isvara is overthrown.

"Again, it is said that the Absolute has created us. But that which is absolute cannot be a cause. All things around us come from a cause as the plant comes from the seed; but how can the Absolute be the cause of all things alike? If it pervades them, then, certainly, it does not make them.

"Again, it is said that Self is the maker. But if self is the maker, why did it not make things pleasing? The causes of sorrow and joy are real and touchable. How can they have been made by self?

"Again, if we adopt the argument that there is no maker, our fate is such as it is, and there is no causation, what use would there be in shaping our lives and adjusting means to an end? Therefore, we argue that all things that exist are not without cause. However, neither Isvara, nor the absolute, nor the self nor causeless chance, is the maker, but our deeds produce results both good and evil according to the law of causation.

"Let us, then, abandon the heresy of worshiping Isvara and of praying to him; let us no longer lose ourselves in vain speculations or profitless subtleties; let us surrender self and all selfishness, and as all things are fixed by causation, let us practice good so that good may result from our actions."

And Anathapindika said: "I see that thou art the Buddha, the Blessed One the Tathágata, and I wish to open to the my whole mind. Having listened to my words advise me what I shall do. My life is full of work, and having acquired great wealth, I am surrounded with cares. Yet I enjoy my work, and apply myself to it with all diligence. Many people are in my employ and depend upon the success of my enterprises.

"Now, I have heard thy disciples praise the bliss of the hermit and denounce the unrest of the world. 'The Holy One,' they say, 'has given up his kingdom and his inheritance, and has found the path of righteousness, thus setting an example to all the world how to attain Nirvana.' My heart yearns to do what is right and to be a blessing unto my fellows. Let me then ask thee, Must I give up my wealth, my home, and my business enterprises, and, like thyself, go into homelessness in order to attain the bliss of a religious life?"

And the Buddha replied: "The bliss of a religious life is attainable by every one who walks in the noble eightfold path. He that cleaves to wealth had better cast it away than allow his heart to be poisoned by it; but he who does not cleave to wealth, and possessing riches, uses them rightly, will be a blessing unto his fellows. It is not life and wealth and power that enslave men, but the cleaving to life and wealth and power. The Bhikkhu who retires from the world in order to lead a life of leisure will have no gain, for a life of indolence is an abomination, and lack of energy is to be despised. The Dharma of the Tathágata does not require a man to go into homelessness or to resign the world, unless he feels called upon to do so; but the Dharma of the Tathágata requires every man to free himself from the illusion of self, to cleanse his heart, to give up his thirst for pleasure, and lead a life of righteousness. And whatever men do, whether they remain in the world as artisans, merchants, and officers of the king, or retire from the world and devote themselves to a life of religious meditation, let them put their whole heart into their task; let them be diligent and energetic, and, if they are like the lotus, which, although it grows in the water, yet remains untouched by the water, if they struggle in life without cherishing envy or hatred, if they live in the world not a life of self but a life of truth, then surely joy, peace, and bliss will dwell in their minds."

The Sermon On Charity

Anathapindika rejoiced at the words of the Blessed One and said: I dwell at Savatthi, the capital of Kosala, a land rich in produce and enjoying peace. Pasenadi is the king of the country, and his name is renowned among our own people and our neighbors. Now I wish to found there a vihara which shall be a place of religious devotion for your brotherhood, and I pray you kindly to accept it."

The Buddha saw into the heart of the supporter of orphans; and knowing that unselfish charity was the moving cause of his offer, in acceptance of the gift, the Blessed One said: "The charitable man is loved by all; his friendship is prized highly; in death his heart is at rest and full of joy, for he suffers not from repentance; he receives the opening flower of his reward and the fruit that ripens from it. Hard it is to understand: By giving away our food, we get more strength, by bestowing clothing on others, we gain more beauty; by donating abodes of purity and truth, we acquire great treasures.

"There is a proper time and a proper mode in charity; just as the vigorous warrior goes to battle, so is the man who is able to give. He is like an able warrior a champion strong and wise in action. Loving and compassionate he gives with reverence and banishes all hatred, envy, and anger.

"The charitable man has found the path of salvation. He is like the man who plants a sapling, securing thereby the shade, the flowers, and the fruit in future years. Even so is the result of charity, even so is the joy of him who helps those that are in need of assistance; even so is the great Nirvana. We reach the immortal path only by continuous acts of kindness and we perfect our souls by compassion and charity."

Anathapindika invited Shariputra to accompany him on his return to Kosala and help him in selecting a pleasant site for the vihara.

Jetavana, The Vihara

Anathapindika, the friend of the destitute and the supporter of orphans, having returned home, saw the garden of the heir-apparent, Jeta, with its green groves and limpid rivulets, and thought: "This is the place which will be most suitable as a vihara for the brotherhood of the Blessed One." And he went to the prince and asked leave to buy the ground. The prince was not inclined to sell the garden, for he valued it highly. He at first refused but said at last, "If thou canst cover it with gold, then, and for no other price, shalt thou have it." Anathapindika rejoiced and began to spread his gold; but Jeta said: "Spare thyself the trouble, for I will not sell." But Anathapindika insisted. Thus they contended until they resorted to the magistrate.

Meanwhile the people began to talk of the unwonted proceeding, and the prince, hearing more of the details and knowing that Anathapindika was not only very wealthy but also straightforward and sincere, inquired into his plans. On hearing the name of the Buddha, the prince became anxious to share in the foundation and he accepted only one-half of the gold, saying: "Yours is the land, but mine are the trees. I will give the trees as my share of this offering to the Buddha."

Then Anathapindika took the land and Jeta the trees, and they placed them in trust of Shariputra for the Buddha. After the foundations were laid, they began to build the hall which rose loftily in due proportions according to the directions, which the Buddha had suggested; and it was beautifully decorated with appropriate carvings. This vihara was called Jetavana, and the friend of the orphans invited the Lord to come to Savatthi and receive the donation. And the Blessed One left Kapilavatthu and came to Savatthi.

While the Blessed One was entering Jetavana, Anathapindika scattered flowers and burned incense, and as a sign of the gift he poured water from a golden dragon decanter, saying, "This Jetavana vihara I give for the use of the brotherhood

throughout the world." The Blessed One received the gift and replied: "May all evil influences be overcome; may the offering promote the kingdom of righteousness and be a permanent blessing to mankind in general, to the land of Kosala, and especially also to the giver."

Then the king Pasenadi, hearing that the Lord had come, went in his royal equipage to the Jetavana vihara and saluted the Blessed One with clasped hands, saying: "Blessed is my unworthy and obscure kingdom that it has met with so great a fortune. For how can calamities and dangers befall it in the presence of the Lord of the world, the Dharma-rajā, the King of Truth. Now that I have seen thy sacred countenance, let me partake of the refreshing waters of thy teachings. Worldly profit is fleeting and perishable, but religious profit is eternal and inexhaustible. A worldly man, though a king, is full of trouble, but even a common man who is holy has peace of mind."

Knowing the tendency of the king's heart, weighed down by avarice and love of pleasure, the Buddha seized the opportunity and said: "Even those who, by their evil karma, have been born in low degree, when they see a virtuous man, feel reverence for him. How much more must an independent king, on account of merits acquired in previous existences, when meeting a Buddha, conceive reverence for him. And now as I briefly expound the law, let the Maharaja listen and weigh my words, and hold fast that which I deliver!"

"Our good or evil deeds follow us continually like shadows. That which is most needed is a loving heart! Regard thy people as men do an only son. Do not oppress them, do not destroy them; keep in due check every member of thy body, forsake unrighteous doctrine and walk in the straight path. Exalt not thyself by trampling down others, but comfort and befriend the suffering. Neither ponder on kingly dignity, nor listen to the smooth words of flatterers.

There is no profit in vexing oneself by austerities, but meditate on the Buddha and weigh his righteous law. We are encompassed on all sides by the rocks of birth, old age, disease, and death, and only by considering and practicing the true law can we escape from this sorrow-piled mountain. What profit, then, in practicing iniquity?

"All who are wise spurn the pleasures of the body. They loathe lust and seek to promote their spiritual existence. When a tree is burning with fierce flames, how can the birds congregate therein? Truth cannot dwell where passion lives. He who does not know this, though he be a learned man and be praised by others as a sage, is beclouded with ignorance. To him who has this knowledge true wisdom dawns, and he will beware of hankering after pleasure. To acquire this state of mind, wisdom is the one thing needful. To neglect wisdom will lead to failure in life. The teachings of all religions should center here, for without wisdom there is no reason.

"This truth is not for the hermit alone; it concerns every human being, priest and layman alike. There is no distinction between the monk who has taken the vows, and the man of the world living with his family. There are hermits who fall into perdition, and there are humble householders who mount to the rank of rishis. Hankering after pleasure is a danger common to all; it carries away the world. He who is involved in its eddies finds no escape. But wisdom is the handy boat, reflection is the rudder. The slogan of religion calls you to overcome the assaults of Mara, the enemy.

"Since it is impossible to escape the result of our deeds, let us practice good works. Let us guard our thoughts that we do no evil, for as we sow so shall we reap. There are ways from light into darkness and from darkness into light. There are ways, also, from the gloom into deeper darkness, and from the dawn into brighter light. The wise man will use the light he has to receive more light. He will constantly advance in the knowledge of truth.

"Exhibit true superiority by virtuous conduct and the exercise of reason; meditate deeply on the vanity of earthly things, and understand the fickleness of life. Elevate the mind, and seek sincere faith with firm purpose; transgress not the rules of kingly conduct, and let your happiness depend, not upon external things, but upon your own mind. Thus you will lay up a good name for distant ages and will secure the favor of the Tathágata."

The king listened with reverence and remembered all the words of the Buddha in his heart.

The Three Characteristics And The Uncreated

When the Buddha was staying at the Veluvana, the bamboo grove at Rajagaha, he addressed the brethren thus: "Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being that all conformations are transitory. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, publishes, proclaims, discloses, minutely explains and makes it clear that all conformations are transitory.

"Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and a fixed and necessary constitution of being, that all conformations are suffering. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, publishes, proclaims, discloses, minutely explains and makes it clear that all conformations are suffering.

"Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and a fixed and necessary constitution of being, that all conformations are lacking a self. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains and makes it clear that all conformations are lacking a self."

And on another occasion the Blessed One dwelt at Savatthi in the Jetavana, the garden of Anathapindika. At that time the Blessed One edified, aroused, quickened and gladdened the monks with a religious discourse on the subject of Nirvana. And these monks grasping the meaning, thinking it out, and accepting with their hearts the whole doctrine, listened attentively. But there was one brother who had some doubt left in his heart. He arose and clasping his hands made the request: "May I be permitted to ask a question?" When permission was granted he spoke as follows:

"The Buddha teaches that all conformations are transient, that all conformations are subject to sorrow, that all conformations are lacking a self. How then can there be Nirvana, a state of eternal bliss?"

And the Blessed One, this connection, on that occasion, breathed forth this solemn utterance: "There is, O monks, a state where there is neither earth, nor water, nor heat, nor air; neither infinity of space nor infinity of consciousness, nor nothingness, nor perception nor non-perception; neither this world nor that world, neither sun nor moon. It is the un-created. That O monks, I term neither coming nor going nor standing; neither death nor birth. It is without stability, without change; it is the eternal, which never originates and never passes away. There is the end of sorrow.

"It is hard to realize the essential, the truth is not easily perceived; desire is mastered by him who knows, and to him who sees aright all things are naught. There is, O monks, an unborn, un-originated, uncreated, unformed. Were there not, O monks, this unborn, un-originated, uncreated, unformed, there would be no escape from the world of the born, originated, created, formed. Since, O monks, there is an unborn, un-originated, uncreated and unformed, therefore is there an escape from the born, originated, created, formed."

The Buddha's Father

The Buddha's name became famous over all India and Shuddhodana, his father, sent word to him saying: "I am growing old and wish to see my son before I die. Others have had the benefit of his doctrine, but not his father nor his relatives." And the messenger said: "O world-honored Tathágata, thy father looks for thy coming as the lily longs for the rising of the sun."

The Blessed One consented to the request of his father and set out on his journey to Kapilavatthu. Soon the tidings spread in the native country of the Buddha: "Prince Siddhartha, who wandered forth from home into homelessness to obtain enlightenment, having attained his purpose, is coming back."

Shuddhodana went out with his relatives and ministers to meet the prince. When the king saw Siddhartha, his son, from afar, he was struck with his beauty and dignity, and he rejoiced in his heart, but his mouth found no words to utter. This, indeed, was his son; these were the features of Siddhartha. How near was the great Samana to his heart, and yet what a distance lay between them! That noble Muni was no longer Siddhartha, his son; he was the Buddha, the Blessed One, the Holy One, Lord of truth, and teacher of mankind. Shuddhodana the king, considering the religious dignity of his son, descended from his chariot and after saluting his son said: "It is now seven years since I have seen thee. How I have longed for this moment!"

Then the Shakyamuni took a seat opposite his father, and the king gazed eagerly at his son. He longed to call him by his name, but he dared not. "Siddhartha," he exclaimed silently in his heart, "Siddhartha, come back to thine aged father and be his son again!" But seeing the determination of his son, he suppressed his sentiments, and, desolation overcame him. Thus the king sat face to face with his son, rejoicing in his sadness and sad in his rejoicing. Well might he be proud of his

son, but his pride broke down at the idea that his great son would never be his heir.

"I would offer thee my kingdom," said, the king, "but if I did, thou wouldst account it but as ashes."

And the Buddha said: "I know that the king's heart is full of love and that for his son's sake he feels deep grief. But let the ties of love that bind him to the son whom he lost embrace with equal kindness all his fellow-beings, and he will receive in his place a greater one than Siddhartha; he will receive the Buddha, the teacher of truth, the preacher of righteousness, and the peace of Nirvana will enter into his heart."

Shuddhodana trembled with joy when he heard the melodious words of his son, the Buddha, and clasping his hands, exclaimed with tears in his eyes: "Wonderful in this change! The overwhelming sorrow has passed away. At first my sorrowing heart was heavy, but now I reap the fruit of thy great renunciation. It was right that, moved by thy mighty sympathy, thou shouldst reject the pleasures of royal power and achieve thy noble purpose in religious devotion. Now that thou hast found the path, thou canst preach the law of immortality to all the world that yearns for deliverance." The king returned to the palace, while the Buddha remained in the grove before the city.

Yashodhara, The Former Wife

On next morning the Buddha took his bowl and set out to beg his food. And the news spread abroad: "Prince Siddhartha is going from house to house to receive alms in the city where he used to ride in a chariot attended by his retinue. His robe is like a red clod, and he holds in his hand an earthen bowl."

On hearing the strange rumor, the king went forth in great haste and when he met his son he exclaimed: "Why dost thou thus disgrace me? Knowest thou not that I can easily supply thee and thy Bhikkhus with food?" And the Buddha replied: "It is the custom of my race."

But the king said: "how can this be? Thou art descended from kings, and not one of them ever begged for food."

"O great king," rejoined the Buddha thou and thy race may claim descent from kings; my descent is from the Buddhas of old. They, begging their food, lived on alms." The king made no reply, and the Blessed One continued: "It is customary, O king, when one has found a hidden treasure, for him to make an offering of the most precious jewel to his father. Suffer me, therefore, to open this treasure of mine which is the Dharma, and accept from me this gem": And the Blessed One recited the following stanza:

Arise from dreams and delusions,
Awaken with open mind.
Seek only Truth. Where you find it,
Peace also you will find.

Then the king conducted the prince into the palace, and the ministers and all the members of the royal family greeted him with great reverence, but Yashodhara, the mother of Rahula, did not make her appearance. The king sent for Yashodhara, but she replied: "Surely, if I am deserving of any regard, Siddhartha will come and see me."

The Blessed One, having greeted all his relatives and friends, asked: "Where is Yashodhara?" And on being informed that she had refused to come, he rose straightway and went to her apartments.

