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Chapter of the Ones

1 Subhūti¹

My small hut is roofed, pleasant, sheltered from the wind; rain, sky, as you please! My mind is well concentrated, liberated, I abide ardently, rain sky!

2 Mahākoṭṭhika²

Calm, restraint, speaking wisely, not conceited; he shakes off evil qualities, as the wind leaves from a tree.

3 Kaṅkhārevata³

See the wisdom of the Supreme One, who found the truth! Like a fire ablaze at midnight! Giving light, giving vision to those who come - dispelling their doubts.

4 Puṇṇa Mantniputta⁴

One should only associate with wise, superior people, who show the goal. Being wise, and discerning, the will realize the goal, so great, profound, hard to see and subtle.

5 Dabba (worthy)⁵

Once hard to tame – now tamed himself, he is worthy, content, crossed over doubts, victorious with fears truly gone; he is worthy,

steadfast, quenched.

6 Sītavaniya (cool forest)

The monk who went to the “Cool Forest” is alone; content, concentrated, victorious, freed from goosebumps, guarding mindfulness of the body, resolute.

7 Bhalliya⁶

He who has swept away the army of the king of death, like a great flood would sweep away a fragile bridge of reeds; he is victorious, freed from goosebumps, tamed, steadfast, quenched.

8 Vīra (hero)

Once hard to tame – now tamed himself, he is a hero content, crossed over doubts, victorious with fears truly gone; he is a hero, steadfast, quenched.

9 Pilindavaccha⁷

That was welcome, not unwelcome, the advice I got was good. Of things which are shared, I obtained the best.

10 Puṇṇamāsa

Whoever – possessed of knowledge, full of peace and with restraint – looks at this world and the next, without clinging to anything, he will come to know the arising and passing of the world.

11 Cūlavaccha

A monk which much joy in the truth, as thought by the Awakened One, he will realize the peaceful state: the stilling of all formations, bliss.

12 Mahāvaccha

Having strength through wisdom, endowed with virtue and vows, concentrated, delighting in meditation, mindful, and eating whatever kind of food one gets; one should await one's time here with desire gone.

13 Vannavaccha

Those rocks delight me, the colour of blue clouds, beautiful, with pure waters and cool streams, covered with beetles.

14 Novice Sīvaka

My preceptor said: “Let's go from here Sīvaka.” My body lives in the village, but my mind has gone to the forest. Lying here I am going there. Nothing fetters those who know.

15 Kuṇḍadhāna⁸

One must cut off five, abandon five, and must develop a further five. A monk who has surmounted five ties is called “One who has gone beyond the flood”.

16 Belaṭṭhasīsa

Just as a fine thoroughbred proceeds with ease, tails and mane flying in the wind, so my days and nights proceed with ease, full of spiritual joy.

17 Dāsika

One who is drowsy, a glutton, fond of sleep, who rolls as he lies; like a great hog stuffed with food: such a fool comes to the womb again and again.

18 Siṅgālapitu

There was an heir of the Awakened One, a monk in the Bhesakaḷā forest, who suffused the entire earth with the perception of “bones”. I think he will quickly abandon sensual desire.

19 Kula

Irrigators lead water, fletchers shape arrows, carpenters shape wood; the wise ones tame themselves.

20 Ajita

I do not fear death; nor do I long for life. I will lay down this body, aware and mindful.

21 Nigrodha

I am not afraid of fear. Our Teacher is skilled in the deathless; monks proceed by the path where no fear remains.

22 Cittaka

Crested peacocks with beautiful blue necks cry out in Karamvī. Aroused by a cool breeze, they awaken the sleeper to meditate.

23 Gosāla

Having eaten honey and rice in Veḷugumba, skilfully comprehending the arising and passing away of the aggregates, I shall return to my hill-side, devoting myself to seclusion.

24 Sugandha

Since I went forth I passed just one rain-season. See the excellence of the Truth! I have attained the three knowledges, the Awakened Ones teaching has been done.

25 Nandiya

Dark One, if you attack such a monk, whose mind is full of light, who has arrived at the fruit, you will fall into suffering.

26 Abhaya

Having heard the wonderful words of the Awakened One, the Kinsman of the Sun, I penetrated the subtle truth, like a hair-tip with an arrow.

27 Lomasakaṅgiya

With my chest I will thrust aside the grasses, vines, and creepers, and devote myself to seclusion.