"I am free, the Blessed One said to his disciples, Shariputra and Moggallana, whom he had bidden to accompany him to the princess's chamber; "the princess, however, is not as yet free. Not having seen me for a long time, she is exceedingly sorrowful. Unless her grief be allowed its course her heart will cleave. Should she touch the Tathágata, the Holy One, ye must not prevent her."

Yashodhara sat in her room, dressed in mean garments, and her haircut. When Prince Siddhartha entered, she was, from the abundance of her affection, like an overflowing vessel, unable to contain her love. Forgetting that the man whom she loved was the Buddha, the Lord of the world, the preacher of truth, she held him by his feet and wept bitterly.

Remembering, however, that Shuddhodana was present, she felt ashamed, and rising, seated herself reverently at a little distance.

The king apologized for the princess, saying: "This arises from her deep affection, and is more than a temporary emotion. During the seven years that she has lost her husband, when she heard that Siddhartha had shaved his head, she did likewise; when she heard that he had left off the use of perfumes and ornaments, she also refused their use. Like her husband she had eaten at appointed times from an earthen bowl only. Like him she had renounced high beds with splendid coverings, and when other princes asked her in marriage, she replied that she was still his. Therefore, grant her forgiveness."

And the Blessed One spoke kindly to Yashodhara, telling of her great merits inherited from former lives. She had indeed been again and again of great assistance to him. Her purity, her gentleness, her devotion had been invaluable to the Bodhisattva when he aspired to attain enlightenment, the highest aim of mankind. And so holy had she been that she desired to become the wife of a Buddha. This, then, is her karma, and it is the result of great merits. Her grief has been unspeakable, but the consciousness of the glory that surrounds her spiritual inheritance increased by her noble attitude during her life, will be a balm that will miraculously transform all sorrows into heavenly joy.

Rahula, The Son

Many people in Kapilavatthu believed in the Tathágata and took refuge in his doctrine, among them Nanda Siddhartha's

half-brother, the son of Pajapati; Devadatta, his cousin and brother-in-law; Upali the barber; and Anuruddha the philosopher. Some years later Ánanda, another cousin of the Blessed One, also joined the Sangha.

Ánanda was a man after the heart of the Blessed One; he was his most beloved disciple, profound in comprehension and gentle in spirit. And Ánanda remained always near the Blessed Master of truth, until death parted them.

On the seventh day after the Buddha's arrival in Kapilavatthu, Yashodhara dressed Rahula, now seven years old, in all the splendor of a prince and said to him: "This holy man, whose appearance is so glorious that he looks like the great Brahma, is thy father. He possesses four great mines of wealth, which I have not yet seen. Go to him and entreat him to put thee in possession of them, for the son ought to inherit the property of his father."

Rahula replied: "I know of no father but the king. Who is my father?" The princess took the boy in her arms and from the window she pointed out to him the Buddha, who happened to be near the palace, partaking of food.

Rahula then went to the Buddha, and looking up into his face said without fear and with much affection: "My father!" And standing near him, he added: "O Samana, even thy shadow is a place of bliss!"

When the Tathágata had finished his repast, he gave blessings and went away from the palace, but Rahula followed and asked his father for his inheritance. No one prevented the boy, nor did the Blessed One himself.

Then the Blessed One turned to Shariputra, saying: "My son asks for his inheritance. I cannot give him perishable treasures that will bring cares and sorrows, but I can give him the inheritance of a holy life, which is a treasure that will not perish."

Addressing Rahula with earnestness, the Blessed One said: "Gold and silver and jewels are not in my possession. But if thou art willing to receive spiritual treasures, and art strong enough to carry them and to keep them, I shall give thee the four truths, which will teach thee the eightfold path of righteousness. Dost thou desire to be admitted to the brotherhood of those who devote their life to the culture of the heart seeking for the highest bliss attainable?"

Rahula replied with firmness: "I do. I want to join the brotherhood of the Buddha."

When the king heard that Rahula had joined the brotherhood of Bhikkhus he was grieved. He had lost Siddhartha and Nanda, his sons, and Devadatta, his nephew. But now that his grandson had been taken from him, he went to the Blessed One and spoke to him. And the Blessed One promised that from that time forward he would not ordain any minor without the consent of his parents or guardians.

The Regulations

Long before the Blessed One had attained enlightenment, self-mortification had been the custom among those who earnestly sought for salvation. Deliverance of the soul from all the necessities of life and finally from the body itself, they regarded as the aim of religion. Thus, they avoided everything that might be a luxury in food, shelter, and clothing, and lived like the beasts in the woods. Some went naked, while others wore the rags cast away upon cemeteries or dung-heaps.

When the Blessed One retired from the world, he recognized at once the error of the naked ascetics, and, considering the indecency of their habit, clad himself in cast-off rags.

Having attained enlightenment and rejected all unnecessary self-mortifications, the Blessed One and his Bhikkhus continued for a long time to wear the cast-off rags of cemeteries and dung-heaps. Then it happened that the

Bhikkhus were visited with diseases of all kinds, and the Blessed One permitted and explicitly ordered the use of medicines, and among them he even enjoined, whenever needed, the use of unguents. One of the brethren suffered from a sore on his foot, and the Blessed One enjoined the Bhikkhus to wear foot-coverings.

Now it happened that a disease befell the body of the Blessed One himself, and Ánanda went to Jivaka, physician to Bimbisara, the king. And Jivaka, a faithful believer in the Holy One, ministered unto the Blessed One with medicines and baths until the body of the Blessed One was completely restored.

At that time, Pajjota, king of Ujjeni, was suffering from jaundice, and Jivaka, the physician to king Bimbisara, was consulted. When King Pajjota had been restored to health, he sent to Jivaka a suit of the most excellent cloth. And Jivaka said to himself: "This suit is made of the best cloth, and nobody is worthy to receive it but the Blessed One, the perfect and holy Buddha, or the Magadha king, Senija Bimbisara."

Then Jivaka took that suit and went to the place where the Blessed One was; having approached him, and having respectfully saluted the Blessed One, he sat down near him and said: "Lord, I have a boon to ask of the Blessed One." The Buddha replied: "The Tathágatas, Jivaka, do not grant boons before they know what they are."

Jivaka said: "Lord, it is a proper and unobjectionable request."

"Speak, Jivaka, said the Blessed One.

"Lord of the world, the Blessed One wears only robes made of rags taken from a dung-heap or a cemetery, and so also does the brotherhood of Bhikkhus. Now, Lord, this suit has been sent to me by King Pajjota, which is the best and most excellent, and the finest and the most precious, and the noblest that can be found. Lord of the world, may the Blessed One

accept from me this suit, and may he allow the brotherhood of Bhikkhus to wear lay robes."

The Blessed One accepted the suit, and after having delivered a religious discourse, he addressed the Bhikkhus thus: "Henceforth ye shall be at liberty to wear either cast-off rags or lay robes. Whether ye are pleased with the one or with the other, I will approve of it."

When the people at Rajagaha heard, The Blessed One has allowed the Bhikkhus to wear lay robes; those who were willing to bestow gifts became glad. And in one day many thousands of robes were presented at Rajagaha to the Bhikkhus.

Shuddhodana Attain Nirvana

When Shuddhodana had grown old, he fell sick and sent for his son to come and see him once more before he died; and the Blessed One came and stayed at the sick-bed, and Shuddhodana, having attained perfect enlightenment, died in the arms of the Blessed One.

And it is said that the Blessed One, for the sake of preaching to his mother Maya-devi, ascended to heaven and dwelt with the devas. Having concluded his pious mission, he returned to the earth and went about again, converting those who listened to his teachings.

Women in the Sangha

Yashodhara had three times requested of the Buddha that she might be admitted to the Sangha, but her wish had not been granted. Now Pajapati, the foster-mother of the Blessed One, in the company of Yashodhara, and many other women, went to the Tathágata entreating him earnestly to let them take the vows and be ordained as disciples.

The Blessed One, foreseeing the danger that lurked in admitting women to the Sangha, protested that while the good

religion ought surely to last a thousand years it would, when women joined it, likely decay after five hundred years; but observing the zeal of Pajapati and Yashodhara for leading a religious life he could no longer resist and assented to have them admitted as his disciples.

Then the venerable Ánanda addressed the Blessed One thus: "Are women competent, venerable Lord, if they retire from household life to the homeless state, under the doctrine and discipline announced by the Tathágata, to attain to the fruit of conversion, to attain to a release from a wearisome repetition of rebirths, to attain to saint-ship?" The Blessed One declared: "Women are competent, Ánanda, if they retire from household life to the homeless state, under the doctrine and discipline announced by the Tathágata, to attain to the fruit of conversion, to attain to a release from a wearisome repetition of rebirths, to attain to saint-ship.

"Consider, Ánanda, how great a benefactress Pajapati has been. She is the sister of the mother of the Blessed One, and as foster-mother and nurse, reared the Blessed One after the death of his mother. So, Ánanda, women may retire from household life to the homeless state, under the doctrine and discipline announced by the Tathágata."

Pajapati was the first woman to become a disciple of the Buddha and to receive the ordination as a Bhikkhuní.

On Conduct Toward Women

The Bhikkhus came to the Blessed One and asked him: "O Tathágata, our Lord and Master, what conduct toward women dost thou prescribe to the Samanas who have left the world?"

The Blessed One said: "Guard against looking on a woman. If ye see a woman, let it be as though ye saw her not, and have no conversation with her. If, after all, ye must speak with her, let it be with a pure heart, and think to yourself, 'I as a Samana

will live in this sinful world as the spotless leaf of the lotus, unsoiled by the mud in which it grows.'

"If the woman be old, regard her as your mother, if young, as your sister, if very young, as your child. The Samana who looks on a woman as a woman, or touches her as a woman, has broken his vow and is no longer a disciple of the Tathágata. The power of lust is great with men, and is to be feared withal; take then the bow of earnest perseverance, and the sharp arrow-points of wisdom. Cover your heads with the helmet of right thought, and fight with fixed resolve against the five desires. Lust beclouds a man's heart, when it is confused with woman's beauty, and the mind is dazed.

"Better far with red-hot irons bore out both your eyes, than encourage in yourself sensual thoughts, or look upon a woman's form with lustful desires. Better fall into the fierce tiger's mouth, or under the sharp knife of the executioner, than dwell with a woman and excite in yourself lustful thoughts.

"A woman of the world is anxious to exhibit her form and shape, whether walking, standing, sitting, or sleeping. Even when represented as a picture, she desires to captivate with the charms of her beauty, and thus to rob men of their steadfast heart. How then ought ye to guard yourselves? By regarding her tears and her smiles as enemies, her stooping form, her hanging arms, and her disentangled hair as toils designed to entrap man's heart. Therefore, I say, restrain the heart, give it no unbridled license."

Visakha And Her Gifts

Visakha, a wealthy woman in Savatthi who had many children and grandchildren, had given to the order the Pubbarama or Eastern Garden, and was the first in Northern Kosala to become a matron of the lay sisters.

When the Blessed One stayed at Savatthi, Visakha went up to the place where the Blessed One was, and tendered him an

invitation to take his meal at her house, which the Blessed One accepted. And a heavy rain fell during the night and the next morning; and the Bhikkhus doffed their robes to keep them dry and let the rain fall upon their bodies.

When on the next day the Blessed One had finished his meal, she took her seat at his side and spoke thus: "Eight are the boons, Lord, which I beg of the Blessed One."

Said the Blessed One: "The Tathágatas, O Visakha, grant no boons until they know what they are." Visakha replied: "Befitting, Lord, and unobjectionable are the boons I ask."

Having received permission to make known her requests, Visakha said: "I desire, Lord, through all my life long to bestow robes for the rainy season on the Sangha, and food for incoming Bhikkhus, and food for outgoing Bhikkhus, and food for the sick, and food for those who wait upon the sick, and medicine for the sick and a constant supply of rice milk for the Sangha, and bathing robes for the Bhikkhunis, the sisters." Said the Buddha: "But what circumstance is it, O Visakha, that thou hast in view in asking these eight boons of the Tathágata?"

Visakha replied: "I gave command, Lord, to my maidservant, saying, 'Go, and announce to the brotherhood that the meal is ready.' And the maid went, but when she came to the vihara, she observed that the Bhikkhus had doffed their robes while it was raining, and she thought: 'These are not Bhikkhus, but naked ascetics letting the rain fall on them. So she returned to me and reported accordingly, and I had to send her a second time. Impure, Lord, is nakedness, and revolting. It was this circumstance, Lord, that I had in view in desiring to provide the Sangha my life long with special garments for use in the rainy season.

"As to my second wish, Lord, an incoming Bhikkhu, not being able to take the direct roads, and not knowing the place where food can be procured, comes on his way tired out by seeking

for alms. It was this circumstance, Lord, that I had in view in desiring to provide the Sangha my life long with food for incoming Bhikkhus. Thirdly, Lord, an outgoing Bhikkhu, while seeking about for alms, may be left behind, or may arrive too late at the place whither he desires to go, and will set out on the road in weariness.

"Fourthly, Lord, if a sick Bhikkhu does not obtain suitable food, his sickness may increase upon him, and he may die. Fifthly, Lord, a Bhikkhu who is waiting upon the sick will lose his opportunity of going out to seek food for himself. Sixthly, Lord, if a sick Bhikkhu does not obtain suitable medicines, his sickness may increase upon him, and he may die.

"Seventhly, Lord, I have heard that the Blessed One has praised rice-milk, because it gives readiness of mind, dispels hunger and thirst; it is wholesome for the healthy as nourishment, and for the sick as a medicine. Therefore I desire to provide the Sangha my life long with a constant supply of rice-milk.

"Finally, Lord, the Bhikkhunis are in the habit of bathing in the river Achiravati with the courtesans, at the same landing-place, and naked. And the courtesans, Lord, ridicule the Bhikkhunis, saying, 'what is the good, ladies, of your maintaining chastity when you are young? When you are old, maintain chastity then; thus will you obtain both worldly pleasure and religious consolation.' Impure, Lord, is nakedness for a woman, disgusting, and revolting. These are the circumstances, Lord, that I had in view."

The Blessed One said: "But what was the advantage you had in view for yourself, O Visakha, in asking the eight boons of the Tathágata?"

Visakha replied: "Bhikkhus who have spent the rainy seasons in various places will come, Lord, to Savatthi to visit the Blessed One. And on coming to the Blessed One they will ask, saying: 'such and such a Bhikkhu, Lord, has died. What, now,

is his destiny?' Then will the Blessed One explain that he has attained the fruits of conversion; that he has attained arahatship or has entered Nirvana, as the case may be.

"And I, going up to them, will ask, "Was that brother, Sirs, one of those who had formerly been at Savatthi?' If reply to me, He has formerly been at Savatthi then shall I arrive at the conclusion, For a certainty did that brother enjoy either the robes for the rainy season, or the food for the incoming Bhikkhus, or the food for the outgoing Bhikkhus, or the food for the sick, or the food for those that wait upon the sick, or the medicine for the sick, or the constant supply of rice-milk.'

"Then will gladness spring up within me; thus gladdened, joy will come to me; and so rejoicing all my mind will be at peace. Being thus at peace I shall experience a blissful feeling of content; and in that bliss my heart will be at rest. That will be to me an exercise of my moral sense, an exercise of my moral powers, an exercise of the seven kinds of wisdom! This Lord was the advantage I had in view for myself in asking those eight boons of the Blessed One."

The Blessed One said: "It is well, it is well, Visakha. Thou hast done well in asking these eight boons of the Tathágata with such advantages in view. Charity bestowed upon those who are worthy of it is like good seed sown on a good soil that yields an abundance of fruits. But alms given to those who are yet under the tyrannical yoke of the passions are like seed deposited in a bad soil. The passions of the receiver of the alms choke, as it were, the growth of merits." And the Blessed One gave this thanks to Visakha:

"O noble woman of an upright life,
Disciple of the Blessed One, thou givest
Unstintedly in purity of heart.
"Thou spreadest joy, assuagest pain,
and verily thy gift will be a blessing
As well to many others as to thee."

The Uposatha And Patimokkha

When Seniya Bimbisara, the king of Magadha, was advanced in years, he retired from the world and led a religious life. He observed that there were Brahmanical sects in Rajagaha keeping sacred certain days, and the people went to their meetinghouses and listened to their sermons. Concerning the need of keeping regular days for retirement from worldly labors and religious instruction, the king went to the Blessed One and said: "The Parivrajaka, who belong to the Tittiya school, prosper and gain adherents because they keep the eighth day and also the fourteenth or fifteenth day of each half-month. Would it not be advisable for the reverend brethren of the Sangha also to assemble on days duly appointed for that purpose?"

The Blessed One commanded the Bhikkhus to assemble on the eighth day and also on the fourteenth or fifteenth day of each half-month, and to devote these days to religious exercises.

A Bhikkhu duly appointed should address the congregation and expound the Dharma. He should exhort the people to walk in the eightfold path of righteousness; he should comfort them in the vicissitudes of life and gladden them with the bliss of the fruit of good deeds. Thus the brethren should keep the Uposatha. Now the Bhikkhus, in obedience to the rule laid down by the Blessed One, assembled in the vihara on the day appointed, and the people went to hear the Dharma, but they were greatly disappointed, for the Bhikkhus remained silent and delivered no discourse.

When the Blessed One heard of it, he ordered the Bhikkhus to recite the Patimokkha, which is a ceremony of disburdening the conscience; and he commanded them to make confession of their trespasses so as to receive the absolution of the order. A fault, if there be one, should be confessed by the Bhikkhu who

remembers it and desires to be cleansed, for a fault, when confessed, shall be light on him.

And the Blessed One said: "The Patimokkha must be recited in this way: Let a competent and venerable Bhikkhu make the following proclamation to the Sangha: "May the Sangha hear me Today is Uposatha, the eighth, or the fourteenth or fifteenth day of the half-month. If the Sangha is ready, let the Sangha hold the Uposatha service and recite the Patimokkha. I will recite the Patimokkha.' And the Bhikkhus shall reply: 'We hear it well and we concentrate well our minds on it, all of us.' Then the officiating Bhikkhu shall continue: 'Let him who has committed an offense confess it; if there be no offense, let all remain silent; from your being silent I shall understand that the reverend brethren are free from offenses. As a single person who has been asked a question answers it, so also, if before an assembly like this a question is solemnly proclaimed three times, an answer is expected: if a Bhikkhu, after a threefold proclamation, does not confess an existing offense which he remembers, he commits an intentional falsehood. Now, reverend brethren, an intentional falsehood has been declared an impediment by the Blessed One. Therefore, if an offense has been committed by a Bhikkhu who remembers it and desires to become pure, the offense should be confessed by the Bhikkhu; and when it has been confessed, it is treated duly.'"

Mata Sutta

Mother

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. There the Blessed One said: "From an in-construable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating and wandering on. A being who has not been your mother at one time in the past is not easy to find... A being who has not been your father... your brother... your sister... your son... your daughter at one time in the past is not easy to find.

"Why is that? From an in-construable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating and wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries -- enough to become disenchanted with all fabricated things, enough to become dispassionate, enough to be released."

The Sutra of Meditation on The Bodhisattva Universal Virtue

Thus have I heard:

Once the Buddha was staying at the two storied assembly hall in the great forest monastery, Vaisali; then he addressed all the Bhikshus, saying, “after three months I shall surely enter parinirvana.” Thereupon the honored Ánanda rose from his seat, straightened his garment, and with joined palms and folded hands, he made procession around the Buddha three times, and saluted him, kneeling with folded hands, and attentively gazed at the Tathágata without turning away his eyes for even a moment. The elder Mahakashyapa and the Bodhisattva-Mahasattva Maitreya also rose from their seats, and with folded arms gazed up at the honored face. Then the three great leaders with one voice spoke the Buddha saying, “World Honored One! After the extinction of the Tathágata, how can living beings raise the mind of the Bodhisattva, practice the sutras of Great Extent, The Great Vehicle, and ponder the world of one reality with right thought? How can they keep from losing the mind of supreme Buddha hood? How, without cutting off their earthly care and the five desires, can they also purify their organs and destroy their sins? How, with the natural pure eyes received from their birth by their parents and without forsaking the five desires can, they see things without all impediments? The Buddha said to Ánanda, “Do you listen to me attentively! Do you listen to me attentively, ponder, and remember it! Of yore on Mount Grdhrakuta (Eagle Peak) and in other places the Tathágata had already extensively explained the way of one reality. But now in this place, to all living beings and others in the world to come who desire to practice the great law of the supreme law of the Great Vehicle, and to those who desire to learn the works of Universal Virtue and to follow the works of Universal Virtue, I

will now preach the law that I have entertained. I will now widely make clear to you the matter of eliminating numerous sins for any one who may happen to see or not see Universal Virtue. Ánanda! The Bodhisattva Universal Virtue was born in the eastern pure wonderland, whose form I have already clearly and extensively explained in the sutra of miscellaneous flowers. Now I, in this sutra will briefly explain it.

“Ananda, if there be Bhikshus, Bhiksunis, Upasakas, Upasikas, the eight groups of gods and dragons, and all living beings who recite the great vehicle, practice it, aspire to it, delight to see the form and body of The Bodhisattva Universal Virtue, have pleasure in seeing the stupa of the Buddha Abundant Treasures, take joy in seeing Shakyamuni Buddha, and the Buddhas who emanated from him, and rejoice to obtain the purify of the six organs, they must learn this meditation. The merits of this mediation will make them free from all hindrances and make them see the excellent forms. Even though they have not yet entered into contemplation just because they recite and keep the great vehicle they will devote themselves to practicing it, and after having kept their minds continuously on the great vehicle for a day, or three times seven days, they will be able to see Universal Virtue; Those who have heavier impediments will see him after seven times seven; again those who have a heavier one will see him after one birth, those who have a much heavier one will see him after two births; again those who have a still heavier one will see him after three births. Thus the retribution for this karma is various and is not equal. For this reason I preach the teaching variously.

The Bodhisattva Universal Virtue is boundless in the size of his body, boundless in the sound of his voice, and boundless in the form of his image. Desiring to come to this world, he makes use of his free transcendent powers and shrinks his stature to the small size of a human being. Because the people in Jambudvīpa have the three heavy hindrances, by his wisdom-power he appears transformed as mounted on a white elephant. The elephant has six tusks and, with its seven legs, it supports

its body on the ground. Under its seven legs seven lotus flowers grow. The elephant is white as snow, the most brilliant of all shades of white, so pure that even crystal and the Himalayan Mountains cannot be compared with it. The body of the elephant is four hundred and fifty yojanas in length and four hundred yojanas in height. At the end of the six tusks there are six bathing pools. In each bathing pool grow fourteen lotus flowers exactly the size of the pools. The flowers are in full bloom as the king of celestial trees. On each of these flowers is a precious daughter whose continence is red as crimson and whose radiance surpasses that of nymphs. In the hand of that daughter there appear, transformed of themselves, five harps, and each of them has five hundred musical instruments as accompaniment. There are five hundred birds, including ducks, wild geese, and mandarin ducks, all having the color of precious things, arising among flowers and leaves. On the trunk of the elephant there is a flower, and its stalk is the color of a red pearl. That golden flower is still a bud and has not yet blossomed. Having finished beholding this matter, if one further repents one's sins, meditates on the Great Vehicle attentively with entire devotion, and ponders it in his mind incessantly, he will be able to see the flower instantly bloom and light up with a golden color. The cup of the lotus flower is a cup of kimshuka gems with wonderful Brahma jewels, and the stamens are of diamond. A transformed Buddha is seen sitting on the petals of the lotus flower with a host of Bodhisattvas sitting on the stamens of the lotus flower. From the eyebrows of the transformed Buddha a ray of light is sent forth and enters the elephant's trunk. This ray, having the color of a red lotus flower, emanates from the elephant's trunk and enters its eyes; the ray then emanates from the elephant's eyes and enters its ears; it then emanates from the elephant's ears, illuminates its head, and changes into a golden cup. On the head of the elephant there are three transformed men: one holds a golden wheel, another a jewel, and yet another with a diamond-pounder. When he raises the pounder and points it at the elephant, the latter walks a few steps immediately. The

Elephant does not tread on the ground but hovers seven feet above the earth, yet the elephant leaves on the ground its footprints, which are altogether perfect, making the wheels hub with a thousand spokes. From each mark the wheels hub, there grows a great lotus flower, on which a transformed elephant appears. This elephant also has seven legs and walks after the great Elephant, Every time the transformed elephant raises and brings down its legs, seven thousand elephants appear, all following the great elephant and its retinue. On the elephant's trunk, having the color of a red lotus, there is a transformed Buddha, who emits a ray of light from his eyebrow. This ray of light, as mentioned before, enters the elephant's trunk. The ray emanates from the elephants trunk and enters its eyes; the ray then emanates from the elephants eyes and enters its ears; it then emanates from the elephant's ears, and reaches its head. Gradually rising to the elephants back, this ray is transformed into a golden saddle, which is adorned with the precious seven, which are decorated with precious things, forming a jewel pedestal. On this pedestal there is a lotus flower stamen bearing the precious seven, and that that stamen is also composed of a hundred jewels. The cup of that lotus flower is also made of a great jewel.

On the cup there is a Bodhisattva called Universal Virtue who sits cross-legged. His body, pure as a white jewel, radiates fifty rays of fifty different colors, forming a brightness around his head. From the pores of his body he emits rays of light, and innumerable transformed Buddhas are at the end of the rays, accompanied by the transformed Bodhisattvas as their retinue.

The elephant walks quietly and slowly, and goes before the follower of the great vehicle, raining large jeweled lotus flowers. When this elephant opens its mouth, the precious daughters, dwelling in the bathing pools on the elephants tusks, play music whose sound is mystic and extols the way of one reality in the great vehicle. Having seen this wonder, the follower rejoices and reveres, again further reads and recites the profound sutras, salutes universally, the innumerable

Buddhas in all directions, makes obedience to the stupa of the of the Buddha Abundant Treasures, and Shakyamuni Buddha, and salutes Universal Virtue and all the other the other great Bodhisattvas. Then the follower makes this vow, “Had I received some blessing through my former destinies, I could surely see The Bodhisattva Universal Virtue. Be pleased, honored Universal Fortune, to show me your form and body!”

Having thus made this vow, the follower must salute the Buddhas in all directions six times day and night, and must practice the law of repentance; he must read the Great Vehicle sutras and recite them, think of the meaning of the great vehicle. And reflect over it’s practice, revere and serve those who keep it, see all people as if he were thinking of the Buddha, and treat living beings as if he were thinking of his mother and father. When he finishes reflecting thus, The Bodhisattva Universal Virtue will at once send forth a ray of light from the white hair circle, the sign of a great man, between his eyebrows. When this ray is displayed the body of The Bodhisattva Universal Virtue will be dignified as a mountain of deep gold, so well ordered and refined that it possesses all the thirty-two signs. From the pores of his body he will emit great rays of light, which will illuminate the great elephant and turn it to the color gold. All transformed elephants will also be colored gold, and all transformed Bodhisattvas will be colored gold. When these rays of light shine on the innumerable worlds in the eastern quarter, they will turn them all to the color gold. So, too, will it be in the southern, western, and northern quarters, in the four intermediate directions, and in the zenith and nadir.

Then in each quarter of all directions there is Bodhisattva who, mounting the six tusked white elephant king, is exactly equal to The Bodhisattva Universal Virtue. Like this, by his transcendental powers The Bodhisattva Universal Virtue will enable all the keepers of the great vehicle sutras to see transformed elephants filling the infinite and boundless worlds in all directions. At this time the follower will rejoice in body and mind, seeing all the Bodhisattvas, and will salute them and

speak to them, saying, “Great merciful and great compassionate ones! Out of compassion for me, be pleased to explain the law to me!” When he speaks thus, all the Bodhisattvas and others with one voice will each explain the pure law of the great vehicle sutras and will praise him in various verses. This is called the first stage of mind, in which the follower first meditates on The Bodhisattva Universal Virtue.

Thereupon, when the follower, having beheld this matter, keeps the great vehicle in mind without forsaking it, day and night, even while sleeping, he will be able to see The Bodhisattva Universal Virtue preach the law to him in a dream. Exactly as if the follower were awake, The Bodhisattva will console and pacify the follower’s mind, speaking thus, “In the sutras you have recited and kept, you have forgotten this word, or lost this verse.” Then the follower, hearing The Bodhisattva Universal Virtue preach the profound law, will comprehend its meaning, and keep it in his memory without forgetting it. As he does like this day by day, his mind will gradually acquire spiritual profit. The Bodhisattva Universal Virtue will cause the follower to remember the Buddhas in all directions. According to the teaching of Universal Virtue, the follower will rightly think and remember everything, and with spiritual eyes he will gradually see the eastward Buddhas, whose bodies are gold colored and very wonderful in their majesty. Having seen one Buddha, he will again see another Buddha. In this manner he will gradually see all the Buddhas in the eastern quarter, and because of his profitable reflection, he will universally see all the Buddhas in all directions.

Having seen the Buddhas, he conceives joy in his heart and utters these words, “By means of the great vehicle, I have been able to see the great leaders. By means of their powers, I have also been able to see the Buddhas. Though I have seen these Buddhas, I have yet failed to make them plain. Closing my eyes, I see the Buddhas, but when I open my eyes I lose sight of them.” After speaking thus, the follower should universally make obeisance, prostrating himself down to the

ground toward the Buddhas in all directions. Having made obeisance to them, he should kneel with folded hands and speak thus, “The Buddhas, The World Honored Ones, possess the ten powers, the fearlessnesses, the eighteen unique characteristics, the great mercy, the great compassion, the three kinds of stability, in contemplation. These Buddhas, forever remaining in this world, have the finest appearance of all forms. By what sin do I fail to see these Buddhas?”

Having spoken thus, the follower should again practice further repentance. When he has achieved the purity of his repentance, The Bodhisattva Universal Virtue will again appear before him and will not leave his side, in his walking, standing, sitting, lying, and even his dreams, ceaselessly preach the law to him. After awaking from his dreams, this person will take delight in the law. In this manner, after three times seven days and nights have passed, he will thereupon attain the dharani of revolution. Through acquiring the dharani, he will keep in his memory without losing it the wonderful, which the Buddhas and bodhisattvas have taught. In his dreams, he will constantly see the Seven Buddhas of the past, among whom only Shakyamuni Buddha will preach the law to him. These World Honored Ones will each praise the great vehicle sutras. At that time the follower will again further rejoice and universally salute the Buddha’s in all directions, The Bodhisattva Universal Virtue, abiding before him will teach and explain to him all karmas and environments of his former lives, and will cause him to confess his black and evil sins. Turning to the World Honored Ones he should confess his sins with his own mouth.

After he finishes confessing his sins, he will then attain the contemplation of the revelation of Buddhas to men. Having attained this contemplation he will plainly and clearly see the Buddha Akshobhya and the kingdom of wonderful joy in the eastern quarter. In like manner he will plainly and clearly see the mystic lands of the Buddhas in all directions. After he has seen the Buddhas in all directions, he will have a dream: On the elephants head is diamond man pointing his diamond

pounder at the six organs; after pointing it at the six organs, The Bodhisattva Universal Virtue will preach to the follower the law of repentance to obtain the purity of the six organs. In this way the follower will do repentance for a day or three times seven days. Then by the power of the contemplation of the revelation of Buddhas to men and by the adornment of the preaching of The Bodhisattva Universal Virtue, the followers ears will gradually hear sounds without impediment, his eyes will gradually see things without impediment, and his nose will gradually smell odors without impediment. This is as preached extensively in the Wonderful Law Flower Sutra. Having obtained the purity of the six organs, he will have joy of body and mind and freedom from evil ideas, and will devote himself to this law so that he can conform to it. He will then further acquire a hundred thousand myriad kotis of the dharani of revolution and will again see extensively a hundred thousand myriad kotis of innumerable Buddhas. These World Honored Ones will all stretch out their right hands, laying them on the head of the follower, and will speak thus "Good! Good! You are a follower of the great vehicle, an aspirant to the spirit of great adornment, and one who keeps the great vehicle in his mind. When of old we aspired to Buddhahood, we were also like you. Do you be zealous and do not lose the great Vehicle! Because we practiced it in our former lives, we have now become the pure body of the All Wise. Do you now be diligent and not lazy! These great vehicle sutras are the law treasury of the Buddhas, The eyes of the Buddhas from all directions in the past, present, and future. He who keeps these sutras has the body of a Buddha, and does the work of a Buddha; Know that such is the apostle sent by the Buddhas; such is covered by the robes of the Buddhas; The world Honored Ones; such is a true law heir of the Buddhas; the Tathágatas. Do you practice the great vehicle and do not cut off the law seeds! Do you now attentively behold the Buddhas in the eastern quarter!