28 Jambugāmikaputta

Aren't you obsessed with clothes? Don't you delight in jewellery? Is it you - not anyone else - spreading the scent of virtue?

29 Hārita

Straighten yourself, like a fletcher straightens an arrow. When your mind is upright, Hārita, break ignorance into pieces!

30 Uttiya

When I was ill in the past, I was mindful. Now I am ill once more - it is time to be heedful.

31 Gahvaratīriya

Tormented by gnats and mosquitos in the forest, in the great wood, like an elephant in the van of a battle, one should endure there mindful.

32 Suppiya

I shall exchange aging for unaging, burning for quenching, for the highest peace, for unsurpassed security from bondage.

33 Sopāka

Just as a mother would be good to her beloved and only son; so, to beings all and everywhere, let one be good.

34 Posiya (to be fed)

For one who understands, it is always better to stay away from women. I went from the forest to the village, there I entered a house. Though I was there to be fed, I stood up and left without taking leave.

35 Sāmaññakāni

Practising this he who seeks happiness gains happiness and obtains glory, his fame increases who develops the noble, eightfold, straight, direct path for the attainment of the death-free.

36 Kumāputta

Learning is pious, good conduct is pious, living aloof from society is always pious. To inquiry about the goal, to do what is wholesome, this is purity for an ascetic.

37 Kumāputtasahāyaka

They go to different countries, wandering unrestraint. If they lose their concentration, what good will this bad conduct do? One should dispel impetuosity, one should meditate undistracted.

38 Gavampati

That Gavampati, who by his psychic power made the river Sarabhu stand still, is unfettered and unmoved. The gods revere that great sage, who has left behind all attachments, and reached the further shore of existence.

39 Tissa

As if smitten by a sword, as if his head would be on fire, a monks should wander about mindful for the sake of the abandonment of desire for sensual pleasure.

40 Vaḍḍhamāna

As if smitten by a sword, as if his head would be on fire, a monk should wander about mindful for the sake of the abandonment of

desire for existence.

41 Sirivaḍḍha

Flashes of lightening fall upon the cleft of Vebhāra and Paṇḍava, but gone to the mountain the son of the incomparable Stable One meditates.

42 Khadiravaniya⁹

Cāla, Upacāla and Sīsupacāla: be mindful! I have come to you like a hair-splitter.

43 Sumaṅgala

Well rid, well rid, very well rid am I of the three crooked things: well rid of the sickles of mine, well rid of the ploughs of mine, well rid of the curved spades of mine. Even if they were here, right here— I would be done with them, done! Meditate Sumaṅgala, meditate Sumaṅgala, dwell heedful Sumaṅgala!

44 Sānu¹⁰

Mother they weep for the dead, or for one who although alive is not seen. Why mother do you weep for me who is alive and seen?

45 Ramaṇīyavihāri

Just as a thoroughbred bull, having stumbled, stands firm [again], so should you consider me as one possessed of insight, a disciple of the fully awakened one, the Awakened One's own thoroughbred son.

46 Samiddhi¹¹

I went forth out of faith from the home life into homelessness. My mindfulness and wisdom have grown, my mind is well concentrated. Make whatever illusions you want, you will not frighten me.

47 Ujjaya

Homage to the Awakened One, the hero, completely liberated. Living in the field of your achievements, I live without taints.

48 Sañjaya

Since I have gone forth from home life into homelessness, I never had any intention that is ignoble and hateful.

49 Rāmaṇeyyaka

Amidst the chirping sound and the cries of the birds, my mind does not waver, for I am devoted to solitude.

50 Vimala

The rain falls and the wind blows on the earth, while lightning flashes across the sky! My thoughts are quietened, my mind is well concentrated.

51 Godhika

My small hut is roofed, pleasant, sheltered from the wind. The sky rains down melodiously. My mind is well concentrated, so rain, sky, as you please.

52 Subāhu

My small hut is roofed, pleasant, sheltered from the wind. The sky rains down melodiously. My mind is well concentrated within my body, so rain, sky, as you please.

53 Valliya

My small hut is roofed, pleasant, sheltered from the wind. The sky rains down melodiously. I dwell in it, heedful, so rain, sky, as you please.

54 Uttiya

My small hut is roofed, pleasant, sheltered from the wind. The sky rains down melodiously. I dwell in it, without companion, so rain, sky, as you please.

55 Añjanavaniya

I plunged into the “Añjana Forest” and made a little hut to live in. I have attained the three knowledges - the Awakened One’s teaching has been done.