When these words are spoken the follower sees all the innumerable worlds in the eastern quarter, whose lands are as even as one's palm, with no mounds or hills or thorns, but with

the ground of lapis lazuli and with gold to bound the ways. So, too, is it in the worlds of all directions. Having finished beholding this matter, the follower will see a jewel tree, which is lofty, wonderful, and five thousand yojanas high. This tree will always produce deep gold and white silver, and will be adorned with the precious seven; under this tree there will be jeweled lion throne of itself; the lion throne will be two thousand yojanas high. And from the throne will radiate the light of a hundred jewels. In like manner, from all of the trees, the other jewel thrones, and each jewel throne will radiate the light of a hundred jewels. In like manner, from all the trees, the other jewel thrones, and each jewel throne will emerge of themselves five hundred white elephants on which all of The Bodhisattva Universal Virtues mount. Thereupon the follower, making obeisance to all of the Universal Virtues will speak thus; “By what sin have I only seen the jewel grounds, jewel thrones, and jewel trees, but have been unable to see the Buddhas?”

When the follower finishes speaking thus, he will see that on each of the jewel thrones there is a World Honored One sitting on a jewel throne and very wonderful in his majesty. Having seen the Buddhas, the follower will be greatly pleased, and will again further recite and study the great vehicle sutras. By the power of the great vehicle, from the sky there will come a voice, praising and saying; “Good! Good! Good Son! By the cause of the merit you have acquired practicing the great vehicle you have seen the Buddhas. Though you have now seen the Buddhas, the World Honored Ones, you cannot yet see Shakyamuni Buddha, the Buddhas who emanated from him, and the stupa of the Buddha Abundant Treasures.”

After hearing the voice in the sky, the follower will again zealously recite and study the great vehicle sutras. Because he recites and studies the sutras of great extent, the great vehicle, even in his dreams he will see Shakyamuni Buddha staying on mount Grdhrakuta with the great assembly, preaching the law flower sutra and expounding the meaning of the one reality. After the teaching is preached, with repentance

and a thirsting heart of hope, he will wish to see the Buddha. Then he must fold his hands, and kneeling in the direction of Mount Grdhrakuta, he must speak thus; “Tathagata, the world’s hero forever remains in this world. Out of compassion for me, please reveal yourself to me.”

After he has spoken thus, he will see Mount Grdhrakuta adorned with the precious seven and filled with countless Bhikshus, Sravakas, and a great assembly; this place is lined with jeweled trees, and it’s jewel ground is even and smooth; There a wonderfully Jeweled Lion Throne is spread. On it sits Shakyamuni Buddha, who sends forth from his eyebrows a ray of light, which shines everywhere throughout all directions of the universe and passes through innumerable worlds in all directions. The Buddhas emanated from Shakyamuni Buddha in all directions where this ray reaches assemble like a cloud at one time, and preach extensively the Wonderful Law—as it is said in the Wonderful Law Flower Sutra. Each of these emanated Buddhas, having a body of deep gold, is boundless in the size of his body and sits on his lion throne, accompanied by countless hundreds of kotis of great bodhisattvas as his retinue. The practice of each Bodhisattva is equal to that of The Bodhisattva Universal Virtue. So, too, is it in the retinue of the countless Buddhas and Bodhisattvas in all directions. When the great assembly have gathered together like a cloud they will see Shakyamuni Buddha, who from the pores of his whole body emits rays of light in each of which a hundred kotis of transformed Buddhas dwell. The emanated Buddhas will also emit rays of light from the white hair circles, the sign of a great man, between their eyebrows, streaming on the head of Shakyamuni Buddha. Beholding this aspect, the emanated Buddhas will also emit from the pores of their bodies rays of light in each of which transformed Buddhas, as numerous as the atoms of the sands of the Ganges, abide.

Thereupon The Bodhisattva Universal Virtue Will again emit the ray of light, the sign of a great man, between his eyebrows, and put it into the heart of the follower. After this ray

has entered into his heart, the follower himself will remember that under the countless hundreds and thousands of Buddhas in the past he received and kept, read and recited the great vehicle sutras, and he will himself plainly and clearly see his former lives. He will possess the very faculty of transcendent remembrance of former states of existence. Immediately attaining a great enlightenment he will acquire the dharani of revolution and a hundred thousand myriad kotis of dharanis. Rising from his contemplation, he will see before himself all the emanated Buddhas sitting on lion thrones under all the jewel trees. He will also see the ground of Lapis Lazuli springing up from the lower sky like heaps of Lotus Flowers; between each flower there will be Bodhisattvas, numerous as the atoms of the sands of the Ganges and sitting cross legged. He will also see the Bodhisattvas that emanated from The Bodhisattva Universal Virtue, extolling and expounding the great vehicle among their assembly. Then the Bodhisattvas with one voice will cause the follower to purify his six organs.

One Bodhisattvas preaching will say: “Do you reflect on the Buddha”; another’s preaching will say “Do you reflect on the law”; Yet another preaching will say “Do you reflect on the Sangha”; Still another preaching will say “Do you reflect on the precepts”; Still another one’s preaching will say “Do you reflect on gift giving”; Yet another’s preaching will say “Do you reflect on the heavens”. And the preaching will further say, “Such six laws are the aspiration to Buddhahood and are the ones that begat the Bodhisattvas. Before the Buddhas, do you now confess you previous sins and repent of them sincerely.”

In your innumerable former lives, by reason of your organ of the eye, you have attached to all forms. Because of your attachment to forms, you hanker after all dust. Because of your hankering for dust, you receive a woman’s body and you are pleasurably absorbed in all forms everywhere and you are born age after age. Forms harm your eyes and you become a slave to human affections. Therefore forms cause you to wander in the triple world. Such fatigue of your wandering

there makes you so blind that you can see nothing at all. You have now recited the sutras of great extent, the great vehicle. In these sutras, the Buddhas of all directions preach that their forms and bodies are not extinct. You have now been able to see them—is this not true? The evil of your eye organ often does much harm to you. Obediently following my words, you must take refuge in the Buddhas and Shakyamuni Buddha, and confess the sins due to your organ of the eye, saying “Law water of wisdom eye possessed by the Buddhas and Bodhisattvas! Be pleased, by means of it, to wash me and to let me become pure!”

Having finished speaking thus, the follower should universally salute the Buddhas in the ten directions, and turning to Shakyamuni Buddha and the great vehicle sutras, he should again speak thus “The heavy sins of my eye-organ of which now I repent are such an impediment and are so tainted that I am blind and can see nothing at all. May the Buddha be pleased to pity and protect me by his great mercy! The Bodhisattva Universal Virtue on board the ship of the law ferries the company of the countless Bodhisattvas everywhere in all directions. Out of compassion for me, be pleased to permit me to hear the law of repenting the evil of my eye organ and the impediment of my bad karma!”

Speaking thus three times the follower must prostrate himself down to the ground and rightly reflect on the great vehicle without forgetting it. This is called the law of repenting the sin of the organ of the eye. If there be anyone who calls upon the names of the Buddhas, burns incense, strews flowers, aspires to the great vehicle, hangs silks, flags, and canopies, speaks of the errors of his eyes, and repents his sins, such a one in the present world will see Shakyamuni Buddha, the Buddhas who emanated from him, and the countless other Buddhas, and will not fall in the evil paths for asamkhyeya kalpas. Thanks to the power and to the vow of the great vehicle, such a one will become an attendant of the Buddhas, together with all the Bodhisattvas of dharani. Anyone who reflects thus

is one who thinks rightly. If anyone reflects otherwise, such is called one who thinks falsely. This is called the sign of the first stage of the purification of the eye organ.

Having finished purifying the organ of the eye, the follower should again further read and recite the great vehicle sutras, kneel and repent six times day and night, and should speak thus, “Why can I see only Shakyamuni Buddha and the Buddhas who emitted from him, but cannot see the Buddhas relics of his whole body in the stupa of abundant treasures? The stupa of the Buddha Abundant Treasure exists forever and is not extinct. I have defiled and evil eyes. For this reason I cannot see the stupa.” After speaking thus the follower should again practice further repentance.

After seven days have passed, the stupa of the Buddha Abundant Treasures will spring out of the earth. Shakyamuni Buddha with his right hand opens the door of the stupa, where the Buddha abundant treasures is seen deep in the contemplation of the universal revelation of forms. From each pore of his body he emits rays of light as numerous as the Atoms of the sands of the Ganges. In each ray there dwells one of a hundred transformed Buddhas. When such signs appear, the follower will rejoice and make procession around it seven times, the Tathágata Abundant treasures with a great voice praises him, saying, “Heir of the law! You have truly practiced the great vehicle and have obediently followed The Bodhisattva Universal Virtue, repenting the sins of your eye organ. For this reason, I will go to you and bear testimony to you.” Having spoken thus the Tathágata extols the Buddha saying, “Excellent! Excellent! Shakyamuni Buddha! Thou art able to preach the great law, to pour the rain of the great law, and to cause all the defiled living to obtain Buddhahood.” Thereupon the follower, having beheld the stupa of the stupa of Abundant Treasures, again goes to The Bodhisattva Universal Virtue, and folding his hands and saluting him, speaks to him saying, “Great Teacher! Please teach me the repentance of my errors.”

The Bodhisattva Universal Virtue again speaks to the follower saying, “through many kalpas, because of your ear organ, you dangle after external sounds; your hearing of mystics sounds begets attachment to them; your hearing evil sounds causes the harm of one hundred and eight illusions. Such retribution of your hearing evils brings about evil things and your incessant hearing of evil sounds produces various entanglements. Because of your perverted hearing, you will fall into evil paths, faraway places of false views, where the law cannot be heard. At present you have recited and kept the great vehicle, the ocean store of your merits. For this reason, you have come to see, the Buddhas in all directions, and the stupa of the Buddha Abundant Treasures has appeared to bear testimony to you. You must yourself confess your own errors and evils and must repent all of your sins.

Then the follower, having heard this, must again further fold his hands, and prostrating himself down to the ground, he must speak thus, saying, “All Wise, World Honored One! Be pleased to reveal yourself and bear testimony to me! The sutras of great extent are masters of compassion. Be pleased to look upon me and hear my words! Until my present life, for many kalpas, because of my ear organ, I have been attached to hearing evil sounds, like glue sticking to grass; my hearing of evil sounds causes the poison of illusions, which are attached to every condition and I am not able to rest for even a little while; my raising evil sounds fatigues my nerves and makes me fall into the three evil ways. Now having for the first time understood this, I confess and repent it, turning to the World Honored Ones.” Having finished repenting thus, the follower will see the Buddha Abundant Treasures emitting a great ray of light which is golden colored and universally illuminates the eastern quarter as well as the worlds in all directions, where the countless Buddhas appear with their bodies of pure gold color. In the sky of the eastern quarter there comes a voice uttering thus, “Here is a Buddha, the World Honored One named Excellent Virtue, who also possesses innumerable emanated Buddhas, sitting cross legged on lion thrones under

jewel trees. All of these World Honored Ones who enter in to the contemplation of the universal revelation of forms speak to the follower, praising him and saying, “Good! Good! Good Son! You have now read and recited the great vehicle sutras. That which you have recited is the mental stage of the Buddha.”

After these words have been spoken, The Bodhisattva Universal Virtue will again further preach to the follower the law of repentance, saying, “in the innumerable kalpas of your former lives because of your attachment to odors, your discrimination and your perception are attached to every condition and you fall into birth and death. Do you now meditate on the cause of the Great Vehicle! The cause of the great vehicle is the reality of all existence.

Having heard these words the follower should again further repent, prostrating himself down on the ground. When he has repented, he should exclaim thus, “Namah Shakyamuni Buddha! Namah stupa of the Buddha Abundant Treasures! Namah all the Buddhas emanated from Shakyamuni Buddha!” Having spoken thus he should universally salute the Buddhas in all directions, Exclaim” Namah the Buddha of Excellent Virtue in the eastern quarter and the Buddhas who emanate from him!” The follower should also make obeisance to each of these Buddhas as wholeheartedly as if he saw them with his naked eyes, and should pay homage to them with incense and flowers. After paying homage to the Buddhas, he should kneel with folded hands and extol them with various verses. After extolling them, he should speak of the ten evil karmas and repent all his sins. Having repented, he should speak thus, saying, “During the innumerable kalpas of my former lives, I yearned after odors, flavors, and contacts and produced all manner of evils. For this reason, for innumerable lives I have continuously received states of evil existence, including hells, hungry spirits, animals, and faraway places of false views. Now I confess such evil karmas, and take refuge in the

Buddhas, the kings of the righteous law, I confess and repent my sins.”

Having repented thus, the follower must again read and recite the Great vehicle sutras without negligence of body and mind. By the power of the great vehicle, from the sky there comes a voice saying, “Heir of the law! Do you now praise and explain the law of the great vehicle, turning to the Buddhas in all directions, and before them do you yourself speak of your errors! The Buddhas, the Tathágatas, are your merciful fathers. Do you yourself speak of the evils and bad karmas produced by your organ of the tongue, saying, “This organ of the tongue, moved by the thought of evil karmas, causes me to praise false speaking, improper language, ill speaking, a double tongue, slandering, lying, and words of false views, and also causes me to utter useless words. Because of such many and various evil karmas I provoke fights and dissensions and speak of the law as if it were not the law. I now confess all such sins of mine.”

Having spoken thus before the before the worlds heroes, the follower must universally revere the Buddhas in all directions, prostrating himself down to the ground, and folding his hands and kneeling salute them, and he must speak thus saying, “The errors of this tongue are numberless and boundless. All the thorns of evil karma come from the organ of the tongue. This tongue causes the cutting off of the wheel of the righteous law. Such an evil tongue cuts off the seeds of merits. Preaching of meaningless things is frequently forced upon others. Praising false views is like adding wood to a fire and further wounding living beings who already suffer in raging flames. It is like one who dies drinking poison, without showing sores or pustules. Such reward of sins is evil, false and bad, and causes me to fall into the evil paths during a hundred or a thousand kalpas. Lying causes me to fall into a great hell. I now take refuge in the Buddhas of the southern quarter and confess my errors and sins.

When the follower reflects thus, there will come a voice from the sky saying: "In the southern quarter there is a Buddha named Sandalwood virtue who also possesses countless emanated Buddhas. All these Buddhas preach the great vehicle and extinguish sins and evils. Turning to the innumerable Buddhas and the great merciful world honored ones in all directions, you must confess such sins, false evils, and repent them with a sincere heart." When these words have been spoken, the follower should again salute the Buddhas, prostrating himself down to the ground.

Thereupon the Buddhas will send forth rays of light, which illuminate the follower's body and cause him naturally to feel joy of body and mind, to raise a great mercy, and to reflect on all things extensively. At that time the Buddhas will widely preach to the follower the law of great kindness, compassion, joy and indifference, and also teach him kind words to make him practice the six ways of harmony and reverence. Then the follower, having heard this royal teaching, will greatly rejoice in his heart and will again further recite and study it without laziness.

From the sky there again comes a mystic voice, speaking thus; "Do you now practice the repentance of body and mind! The sins of the body are killing, stealing, and committing adultery, while the sins of the mind are entertaining thoughts of various evils. Producing the ten evil karmas and the five deadly sins, is just like living as a monkey, like birdlime and glue, and the attachment to all sorts of conditions leads universally to the passions of the six organs of all living beings. The karmas of these six organs with their boughs, twigs, flowers, and leaves entirely fill the triple world, the twenty-five abodes of living beings, and all the places where creatures are born. Such karmas also increase ignorance, old age, death and the twelve sufferings, and infallibly reach through the eight falsenesses and the eight circumstances. Do you now repent such evil and bad karmas!" Then the follower, having heard

thus, asks the voice in the sky, saying, “At what place may I practice the law of repentance?”

Thereupon the voice in the sky will speak thus saying, “Shakyamuni Buddha is called Vairocana Who Pervades All Places, and his dwelling place is called Eternally Tranquil Light, the place which is composed of Permanency Paramita, and is stabilized by self paramita, the place where the purity paramita extinguishes the aspect of existence, where the bliss paramita does not abide in the aspect of one’s body and mind, where the aspects of all laws cannot be seen as either existing, nor non existing, the place of tranquil emancipation, or prajña paramita. Because these forms are based on permanent law, thus you must now meditate on the Buddhas in all directions”

Then the Buddhas in all directions will stretch out their right hands, laying them on the head of the follower, and speak thus, “Good! Good! Good Son! Because you have now read and recited the great vehicle sutras, the Buddhas in all directions will preach the law of repentance. The Bodhisattva practice is not to be cut off binding or driving, nor to abide in the ocean of driving. In meditating on one’s mind, there is no mind one can seize, except the mind that comes from one’s perverted thought. The mind, present in such a form rises from one’s false imagination. Like the wind in the sky, which has no foothold. Such a form of the law neither appears, nor disappears. What is sin? What is blessedness? As one’s own mind is void of itself, sin and blessedness have no existence. In like manner all the laws are neither fixed nor going towards destruction. If one repents like this, meditating on his mind, there is no mind he can seize the law also does not dwell in the law. All the laws are emancipation, the truth of extinction, and quiescence. Such an aspect is called the great repentance, the greatly adorned repentance, the repentance of the non-sin aspect, and the destruction of discrimination. He who practices this repentance has the purity of body and mind in the law but free as the flowing water. Through each reflection, he will be

the see The Bodhisattva Universal Virtue and the Buddhas in all directions”

Thereupon the world honored ones, sending forth the ray of great mercy, preach the law of non-aspect to the follower. He hears the world honored ones preaching the void of the first principle. When he has heard it, his mind becomes imperturbable. In due time, he will enter into the real Bodhisattva Standing”. The Buddha addressed Ánanda, “to practice in this manner is called repentance. This is the law of repentance. This is the law of repentance which the Buddhas and the great Bodhisattvas in all directions practice.”

The Buddha addressed Ánanda, “After the extinction of the Buddha, if all disciples should repent their evil and bad karmas, they must only read and recite the great vehicle sutras. These sutras of great extent are the eyes of the Buddhas. By means of the sutras the Buddhas have perfected the five kinds of eyes. The three of the Buddhas bodies grow out of the sutras of Great Extent. This is the seal of the great law with which the ocean of nirvana is sealed. From such an ocean are born the three kinds of pure bodies of the Buddha. These three kinds of Buddha bodies are the blessing field for gods and men, and the supreme object of worship. If there be any who recite and read the sutras of great extent, the great vehicle, know that such are endowed with the Buddhas merits and, having extinguished their longstanding evils, are born of the Buddhas wisdom.” At that time the world honored one spoke thus in verse:

If one has evil in eye organ

And his eyes are impure with the impediments of Karmas,

He must only recite the great vehicle

And reflect on the great principle.

This is called the repentance of the eye,

Ending all bad karmas.

His ear organ hears disordered sounds

And disturbs the principle of harmony.

This produces in him a demented mind,

Like that of a foolish monkey.

He must only recite the great vehicle

And meditate on the void non-aspect of the law,

Ending all the longstanding evils,

So that with the heavenly ears he may hear Sounds from all directions.

His organ of smell is attached to all odors,

Causing all contacts according to lusts.

His nose thus deluded

Gives birth to all dust of illusions according to his lusts.

If one recites the great vehicle sutras

And meditates on the fundamental truth of the law,

He will become free from his longstanding evil karmas

And will not again produce them in future lives.

His organ of the tongue causes five kinds

Of bad karmas of evil speech.

Should one wish to control them by himself,

He must zealously practice mercy,

And considering the true principle of the quiescence of the Law,
He should not conceive discrimination.
His organ of thought is like that of a monkey,
Never resting for even a little while.
Should one desire to subdue this organ,
He must zealously recite the great vehicle,
Reflecting on the Buddha's greatly enlightened body,
The completion of his power, and his fearlessness.
The body is the master of its organs,
Freely without obstacles.
If one desires to destroy these evils,
To be removed from the longstanding illusion of dust,
Ever dwelling in the city of nirvana,
And to be at ease with mind tranquil,
He should recite the great vehicle sutras
And reflect on the mother of Bodhisattvas.
Innumerable surpassing means of tactfulness
Will be obtained on one's reflection of reality.
Such six laws
Are called the purification of the six sense organs.
The ocean of impediment of all karmas

Is produced from one's false imagination.

Should one wish to repent of it

Let him sit upright and meditate on the true aspect of reality.

All sins are just as frost and dew,

So wisdom's sun can disperse them.

Therefore with entire devotion

Let him repent of his six organs.

Having spoken these verses, the Buddha addressed Ánanda: "Do you now repent of these six organs, keep the law of meditating on The Bodhisattva Universal Virtue, and discriminate and explain it widely to all the gods of the universe and men. After the extinction of the Buddha, if all his disciples keep, read and recite, and expound the sutras of great extent, whether in a quiet place or in a graveyard, or under a tree, or in a place of the aranya, they must read and recite the sutras of great extent, and must think of the meaning of the great vehicle. By virtue of their strong power of their reflecting on the sutras they will be able to see myself, the stupa of the Buddha Abundant Treasures, the countless emanated Buddhas from all directions, The Bodhisattva Universal Virtue, The Bodhisattva Manjushri, The Bodhisattva Medicine King, And the Bodhisattva Medicine Lord. By virtue in their revering the law, these Buddhas and Bodhisattvas, abiding in the sky with various wonderful flowers, will extol and revere those who practice and keep the law. by virtue of their only reciting the sutras of great extent, the great vehicle, the Buddhas and Bodhisattvas will day and night pay homage to those who keep the law."

The Buddha addressed Ánanda: "I as well as The Bodhisattvas in the Virtuous Kalpa and the Buddhas in all directions, by

means of our thinking of the true meaning of the great vehicle, have now rid ourselves of the sins of birth and death during hundreds of myriad kotis of asamkhyā kalpas. By means of this supreme and wonderful law of repentance, we have each become the Buddhas in all directions. If one desires to accomplish perfect enlightenment rapidly and wishes in his present life to see the Buddhas in all directions and The Bodhisattva Universal Virtue, he must take a bath to purify himself, wear clean robes, and burn rare incense, and must dwell in a secluded place, where he should read and recite the great vehicle sutras and think of the meaning of the great vehicle.”

The Buddha addressed Ānanda: “if there are living beings who desire to meditate on The Bodhisattva Universal Virtue, they must meditate thus. If anyone meditates thus, such is called one who meditates rightly. If anyone meditates otherwise, such is called one who meditates falsely. After the extinction of the Buddha, if all his disciples obediently follow the Buddhas words and practice repentance, let it be known that these are doing the work of The Bodhisattva Universal Virtue. Those who do not work of universal virtue see neither evil aspects nor the retributions of evil karmas. If there be any living beings who salute Buddhas in all directions six times day and night, recite the great vehicle sutras, and consider the profound law of the void of the first principle, they will rid themselves of the sins of birth and death produced during hundreds of myriad kotis of asamkhyā kalpas in the short time it takes one to snap his fingers. Anyone doing this work is a real Buddha son who is born from the Buddhas. The Buddhas in all directions and the Bodhisattvas will become his preceptors. This is called one who is perfect in the precepts of the Bodhisattvas. Without going through the ceremony of confession, he will of himself accomplish Bodhisattva-hood and he will be revered by all the gods and men.

At that time if the follower desires to be perfect in the precepts of the Bodhisattva, he must fold his hands, dwell in the

seclusion of the wilds, universally salute the Buddhas in all directions, and repent his sins, and must himself confess his errors. After this, in a calm place, he should speak to the Buddhas in all directions, saying thus, “the Buddhas, the world honored ones, remain forever in this world. Because of the impediments of my karmas, though I believe in the sutra great extent, I cannot clearly see the Buddhas. I have now taken refuge in the Buddhas. Be pleased, Shakyamuni Buddhas, all wise and world honored one, to be my preceptor! Manjushri, possessor of great compassion! With your wisdom, be pleased to bestow on me the laws of pure Bodhisattvas! Bodhisattva Maitreya, supreme and great merciful sun! Out of your compassion for me, be pleased to permit me to receive the laws of the Bodhisattvas! Buddhas in all directions! Be pleased to reveal yourselves and bear testimony to me! Great Bodhisattvas! Through calling each upon your names, be pleased, supreme, great leaders, to protect all living beings and to help us! At present I have received and kept the sutras of great extent. Even if I should lose my life, fall into hell, and receive innumerable sufferings, I would never slander the righteous law of the Buddhas. For this reason and by the power of this merit, Shakyamuni Buddha! Be now pleased to be my preceptor! Manjushri! Be pleased to be my teacher! Maitreya! in the world to come! Be pleased to bestow upon me the law! Buddhas in all directions! Be pleased to bear witness to me! Bodhisattvas of great virtues! Be pleased to be my friends! I now, by means of the profound and mysterious meaning of the great of the great vehicle sutra, take refuge in the law, and take refuge in the Sangha.”

The follower must speak thus three times. Having taken refuge in the three treasures, next he must himself vow to receive the six fold laws. Having received the six fold laws, next he must zealously practice the unhindered Brahma conduct, raise the mind of universally saving all living beings, and receive the eightfold laws. Having made such vows in the seclusion of the wilds, he must burn rare incense, strew flowers, pay homage to all the Buddhas, the Bodhisattvas, and the sutras of great

extent, the great vehicle, and must speak thus, saying: “I have now raised the aspiration to Buddhahood: may this merit save all the living!”

Having spoken thus the follower should again further prostrate himself before the all the Buddhas and the Bodhisattvas, and should think of the meaning of the sutras of great extent, During a day, or three times seven days, whether he be a monk or a layperson, he has no need of a preceptor, nor does he need a teacher; even without attending the ceremony of the jñapti-karman, because of the power coming from his receiving and keeping, reading, and reciting the great vehicle sutras and because of the works which The Bodhisattva Universal Virtue helps and inspires him to do—they are in fact the eyes of the righteous law of the Buddhas in all directions—he will be able, through this law, to perform by himself the five kinds of Law-Bodies: precepts, meditation, wisdom, emancipation, and knowledge of emancipation. All the Buddhas, the Tathāgatas, have been born of this law and have received the prediction of their enlightenment in the great vehicle sutras. Therefore, O wise man! Suppose that a Sravaka breaks the threefold refuge, the five precepts, and the eight precepts, the precepts of the monks and nuns, of shramaneras, of shramanikas, and of sikshamanas and their dignified behavior. If he desires to rid himself of and destroy these errors, to become a monk again and to fulfill the laws of monks, he must diligently read the sutras of great extent, considering the profound law of the void of the first principle and must bring this wisdom of the void to his heart; know that in each one of his thoughts such a one will gradually end the defilement of all his longstanding sins without any remainder—this is called one who is perfect in the laws and the precepts of monks and fulfills their dignified behavior. Such a one will be served by all gods and men. Suppose any Upasaka violates his dignified behavior and does bad things. To do bad things means, namely, to proclaim the errors and sins of the Buddha laws, to discuss evil things perpetrated by the four groups, and do not feel shame even in committing theft or adultery. If he desires to repent and rid himself of these sins,

he must zealously read and recite the sutras of great extent and must think of the first principle. Suppose a king, a minister, a Brahman, a citizen, an elder, a state official, all of these persons seek greedily and untiringly after desires, commit the five deadly sins, slander the sutras of great extent, and perform the ten evil karmas. Their recompense for these great evils will cause them to fall into evil paths faster than the breaking of a rainstorm. They will be sure to fall into the Avichi Hell. If they desire to rid themselves of and destroy these impediments of karmas, they must raise shame and repent all their sins.

The Buddha spoke saying, “why is it called the law of repentance of Kshatriyas and citizens? The law of repentance of Kshatriyas and citizens is that they must constantly have the right mind, not slander the three treasures nor hinder the monks nor persecute anyone practicing Brahma conduct; they must not forget to practice the law of the six reflections; they must again support, pay homage to, and surely salute the keepers of the great vehicle; they must remember the profound doctrine of sutras and the void of the first principle. One who thinks of this law is called one who practices the first repentance of Kshatriyas and citizens. The second repentance is to discharge their filial duty to their fathers and mothers and to respect their teachers and seniors—this is called one who practices the law of the second repentance. Their third repentance is to rule their countries with the righteous law and not to oppress their people unjustly—this is called one who practices the third repentance. Their fourth repentance is to issue within their states the ordinance of the six days of fasting and to cause their people to abstain from killing wherever their powers reach. One who practices such a law is called one who practices the fourth repentance. Their fifth repentance is to believe deeply the causes and results of things, to have faith in the way of one reality, and to know that the Buddha is never extinct—this is called one who practices the fifth repentance.”

The Buddha addressed Ānanda: “If in future worlds, there be any who practices these laws of repentance, know that such a

man has put on the robe of shame, is protected and helped by the Buddhas, and will attain perfect enlightenment before long". As these words were spoken, ten thousand divine sons acquired pure spiritual eyes, and also the great Bodhisattvas, the Bodhisattva Maitreya and others, and Ānanda, hearing the preaching of the Buddha, all rejoiced and did as the Buddha commanded.

The Sutra On The Merit Of Bathing The Buddha

Thus have I heard:

At one time the Blessed One was in Rajagriha, on Eagles Peak, together with one thousand, two hundred and fifty monks.

There were also an immeasurable, unlimited multitude of Bodhisattvas and the eight classes of gods, nagas and so forth, who were all assembled. At that time, the Pure Wisdom Bodhisattva was seated in the midst of this assembly. Because he aspired to extend compassion toward all sentient beings, he thought: "by what means do the Buddhas, Tathágatas, obtain the pure body, furnished with the marks of the great person?" Again he thought: "all classes of living beings are able to meet the Tathágata and approach him with offerings. The blessings that are obtained are without measure or limit. I do not yet know, however, what offerings living beings will make or what merit they will cultivate after the death of the Tathágata so as to bring about those roots of good merit that quickly lead to final, supreme enlightenment." After thinking this, he then arose from his seat and bared his right shoulder, having bowed his head at the feet of the Buddha; he knelt upright, with palms in salutation and spoke to the Buddha, saying, "World Honored One, I wish to ask questions and hope that you deign to acknowledge them." The Buddha said, "Noble son, I will teach according to what you ask."

At that time the Pure Wisdom Bodhisattva spoke to the Buddha saying, "By what means do the Buddhas, Tathágatas, perfectly enlightened ones obtain the pure body, furnished with the marks of the great person? Also, all living beings are able to meet the Tathágata and approach him with offerings. The blessings that are obtained are without merit or limit. I have not yet discerned what offerings living beings will make or what merit they will cultivate after the death of the Tathágata so as to

bring about those good qualities that quickly lead to final, supreme enlightenment."

At that time, the World Honored One said to the Pure Wisdom Bodhisattva: "excellent, excellent, that you are able for the sake of future beings to bring forth such questions! Now listen carefully, reflect on this well, and practice as I say. I will explain for you in detail."

The Pure Wisdom Bodhisattva said, "So be it, World Honored One, I dearly wish to listen."

The Buddha explained to the Pure Wisdom Bodhisattva: "Noble son, you should know that because giving, morality, patience, vigor, meditation, and wisdom; benevolence, compassion, delight, and should know that because giving, morality, patience, vigor, meditation, and knowledge and experience of liberation; the ten strengths and the four confidences are all the characteristics of the Buddha and are all various kinds of knowledge, virtue, and purity, they are the purity of the Tathágata.

If the Buddhas, Tathágatas, are in this way given various offerings with a pure heart—incense, flowers, gems, garlands, banners, parasols, and cushions—displayed before the Buddha, multifariously adorning him, and the marvelously scented water is used to bathe his noble form, the dark smoke of the burning incense will carry your mind to the Dharma realm. Furthermore, you celebrate the extraordinary merit of the Tathágata with food and drink, percussion and stringed music; you will manifest the superb vow to direct your mind to the supreme ocean of omniscience. The merit thereby produced will be immeasurable and without limit; it will be perpetually continued through successive rebirths to the point of enlightenment. Why is this? The blessed wisdom of the Tathágata is inconceivable, infinite, and unequaled.

Noble son, all Buddhas, World Honored Ones, have three bodies. They are known as the Dharma body or Dharmakaya,

the glorified body or the Sambhogakaya, and the manifestation body or the Nirmanakaya. After my Nirvana, if you wish to do homage to these three bodies then you should do homage to my relics. But these are of two kinds: the first is the bodily relic; the second is the Dharma-verse relic. I will now recite the verse:"

All things arise from a cause.

The Tathágata has explained their cause

and the cessation of the cause of these things.

This the great ascetic has explained.

"If men, women, or the five groups of mendicants would build an image of the Buddha; or if those without strength would deposit one as large as a grain of barley, or build a stupa—its body the size of a jujube, its mast the size of a needle, its parasol equal to a flake of bran, its relic like a mustard seed—or if someone writes the Dharma verse and installs it inside the stupa, it would be like doing homage by offering up a rare jewel. If in accordance with one's own strength and ability one can be truly sincere and respectful, it (the image or stupa) would be like my present body, equal without difference.

Noble son, if there are beings who are able to make such excellent offerings, they will glorify themselves by achieving the fifteen superb virtues. First, they will always be modest. Second, they will manifest a mind of pure faith. Third, their hearts will be simple and honest. Fourth, they will cleave to good friends. Fifth, they will enter a state of passionless wisdom. Sixth, they will constantly encounter Buddhas. Seventh, they will always maintain the correct teaching. Eighth, they will be able to act according to my teaching. Ninth, they will be reborn in pure Buddha fields according to their wishes. Tenth, if they are reborn among men, they will be noblemen of great families; being respected among men, they will produce joyous thoughts. Eleventh, being born among men, they will

naturally set their minds on the Buddha. Twelfth, an army of demons will not be able to harm them. Thirteenth, they will be able in the final age to protect and maintain the True Dharma. Fourteenth, they will be protected by the Buddhas of the ten directions. Fifteenth, they will be able to quickly obtain the five attributes of the Dharma body."

At that time, the World Honored One uttered these verses:

After my death

You will be able to honor my relics

Some will build stupas

Or images of the Tathágata.

At the place of the image or stupa,

One who anoints that spot of ground

With various incenses and flowers

Scattering them over its surface

Uses pure, beautifully scented water

To pour onto the body of this image,

Offers it various flavorful drinks and foods,

Fully maintaining it with oblations,

Eulogizes the virtue of the Tathágata,

Which is endlessly difficult to conceive;

Through the wisdom of skillful means and the supernatural power of the Buddha

Such a one will quickly reach the other shore of Nirvana.

He will obtain the diamond body

Complete with the thirty-two marks of a great person

And the eighty minor signs of excellence.

He will ferry the multitude of living beings to the shore of Nirvana.

At that time, the Pure Wisdom Bodhisattva, having heard these verses, addressed the Buddha saying, "Future living beings will ask, 'why bathe the image?'"

The Buddha answered the Pure Wisdom Bodhisattva: "Because you will equal the Tathágata in producing right mindfulness. You will not be attached to the two sides that deceive people with 'emptiness' and 'being.' You will long insatiably for virtuous conduct. The three emancipations, morality, and wisdom will be constantly sought to escape the endless cycle of birth and death. You will produce great compassion toward all living beings. You will aspire to obtain and quickly perfect the three kinds of bodies.

Noble son, I have already expounded for your sake the four noble truths, the twelve conditioned co-productions and the six perfections. Now I teach the method of bathing the image for your sake and the sake of the various kings, princes, ministers, concubines, princesses, gods, nagas, men and demons. Among the various types of homage, this (the bathing of the image) is the best. It excels the giving of the seven jewels equal to the sands of the Ganges.

When you bathe the image, you should use ox-head sandalwood, white sandalwood, red sandalwood, or aloe-wood incenses. You should burn Mountain Top Tulip incense, 'Dragons Brain' incense, Ling-ling (Mountain) incense, and so forth. On the surface of a clean stone you should grind these to make paste; use this paste to make scented water and place it in a clean vessel. At a clean spot, make an altar with good

earth, square or round, its size suited to the circumstances. On top establish the bathing platform and place the Buddha image in the middle. Pour on the scented hot water, purifying and cleansing it, repeatedly pouring the pure water over it. The water that is used must be completely filtered so as not to cause harm to insects. Drops from two fingers of the water with which you bathed the image should be taken and placed on your own head—this is called ‘good luck water.’ Drain off the water onto clean ground without allowing your feet to tread upon it. With a fine, soft towel wipe the image, making it clean. Burn the above name incenses spreading the aroma all around and put the image back in its original place.

"Noble son, the consequence of performing this bathing of the Buddha image is that you and the great multitude of men and gods will presently receive wealth, happiness, and long life without sickness; your every wish will be fulfilled. Your relatives, friends, and family will all be at ease. You will bid a long farewell to the eight conditions of trouble and forever escape the fount of suffering. You will never again receive the body of a woman and will quickly achieve enlightenment.

When you have set up the image and burned the various incenses, face the image, clasp your palms together in pious salutation and recite these praises:

I now bathe the Tathágata.

His pure wisdom and virtue adorn the assembly.

I vow that those living beings of this period of the five impurities

May quickly witness the pure Dharma body of the Tathágata.

May the incense of morality, meditation, wisdom and the knowledge and experience of liberation

Constantly perfume every realm of the ten directions.

I vow that the smoke of this incense will likewise

Do the Buddhas work of salvation without measure or limit.

I also vow to put a stop to the three hells and the wheel of samsara,

Completely extinguishing the fires and obtaining the coolness of relief

So that all may manifest the thought of unsurpassed enlightenment

Perpetually escaping the river of desires and advancing to the other shore of Nirvana."

The Buddha finished expounding this Sutra. At this time there were among this assembly an immeasurable, unlimited number of Bodhisattvas who obtained stainless concentration. The countless gods obtained never lapsing wisdom. The multitude of Voice Hearers vowed to seek the fruits of Buddhahood. The eighty-four thousand living beings all manifested the thought toward unexcelled, complete enlightenment.

At that time, the Pure Wisdom Bodhisattva said to the Buddha: "World Honored One, being fortunate to receive the compassion and pity of the Great Teacher (the Buddha), we shall teach the method of bathing the image. I will now convert kings, ministers, and all those of good faith, cheer, or merit. Every day I will bathe the noble image to procure great blessings. I pledge to always receive and carry out with pleasure "The Sutra On The Merit Of Bathing The Buddha."

Metta Sutta

Discourse on Advantages of Loving-kindness

Translated from the Pali by Piyadassi Thera.

Thus have I heard:

On one occasion the Blessed One was living near Savatthi at Jetavana at Anathapindika's monastery. Then he addressed the monks saying, "Monks." -- "Venerable Sir," said the monks, by way of reply. The Blessed One then spoke as follows:

"Monks, eleven advantages are to be expected from the release (deliverance) of heart by familiarizing oneself with thoughts of loving-kindness (metta), by the cultivation of loving-kindness, by constantly increasing these thoughts, by regarding loving-kindness as a vehicle (of expression), and also as something to be treasured, by living in conformity with these thoughts, by putting these ideas into practice, and by establishing them. What are the eleven?

1. "He sleeps in comfort. 2. He awakes in comfort. 3. He sees no evil dreams. 4. He is dear to human beings. 5. He is dear to non-human beings. 6. Devas (gods) protect him. 7. Fire, poison, and sword cannot touch him. 8. His mind can concentrate quickly. 9. His countenance is serene. 10. He dies without being confused in mind. 11. If he fails to attain Arahantship (the highest sanctity here and now, he will be reborn in the brahma-world.

"These eleven advantages, monks, are to be expected from the release of heart by familiarizing oneself with thoughts of loving-kindness, by cultivation of loving-kindness, by constantly increasing these thoughts, by regarding loving-kindness as a vehicle (of expression), and also as something to be treasured,

by living in conformity with these thoughts, by putting these ideas into practice and by establishing them."

So said the Blessed One. Those monks rejoiced at the words of the Blessed One.

Mettaḡu Manava Puccha

Mettaḡu's Questions

Translated from the Pali by John D. Ireland

The Venerable Mettaḡu: "I ask the Lord this question, may he tell me the answer to it. I know him to be a master of knowledge and a perfected being. From whence have arisen these many sufferings evident in the world?"

The Lord: "You have asked me the source of suffering. Mettaḡu, I will tell it to you as it has been discerned by me. These many sufferings evident in the world have arisen from worldly attachments. Whoever ignorantly creates an attachment that stupid person comes upon suffering again and again. Therefore a man of understanding should not create attachment, seeing it is the source of suffering."

Mettaḡu: "What I did ask you have explained, now I ask another question. Come tell me this: how do the wise cross the flood, birth and old age, sorrow and grief? Explain it thoroughly to me, O sage, for this Dhamma has been understood [1] by you."

The Lord: "I will set forth the Dhamma, Mettaḡu, a teaching to be directly perceived, [2] not something based on hearsay, by experiencing which and living mindfully one may pass beyond the entanglements of the world."

Mettaḡu: "I rejoice in the thought of that highest Dhamma, great sage, by experiencing which and living mindfully one may pass beyond the entanglements of the world."

The Lord: "Whatever you clearly comprehend, Mettaḡu, above, below, across and in between, get rid of delight in it. Rid yourself of habitual attitudes [3] and life affirming consciousness.[4] Do not continue in existence. Living thus, mindful and vigilant, a Bhikkhu who has forsaken selfish

attachments may, by understanding, abandon suffering, birth and old age, sorrow and grief, even here in this life."

Mettagu: "I rejoice in the words of the great sage. Well explained, O Gotama, is the state of non-attachment. [5] The Lord has surely abandoned suffering as this Dhamma has been realized by him. They will certainly abandon suffering who are constantly admonished by you, O Sage. Having understood, I venerate it, Noble One. May the Lord constantly admonish me also."

The Lord: "Whom you know as a true brahmana, a master of knowledge, owning nothing, not attached to sensual realm of existence, he has certainly crossed this flood. Having crossed beyond he is untainted and freed from doubt. One who has discarded this clinging leading to the renewal of existence is a man who has realized the highest knowledge. Free from craving, un-distressed, desire-less, he has crossed beyond birth and old age, I say."

Footnotes:

1. The Pali word "vidito" also means, found out, discovered.
2. Ditthe dhamme: to be seen for oneself in this life or here and now. It is an expression used of Nibbána.
3. Or, "fixed views."
4. Or, "kamma-producing consciousness."
5. I.e., Nibbána.

Migajala Sutta

To Migajala

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. Then Ven. Migajala went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "A person living alone. A person living alone,' thus it is said. To what extent, lord, is one a person living alone, and to what extent is one a person living with a companion?"

"Migajala, there are forms cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing -- and a monk relishes them, welcomes them, and remains fastened to them. As he relishes them, welcomes them, and remains fastened to them, delight arises. There being delight, he is impassioned. Being impassioned, he is fettered. A monk joined with the fetter of delight is said to be a person living with a companion.

"There are sounds cognizable via the ear... aromas cognizable via the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body... ideas cognizable via the intellect -- agreeable, pleasing, charming, endearing, fostering desire, enticing -- and a monk relishes them, welcomes them, and remains fastened to them. As he relishes them, welcomes them, and remains fastened to them, delight arises. There being delight, he is impassioned. Being impassioned, he is fettered. A monk joined with the fetter of delight is said to be a person living with a companion.

"A person living in this way -- even if he frequents isolated forest and wilderness dwellings, with an unpopulated atmosphere, lying far from humanity, appropriate for seclusion - - is still said to be living with a companion. Why is that?"

Because craving is his companion, and it has not been abandoned by him. Thus he is said to be a person living with a companion.

"Now, there are forms cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing -- and a monk does not relish them, welcome them, or remain fastened to them. As he doesn't relish them, welcome them, or remain fastened to them, delight ceases. There being no delight, he is not impassioned. Being not impassioned, he is not fettered. A monk disjoined from the fetter of delight is said to be a person living alone.

"There are sounds cognizable via the ear... aromas cognizable via the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body... ideas cognizable via the intellect -- agreeable, pleasing, charming, endearing, fostering desire, enticing -- and a monk does not relish them, welcome them, or remain fastened to them. As he doesn't relish them, welcome them, or remain fastened to them, delight ceases. There being no delight, he is not impassioned. Being not impassioned, he is not fettered. A monk disjoined from the fetter of delight is said to be a person living alone.

"A person living in this way -- even if he lives near a village, associating with monks and nuns, with male and female lay followers, with king and royal ministers, with sectarians and their disciples -- is still said to be living alone. A person living alone is said to be a monk. Why is that? Because craving is his companion, and it has been abandoned by him. Thus he is said to be a person living alone."

Moliyasivaka Sutta

(To Sivaka)

Translated from the Pali by Nyanaponika Thera

Once the Blessed One dwelled at Rajagaha in the Bamboo-Grove Monastery, at the Squirrel's Feeding Place. There a wandering ascetic, Moliya Sivaka by name, called on the Blessed One, and after an exchange of courteous and friendly words, sat down at one side. Thus seated, he said:

"There are, revered Gotama, some ascetics and Brahmins who have this doctrine and view: 'Whatever a person experiences, be it pleasure, pain or neither-pain-nor-pleasure, all that is caused by previous action.' Now, what does the revered Gotama say about this?"

"Produced by (disorders of the) bile, there arise, Sivaka, certain kinds of feelings. That this happens, can be known by oneself; also in the world it is accepted as true. Produced by (disorders of the) phlegm...of wind...of (the three) combined...by change of climate...by adverse behavior...by injuries...by the results of Kamma -- (through all that), Sivaka, there arise certain kinds of feelings. That this happens can be known by oneself; also in the world it is accepted as true.

"Now when these ascetics and Brahmins have such a doctrine and view that 'whatever a person experiences, be it pleasure, pain or neither-pain-nor-pleasure, all that is caused by previous action,' then they go beyond what they know by themselves and what is accepted as true by the world. Therefore, I say that this is wrong on the part of these ascetics and Brahmins."

When this was spoken, Moliya Sivaka, the wandering ascetic, said: "It is excellent, revered Gotama, it is excellent indeed!...May the revered Gotama regard me as a lay follower who, from today, has taken refuge in him as long as life lasts."

The Mettá Sutra

This is what should be done
By one who is skilled in goodness,
And who knows the path of peace:
Let them be able and upright,
Straightforward and gentle in speech.
Humble and not conceited,
Contented and easily satisfied.
Unburdened with duties and frugal in their ways.
Peaceful and calm, and wise and skillful,
Not proud and demanding in nature.
Let them not do the slightest thing
That the wise would later reprove.
Wishing: In gladness and safety,
May all beings be at ease.
Whatever living beings there may be;
Whether they are weak or strong, omitting none,
The great or the mighty, medium, short, or small
The seen and unseen,
Those living near or far away,
Those born to be born,
May all beings be at ease.

Let none deceive another,
Or despise any being in any state.
Let none through anger or ill will
Wish harm upon another.
Even as a mother protects with her life
Her child; Her only child,
So with a boundless heart
Should one cherish all living beings:
Radiating kindness all over the entire world
Spreading upward the skies,
And downwards to the depths;
Outward and unbounded,
Freed from hatred and ill will.

Whether standing or walking; seated or laying down
Free from drowsiness,
One should sustain this recollection.
This is said to be sublime abiding.
By not holding to fixed views,
The pure-hearted one, having clarity of vision,
Being freed from all sense desires,
Is not born again into this world.

Mulapariyaya Sutta

(The Root Sequence)

Translator's Introduction

The Buddha taught that clinging to views is one of the four forms of clinging that ties the mind to the processes of suffering. He thus recommended that his followers relinquish their clinging, not only to views in their full-blown form as specific positions, but also in their rudimentary form as the categories & relationships that the mind reads into experience. This is a point he makes in the following discourse, which is apparently his response to a particular school of Brahmanical thought that was developing in his time -- the Samkhya, or classification school.

This school had its beginnings in the thought of Uddalaka, a ninth-century B.C. philosopher who posited a "root": an abstract principle out of which all things emanated and which was immanent in all things. Philosophers who carried on this line of thinking offered a variety of theories, based on logic and meditative experience, about the nature of the ultimate root and about the hierarchy of the emanation. Many of their theories were recorded in the Upanishads and eventually developed into the classical Samkhya system around the time of the Buddha.

Although the present discourse says nothing about the background of the monks listening to it, the Commentary states that before their ordination they were Brahmins, and that even after their ordination they continued to interpret the Buddha's teachings in light of their previous training, which may well have been proto-Samkhya. If this is so, then the Buddha's opening lines -- "I will teach you the sequence of the root of all phenomena" -- would have them prepared to hear his contribution to their line of thinking. And, in fact, the list of

topics he covers reads like a Buddhist Samkhya. Paralleling the classical Samkhya, it contains 24 items, begins with the physical world (here, the four physical properties), and leads back through ever more refined & inclusive levels of being & experience, culminating with the ultimate Buddhist concept: Unbinding (Nibbána). In the pattern of Samkhya thought, Unbinding would thus be the ultimate "root" or ground of being immanent in all things and out of which they all emanate.

However, instead of following this pattern of thinking, the Buddha attacks it at its very root: the notion of a principle in the abstract, the "in" (immanence) & "out of" (emanation) superimposed on experience. Only an uninstructed, run of the mill person, he says, would read experience in this way. In contrast, a person in training should look for a different kind of "root" -- the root of suffering experienced in the present -- and find it in the act of delight. Developing dispassion for that delight, the trainee can then comprehend the process of coming-into-being for what it is, drop all participation in it, and thus achieve true awakening.

If the listeners present at this discourse were indeed interested in fitting Buddhist teachings into a Samkhyan mold, then it's small wonder that they were displeased -- one of the few places where we read of a negative reaction to the Buddha's words. They had hoped to hear his contribution to their project, but instead they hear their whole pattern of thinking & theorizing attacked as ignorant & ill informed. The Commentary tells us, though, they were later able to overcome their displeasure and eventually attain awakening on listening to the discourse reported in the "Gotamaka-cetiya" ("At Gotamaka Shrine")

Although at present we rarely think in the same terms as the Samkhya philosophers, there has long been -- and still is -- a common tendency to create a "Buddhist" metaphysics in which the experience of emptiness, the Unconditioned, the Dharma-body, Buddha-nature, Rigpa, etc., is said to function as the

ground of being from which the "All" -- the entirety of our sensory & mental experience -- is said to spring and to which we return when we meditate. Some people think that these theories are the inventions of scholars without any direct meditative experience, but actually they have most often originated among meditator's, who label (or in the words of the discourse, "perceive") a particular meditative experience as the ultimate goal, identify with it in a subtle way (as when we are told that "we are the knowing"), and then view that level of experience as the ground of being out of which all other experience comes.

Any teaching that follows these lines would be subject to the same criticism that the Buddha directed against the monks who first heard this discourse.

Mulapariyaya Sutta

This I have heard:

It seems that on one occasion the Blessed One was staying at Ukkattha, in the shade of a royal Sal tree in the Very Blessed Grove. There he addressed the monks, "Monks!"

"Yes, lord," the monks, responded.

The Blessed One said, "Monks, I will teach you the sequence of the root of all phenomena [or: the root sequence of all phenomena]. Listen & pay close attention. I will speak."

"As you say, sir," they responded.

The Blessed One said: "There is the case, monks, where an uninstructed run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma -- perceives earth as earth. Perceiving earth as earth, he conceives things about earth, he conceives things in earth, he conceives things coming out of earth, he conceives earth as 'mine,' he delights in earth. Why is that? Because he has not comprehended it, I tell you.

"He perceives water as water...fire as fire...wind as wind [1]...beings as beings...gods as gods...Pajapati as Pajapati...Brahma as Brahma...the luminous gods as luminous gods...the gods of refulgent glory as gods of refulgent glory...the gods of abundant fruit as the gods of abundant fruit...the Great Being as the Great Being [2]...the sphere of the infinitude of space as the sphere of the infinitude of space...the sphere of the infinitude of consciousness as the sphere of the infinitude of consciousness...the sphere of nothingness as the sphere of nothingness...the sphere of neither-perception-nor-non-perception as the sphere of neither-perception-nor-non-

perception[3]...the seen as the seen...the heard as the heard...the sensed as the sensed...the cognized as the cognized[4]...singleness as singleness...multiplicity as multiplicity[5]...the All as the All[6]...

"He perceives Unbinding as Unbinding. [7] Perceiving Unbinding as Unbinding, he conceives things about Unbinding, he conceives things in Unbinding, he conceives things coming out of Unbinding, he conceives Unbinding as 'mine,' he delights in Unbinding. Why is that? Because he has not comprehended it, I tell you.

The Trainee

"A monk who is a trainee -- yearning for the unexcelled relief from bondage, his aspirations as yet unfulfilled -- directly knows earth as earth. Directly knowing earth as earth, let him not conceive things about earth, let him not conceive things in earth, let him not conceive things coming out of earth, let him not conceive earth as 'mine,' let him not delight in earth. Why is that? So that he may comprehend it.

"He directly knows water as water...fire as fire...wind as wind...beings as beings...gods as gods...Pajapati as Pajapati...Brahma as Brahma...the luminous gods as luminous gods...the gods of refulgent glory as gods of refulgent glory...the gods of abundant fruit as the gods of abundant fruit...the Great Being as the Great Being...the sphere of the infinitude of space as the sphere of the infinitude of space...the sphere of the infinitude of consciousness as the sphere of the infinitude of consciousness...the sphere of nothingness as the sphere of nothingness...the sphere of neither-perception-nor-non-perception as the sphere of neither-perception-nor-non-perception...the seen as the seen...the heard as the heard...the sensed as the sensed...the cognized as the cognized...singleness as singleness...multiplicity as multiplicity...the All as the All...

"He directly knows Unbinding as Unbinding. Directly knowing Unbinding as Unbinding, let him not conceive things about Unbinding, let him not conceive things in Unbinding, let him not conceive things coming out of Unbinding, let him not conceive Unbinding as 'mine,' let him not delight in Unbinding. Why is that? So that he may comprehend it.

The Arahant

"A monk who is a Worthy One, devoid of mental fermentations -- who has attained completion, finished the task, laid down the burden, attained the true goal, destroyed the fetters of becoming, and is released through right knowledge -- directly knows earth as earth. Directly knowing earth as earth, he does not conceive things about earth, does not conceive things in earth, does not conceive things coming out of earth, does not conceive earth as 'mine,' does not delight in earth. Why is that? Because he has comprehended it, I tell you.

"He directly knows water as water...fire as fire...wind as wind...beings as beings...gods as gods...Pajapati as Pajapati...Brahma as Brahma...the luminous gods as luminous gods...the gods of refulgent glory as gods of refulgent glory...the gods of abundant fruit as the gods of abundant fruit...the Great Being as the Great Being...the sphere of the infinitude of space as the sphere of the infinitude of space...the sphere of the infinitude of consciousness as the sphere of the infinitude of consciousness...the sphere of nothingness as the sphere of nothingness...the sphere of neither-perception-nor-non-perception as the sphere of neither-perception-nor-non-perception...the seen as the seen...the heard as the heard...the sensed as the sensed...the cognized as the cognized...singleness as singleness...multiplicity as multiplicity...the All as the All...

"He directly knows Unbinding as Unbinding. Directly knowing Unbinding as Unbinding, he does not conceive things about

Unbinding, does not conceive things in Unbinding, does not conceive things coming out of Unbinding, does not conceive Unbinding as 'mine,' does not delight in Unbinding. Why is that? Because he has comprehended it, I tell you.

"A monk who is a Worthy One, devoid of mental fermentations...directly knows earth as earth. Directly knowing earth as earth, he does not conceive things about earth, does not conceive things in earth, does not conceive things coming out of earth, does not conceive earth as 'mine,' does not delight in earth. Why is that? Because, with the ending of passion, he is devoid of passion, I tell you.

"He directly knows water as water...the All as the All...

"He directly knows Unbinding as Unbinding. Directly knowing Unbinding as Unbinding, he does not conceive things about Unbinding, does not conceive things in Unbinding, does not conceive things coming out of Unbinding, does not conceive Unbinding as 'mine,' does not delight in Unbinding. Why is that? Because, with the ending of passion, he is devoid of passion, I tell you.

"A monk who is a Worthy One, devoid of mental fermentations...directly knows earth as earth. Directly knowing earth as earth, he does not conceive things about earth, does not conceive things in earth, does not conceive things coming out of earth, does not conceive earth as 'mine,' does not delight in earth. Why is that? Because, with the ending of aversion, he is devoid of aversion, I tell you.

"He directly knows water as water...the All as the All...

"He directly knows Unbinding as Unbinding. Directly knowing Unbinding as Unbinding, he does not conceive things about Unbinding, does not conceive things in Unbinding, does not conceive things coming out of Unbinding, does not conceive Unbinding as 'mine,' does not delight in Unbinding. Why is that?

Because, with the ending of aversion, he is devoid of aversion, I tell you.

"A monk who is a Worthy One, devoid of mental fermentations...directly knows earth as earth. Directly knowing earth as earth, he does not conceive things about earth, does not conceive things in earth, does not conceive things coming out of earth, does not conceive earth as 'mine,' does not delight in earth. Why is that? Because, with the ending of delusion, he is devoid of delusion, I tell you.

"He directly knows water as water...the All as the All...

"He directly knows Unbinding as Unbinding. Directly knowing Unbinding as Unbinding, he does not conceive things about Unbinding, does not conceive things in Unbinding, does not conceive things coming out of Unbinding, does not conceive Unbinding as 'mine,' does not delight in Unbinding. Why is that? Because, with the ending of delusion, he is devoid of delusion, I tell you.

The Tathágata

"The Tathágata -- a worthy one, rightly self-awakened -- directly knows earth as earth. Directly knowing earth as earth, he does not conceive things about earth, does not conceive things in earth, does not conceive things coming out of earth, does not conceive earth as 'mine,' does not delight in earth. Why is that? Because the Tathágata has comprehended it to the end, I tell you.

"He directly knows water as water...fire as fire...wind as wind...beings as beings...gods as gods...Pajapati as Pajapati...Brahma as Brahma...the luminous gods as luminous gods...the gods of refulgent glory as gods of refulgent glory...the gods of abundant fruit as the gods of abundant fruit...the Great Being as the Great Being...the sphere of the infinitude of space as the sphere of the infinitude of space...the

sphere of the infinitude of consciousness as the sphere of the infinitude of consciousness...the sphere of nothingness as the sphere of nothingness...the sphere of neither-perception-nor-non-perception as the sphere of neither-perception-nor-non-perception...the seen as the seen...the heard as the heard...the sensed as the sensed...the cognized as the cognized...singleness as singleness...multiplicity as multiplicity...the All as the All...

"He directly knows Unbinding as Unbinding. Directly knowing Unbinding as Unbinding, he does not conceive things about Unbinding, does not conceive things in Unbinding, does not conceive things coming out of Unbinding, does not conceive Unbinding as 'mine,' does not delight in Unbinding. Why is that? Because the Tathágata has comprehended it to the end, I tell you.

"The Tathágata -- a worthy one, rightly self-awakened -- directly knows earth as earth. Directly knowing earth as earth, he does not conceive things about earth, does not conceive things in earth, does not conceive things coming out of earth, does not conceive earth as 'mine,' does not delight in earth. Why is that? Because he has known that delight is the root of suffering & stress, that from coming-into-being there is birth, and that for what has come into being there is aging & death. Therefore, with the total ending, fading away, cessation, letting go, relinquishment of craving, the Tathágata has totally awakened to the unexcelled right self-awakening, I tell you.

"He directly knows water as water...the All as the All...

"He directly knows Unbinding as Unbinding. Directly knowing Unbinding as Unbinding, he does not conceive things about Unbinding, does not conceive things in Unbinding, does not conceive things coming out of Unbinding, does not conceive Unbinding as 'mine,' does not delight in Unbinding. Why is that? Because he has known that delight is the root of suffering & stress, that from coming-into-being there is birth, and that for

what has come into being there is aging & death. Therefore, with the total ending, fading away, cessation, letting go, relinquishment of craving, the Tathágata has totally awakened to the unexcelled right self-awakening, I tell you."

That is what the Blessed One said. Displeased, the monks did not delight in the Blessed One's words.

Notes

1. Earth, water, fire, and wind are the four properties that comprise the experience of physical form.
2. In this section of the list, "beings" denotes all living beings below the level of the gods. "Gods" denotes the beings in the sensual heavens. The remaining terms -- Pajapati, Brahma, the luminous gods, the gods of refulgent glory, the gods of abundant fruit, & the Great Being -- denote gods in the heavens of form & formlessness.
3. The sphere of the infinitude of space, the sphere of the infinitude of consciousness, the sphere of nothingness, & the sphere of neither-perception-nor-non-perception are four formless states that can be attained in concentration.
4. "The seen, the heard, the sensed, & the cognized" is a set of terms to cover all things experienced through the six senses.
5. Singleness = experience in states of intense concentration (jhana). Multiplicity = experience via the six senses.
6. "What is the All? Simply the eye & forms, ear & sounds, nose & aromas, tongue & flavors, body & tactile sensations, intellect & ideas. This is termed the All. Anyone who would say, 'Repudiating this All, I will describe another,' if questioned on what exactly might be the grounds for his assertion, would be unable to explain, and furthermore, would be put to grief. Why

is that? Because it lies beyond range." -- SN XXXV.23 For more on this topic, see *The Mind Like Fire Unbound*, Chapter 1.

7. Unbinding = Nibbána (nirvana).

Muluposatha Sutta

The Roots of the Uposatha

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying in Savatthi at the Eastern Monastery, the palace of Migara's mother. Now at that time -- it being the Uposatha day - - Visakha, Migara's mother, went to the Blessed One in the middle of the day and, on arrival, having bowed down to him, sat to one side. As she was sitting there the Blessed One said to her, "Well now, Visakha, why are you coming in the middle of the day?"

"Today I am observing the Uposatha, lord."

"Visakha, there are these three Uposathas. Which three? The Uposatha of a cowherd, the Uposatha of the Jains, and the Uposatha of the Noble Ones.

"And what is the Uposatha of a cowherd? Just as when a cowherd returns the cattle to their owners in the evening, he reflects: 'Today the cattle wandered to that spot and this, drank at this spot and that; tomorrow they will wander to that spot and this, will drink at this spot and that'; in the same way, there is the case where a certain person observing the Uposatha reflects, 'Today I ate this sort of non-staple food and that sort of staple food. Tomorrow I will eat that sort of non-staple food and this sort of staple food.' He spends the day with an awareness imbued with that covetousness, with that greed. Such is the Uposatha of a cowherd, Visakha. When this Uposatha of a cowherd is undertaken, it is not of great fruit or great benefit, not of great glory or great radiance.

"And what is the Uposatha of the Jains? There are the contemplatives called the Niganthas (Jains). They get their

disciple to undertake the following practice: 'Here, my good man. Lay down the rod with regard to beings who live more than 100 leagues to the east... more than 100 leagues to the west... more than 100 leagues to the north... more than 100 leagues to the south.' Thus they get the disciple to undertake kindness and sympathy to some beings, but not to others.

"On the Uposatha day, they get their disciple to undertake the following practice: 'Here, my good man. Having stripped off all your clothing, say this: "I am nothing by anything or of anything. Thus there is nothing by anything or of anything that is mine."' Yet in spite of that, his parents know of him that 'This is our child.' And he knows of them that 'These are my parents.' His wives and children know of him that 'This is our husband and father.' And he knows of them that 'These are my wives and children.' His workers and slaves know of him that 'This is our master.' And he knows of them that 'These are my workers and slaves.' Thus at a time when he should be persuaded to undertake truthfulness, he is persuaded to undertake falsehood. At the end of the night, he resumes the consumption of his belongings, even though they aren't given back to him. This counts as stealing, I tell you. Such is the Uposatha of the Jains, Visakha. When this Uposatha of the Jains is undertaken, it is not of great fruit or great benefit, not of great glory or great radiance.

"And what is the Uposatha of the Noble Ones? It is the cleansing of the defiled mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where the disciple of the noble ones recollects the Tathágata, thus: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.' As he is recollecting the Tathágata, his mind is calmed, and joy

arises; the defilements of his mind are abandoned, just as when the head is cleansed through the proper technique. And how is the head cleansed through the proper technique? Through the use of cosmetic paste and clay and the appropriate human effort. This is how the head is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects the Tathágata... As he is recollecting the Tathágata, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the Brahma-Uposatha. He lives with Brahma [= the Buddha]. It is owing to Brahma that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"[Again, the Uposatha of the Noble Ones] is the cleansing of the mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where the disciple of the noble ones recollects the Dhamma, thus: 'The Dhamma is well-expounded by the Blessed One, to be seen here and now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.' As he is recollecting the Dhamma, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when the body is cleansed through the proper technique. And how is the body cleansed through the proper technique? Through the use of scouring balls and bath powder and the appropriate human effort. This is how the body is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects the Dhamma... As he is recollecting the Dhamma, his mind is cleansed, and joy arises; the defilements of his mind

are abandoned. He is thus called a disciple of the noble ones undertaking the Dhamma-Uposatha. He lives with Dhamma. It is owing to Dhamma that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"[Again, the Uposatha of the Noble Ones] is the cleansing of the mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where the disciple of the noble ones recollects the Sangha, thus: 'The Sangha of the Blessed One's disciples who have practiced well... who have practiced straight-forwardly... who have practiced methodically... who have practiced masterfully -- in other words, the four types [of noble disciples] when taken as pairs, the eight when taken as individual types -- they are the Sangha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.' As he is recollecting the Sangha, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when clothing is cleansed through the proper technique. And how is clothing cleansed through the proper technique? Through the use of salt earth and lye and cow dung and the appropriate human effort. This is how clothing is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects the Sangha... As he is recollecting the Sangha, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the Sangha-Uposatha. He lives with the Sangha. It is owing to the Sangha that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"[Again, the Uposatha of the Noble Ones] is the cleansing of the mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where the disciple of the noble ones recollects his own virtues, thus: '[They are] un-torn, unbroken, unspotted, un-splattered, liberating, praised by the wise, untarnished, conducive to concentration.' As he is recollecting virtue, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when a mirror is cleansed through the proper technique. And how is a mirror cleansed through the proper technique? Through the use of oil and ashes and chamois and the appropriate human effort. This is how a mirror is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects his own virtues... As he is recollecting virtue, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the virtue-Uposatha. He lives with virtue. It is owing to virtue that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"[Again, the Uposatha of the Noble Ones] is the cleansing of the mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where the disciple of the noble ones recollects the devas, thus: 'There are the Devas of the Four Great Kings, the Devas of the Thirty-three, the Yama Devas, the Contented Devas, the devas who delight in creation, the devas who have power over the creations of others, the devas of Brahma's retinue, the devas beyond them. Whatever conviction they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of conviction is present in me as well. Whatever virtue they were endowed

with that -- when falling away from this life -- they re-arose there, the same sort of virtue is present in me as well. Whatever learning they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of learning is present in me as well. Whatever generosity they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of generosity is present in me as well. Whatever discernment they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of discernment is present in me as well.' As he is recollecting the devas, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when a gold is cleansed through the proper technique. And how is gold cleansed through the proper technique? Through the use of a furnace, salt earth, red chalk, a blow-pipe, tongs, and the appropriate human effort. This is how gold is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects the devas... As he is recollecting the devas, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the Deva-Uposatha. He lives with the devas. It is owing to the devas that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"Furthermore, the disciple of the noble ones reflects thus: 'As long as they live, the Arahants -- abandoning the taking of life -- abstain from the taking of life. They dwell with their rod laid down, their knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings. Today I too, for this day and night -- abandoning the taking of life -- abstain from the taking of life. I dwell with my rod laid down, my knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings. By means of this factor I emulate the Arahants, and my Uposatha will be observed.

"As long as they live, the Arahants -- abandoning the taking of what is not given -- abstain from taking what is not given. They take only what is given, accept only what is given, live not by stealth but by means of a self that has become pure. Today I too, for this day and night -- abandoning the taking of what is not given -- abstain from taking what is not given. I take only what is given, accept only what is given, live not by stealth but by means of a self that has become pure. By means of this factor I emulate the Arahants, and my Uposatha will be observed.

"As long as they live, the Arahants -- abandoning un-celibacy -- live a celibate life, aloof, refraining from the sexual act that is the villager's way. Today I too, for this day and night -- abandoning un-celibacy -- live a celibate life, aloof, refraining from the sexual act that is the villager's way. By means of this factor I emulate the Arahants, and my Uposatha will be observed.

"As long as they live, the Arahants -- abandoning false speech -- abstain from false speech. They speak the truth, hold to the truth, are firm, reliable, no deceivers of the world. Today I too, for this day and night -- abandoning false speech -- abstain from false speech. I speak the truth, hold to the truth, am firm, reliable, no deceiver of the world. By means of this factor I emulate the Arahants, and my Uposatha will be observed.

"As long as they live, the Arahants -- abandoning fermented and distilled liquors that cause heedlessness -- abstain from fermented and distilled liquors that cause heedlessness. Today I too, for this day and night -- abandoning fermented and distilled liquors that cause heedlessness -- abstain from fermented and distilled liquors that cause heedlessness. By means of this factor I emulate the Arahants, and my Uposatha will be observed.

"As long as they live, the Arahants live on one meal a day, abstaining from food at night, refraining from food at the wrong

time of day [from noon until dawn]. Today I too, for this day and night, live on one meal, abstaining from food at night, refraining from food at the wrong time of day. By means of this factor I emulate the Arahants, and my Uposatha will be observed.

"As long as they live, the Arahants abstain from dancing, singing, music, watching shows, wearing garlands, beautifying themselves with perfumes and cosmetics. Today I too, for this day and night, abstain from dancing, singing, music, watching shows, wearing garlands, beautifying myself with perfumes and cosmetics. By means of this factor I emulate the Arahants, and my Uposatha will be observed.

"As long as they live, the Arahants -- abandoning high and imposing seats and beds -- abstain from high and imposing seats and beds. They make low beds, on a pallet or a spread of straw. Today I too, for this day and night -- abandoning high and imposing seats and beds -- abstain from high and imposing seats and beds. I make a low bed, on a pallet or a spread of straw.'

"Such is the Uposatha of the Noble Ones, Visakha. When this Uposatha of the Noble Ones is undertaken, it is of great fruit and great benefit, of great glory and great radiance. And how is it of great fruit and great benefit, of great glory and great radiance?

"Suppose that one were to exercise kingship, rule, and sovereignty over these sixteen great lands replete with the seven treasures, i.e., over the Angas, Maghadans, Kasis, Kosalans, Vajjians, Mallas, Cetis, Vansans, Kurus, Pañcalas, Macchas, Surasenas, Assakas, Avantis, Gandharans, and Kambojans: It would not be worth one-sixteenth of this Uposatha endowed with eight factors. Why is that? Kingship over human beings is a meager thing when compared with heavenly bliss.

"Fifty human years are equal to one day and night among the Devas of the Four Great Kings. Thirty such days and nights

make a month. Twelve such months make a year. Five hundred such heavenly years constitute the life-span among the Devas of the Four Great Kings. Now, it is possible that a certain man or woman -- from having observed this Uposatha endowed with eight factors -- on the break-up of the body, after death, might be reborn among the Devas of the Four Great Kings. It was in reference to this that it was said, 'Kingship over human beings is a meager thing when compared with heavenly bliss.'

"A human century is equal to one day and night among the Devas of the Thirty-Three. Thirty such days and nights make a month... One thousand such heavenly years constitute the life-span among the Devas of the Thirty-three. Now, it is possible that a certain man or woman -- from having observed this Uposatha endowed with eight factors -- on the break-up of the body, after death, might be reborn among the Devas of the Thirty-three. It was in reference to this that it was said, 'Kingship over human beings is a meager thing when compared with heavenly bliss.'

"Two human centuries are equal to one day and night among the Yama Devas... Two thousand such heavenly years constitute the life-span among the Yama Devas...

"Four human centuries are equal to one day and night among the Contented Devas... Four thousand such heavenly years constitute the life-span among the Contented Devas...

"Eight human centuries is equal to one day and night among the devas who delight in creation... Eight thousand such heavenly years constitute the life-span among the devas who delight in creation...

"Sixteen human centuries are equal to one day and night among the devas who have power over the creations of others. Thirty such days and nights make a month. Twelve such months make a year. Sixteen thousand such heavenly years constitute the life-span among the devas who have power over

the creations of others. Now, it is possible that a certain man or woman -- from having observed this Uposatha endowed with eight factors -- on the break-up of the body, after death, might be reborn among the devas who have power over the creations of others. It was in reference to this that it was said, 'Kingship over human beings is a meager thing when compared with heavenly bliss.'

One should not kill a being
or take what is not given;
should not tell a lie
or be a drinker of strong drink;
should abstain from un-celibacy, the sexual act;
should not eat at night, the wrong time of day;
should not wear a garland or use a scent;
should sleep on a pallet, a mat spread on the ground --
for this eight-factored Uposatha
has been proclaimed by the Awakened One
to lead to the end
of suffering and stress.

The moon and sun, both fair to see,
shedding radiance wherever they go,
and scattering darkness as they move through space,
brighten the sky, illumining the quarters.
Within their range is found wealth:
pearl, crystal, beryl,
lucky-gem, platinum, nugget-gold,
and the refined gold called 'Hataka.'
Yet they --
like the light of all stars
when compared with the moon --
aren't worth one sixteenth
of the eight-factored Uposatha.

So whoever -- man or woman --
is endowed with the virtues
of the eight-factored Uposatha,

having done meritorious deeds,
productive of bliss,
beyond reproach, goes
to the heavenly state.

Muni Sutta

The Sage

Danger is born from intimacy,[1]
society gives birth to dust. [2]
Free from intimacy,
free from society:
such is the vision of the sage.

Who, destroying what's born, would not plant again
or nourish what will arise:
They call him the wandering, singular sage.
He has seen the state of peace.

Considering the ground,
crushing the seed,
he wouldn't nourish the sap [3]
-- truly a sage --
seer of the ending of birth,
abandoning conjecture, he cannot be classified.

Knowing all dwellings,[4]
not longing for any one anywhere
-- truly a sage --
with no coveting, no greed,
he does not build,[5] for he has gone beyond.

Overcoming all
knowing all,
wise.
With regard to all things: un-smeared.

Abandoning all,
in the ending of craving,

released:
The wise call him a sage.

Strong in discernment,
virtuous in his practices,
composed,
delighting in meditation,
mindful,
freed from attachments,
no constraints: no effluents:[6]
The wise call him a sage.

The wandering solitary sage,
un-complacent, unshaken by praise or blame.
Un-startled, like a lion at sounds.
Un-snared, like the wind in a net.
Un-smearred, like a lotus in water.
Leader of others, by others un-led:
The wise call him a sage.

Like the pillar at a bathing ford,[7]
when others speak in extremes.
He, without passion, his senses well-composed:
The wise call him a sage.

Truly poised, straight as a shuttle, [8]
he loathes evil actions.
Pondering what is on-pitch and off: [9]
The wise call him a sage.

Self-restrained, he does no evil.
Young and middle-aged, the sage self-controlled,
never angered, he angers none:
The wise call him a sage.

From the best
the middling
the leftovers
he receives alms.
Sustaining himself on what others give,
neither flattering
nor speaking disparagement:
The wise call him a sage.

The wandering sage
not delighting in sex,
in youth bound by no one,
not delighting in heedlessness
intoxication [10]
totally freed:
The wise
call him a sage.

Knowing the world,
seeing the highest goal,
crossing the ocean, [11] the flood [12]
-- Such -- [13]
his chains broken,
unbound
without fermentation:
The wise call him a sage.

These two are different,
they dwell far apart:
the householder supporting a wife
and the unselfish one, of good practices.
Slaying other beings, the householder
is unrestrained.
Constantly the sage protects other beings, is controlled.

As the crested, blue-necked peacock, when flying, never matches the wild goose in speed:
Even so the householder never keeps up with the monk,
the sage secluded,
doing jhana
in the forest.

Footnotes:

1. *Dangers in intimacy*: Craving and views.
2. *Dust*: Passion, aversion, and delusion.
3. *Ground, seed, and sap*: The khandhas (body, feelings, perceptions, thought formations, and consciousness), sense spheres, and elements form the ground in which grows the seed of constructive consciousness -- the consciousness that develops into states of being and birth. The sap of this seed is craving and views.
4. *Dwellings*: States of becoming and birth.
5. *He does not build*: He performs none of the good or bad deeds that give rise to further states of becoming and birth.
6. *No effluents (asava)*: He has none of the forms of defilement -- sensual desire, views, states of becoming, or ignorance -- that "flow out" of the mind and give rise to the flood of the cycle of death and rebirth.
7. *The pillar at a bathing ford*: The Cullavagga (V.I) describes this as an immovable pillar, standing quite tall and buried deep in the ground near a bathing place, against which

young villagers and boxers would rub their bodies while bathing so as to toughen them. The "extremes" in which others speak, according to the Commentary, are extremes of praise and criticism: These leave the sage, like the pillar, unmoved.

8. *Straight as a shuttle*: Having a mind unprejudiced by favoritism, dislike, delusion, or fear.

9. *On-pitch and off (sama and visama)*: Throughout ancient cultures, the terminology of music was used to describe the moral quality of people and acts. Discordant intervals or poorly-tuned musical instruments were metaphors for evil; harmonious intervals and well-tuned instruments were metaphors for good. In Pali, the term *sama* -- "even" -- described an instrument tuned on-pitch: There is a famous passage where the Buddha reminds Sona Kolivisa -- who had been over-exerting himself in the practice -- that a lute sounds appealing only if the strings are neither too taut or too lax, but "evenly" tuned. This image would have special resonance's with the Buddha's teaching on the middle way. It also adds meaning to the term *samana* -- monk or contemplative -- which the texts frequently mention as being derived from *sama*. The word *samañña* -- "evenness," the quality of being in tune -- also means the quality of being a contemplative. The true contemplative is always in tune with what is proper and good.

10. *Intoxication*: The three intoxications are intoxication with youth, with good health, and with life.

11. *Ocean*: The way defilement splashes into undesirable destinations (so says the Commentary).

12. *Flood*: The flow of defilement: sensual desires, views, states of becoming, and ignorance.

13. *Such*: Unchanging; unaffected by anything.