56 Kuṭivihāri

“Who is in this small hut?” A monk is in this small hut, with desire gone, with well concentrated mind. Thus know, friend, your small hut was not built in vain.

57 Dutiyakuṭivihāri

This was your old hut, but you still want a new hut. Dispel desire for a hut, monk! A new hut will only bring suffering again.

58 Ramaṇīyakuṭika

My little hut is pleasing, delightful, a gift given in faith. I have no need of girls: go, ladies, to those in need!

59 Kosalavihāri

I went forth out of faith and built a little hut in the forest. I am heedful, ardent, aware, and mindful.

60 Sīvali¹²

My intentions, the purpose of entering this hut, have prospered. Abandoning the tendency to conceit, I shall realize knowledge and

liberation.

61 Vappa

The seeing one sees the seeing one, and sees the non-seeing one too. The non-seeing one does not see the non-seeing one nor the seeing one.

62 Vajjiputta¹³

As we dwell in the forest all alone, like a log rejected in the woods, many are those who envy me, as hell-beings envy those going to heaven.

63 Pakkha¹⁴

Passed away and fallen; they fall away. The greedy ones come back again. What was to be done is done, the delightful is delighted in; happiness has been obtained through happiness!

64 Vimalakoṇḍañña¹⁵

I was born of the tree-named one, begotten by the bright-bannered one. The banner-killer has destroyed the bearer of the great banner by means of the banner.

65 Ukkhepakatavaccha

Vaccha has tossed away what he built over many years. Sitting comfortably, uplifted with joy, he teaches this to householders.

66 Meghiya

The great hero, having reached the further shore of all phenomena, counselled me. Hearing about the truth I dwelt in his presence, mindful. I have attained three knowledges - the Awakened One's teaching has been done.

67 Ekadhammasavanīya

My taints have been burned up, all existences have been abolished, birth into Saṃsāra is annihilated. There is now no renewed existence.

68 Ekudāniya¹⁶

Heedfully devoted to the higher mind, a sage training himself in the paths of sage-hood, calm, always possessed of mindfulness, for such a stable-one sorrow does not come into existence.

69 Channa

Hearing the delightful truth taught by the master, who understands all, whose knowledge is supreme, I have entered on the path to realize the deathless. He is skilled in the road to security from bondage.

70 Puṇṇa

Virtue indeed is foremost here, but wisdom alone is supreme; among humans and gods, the one with virtue and wisdom wins.

71 Vacchapāla

For him who sees the goal, even though it is very fine and subtle, who is skilled regarding the mind, being of humble manner, resorting to and developing virtuous conduct, for him quenching is truly not hard to obtain.

72 Ātuma

A young bamboo is hard to trample down when its tip is grown and it has become woody; that is how I feel with the wife who was arranged for me. Give me permission—now I have gone forth.

73 Māṇava

Having seen an old man, and a miserable diseased one, and having seen a dead one come to the end of his life; then having gone forth I became a wanderer, and abandoned mind-beguiling sensual pleasures.

74 Suyāmana

Sensual desire, ill will, dullness and drowsiness, restlessness, and doubt are not to be found in a monk at all.

75 Susārada

Good is the sight of those who have practiced well; doubt is cut off, and intelligence grows. They make even a fool into a wise man; therefore meeting such people is good.

76 Piyañjaha

One should settle down where others are flying up; one should fly up where others are settling down. One should remain where others are not remaining; one should not take delight where others are taking delight.

77 Hatthārohaputta

In the past my mind wandered how it wished, where it liked, as it pleased. Now I will carefully guide it, as a rutting elephant is guided by a trainer with a hook.

78 Meṇḍasira

Wandering through countless births, I have journeyed without end. I have suffered, but now: the mass of suffering has collapsed.

79 Rakkhita

All my lust is abandoned, all my hate is undone, all my delusion is gone; I am cooled, quenched.

80 Ugga

Whatever action was done by me, whether small or great, all that is completely annihilated. There is now no renewed existence.

81 Samitigutta

Whatever evil I have performed in previous births, it is to be experienced right here, and not in any other place.

82 Kassapa

Dear son, go where there is plenty of food, where it is safe and without danger. May you not be overcome by sorrow [by going to strange places]!

83 Sīha

Dwell heedful, Sīha, not relaxing by day or by night. Develop skillful qualities, and quickly leave behind the body.

84 Nīta

Sleeping all night, fond of socializing by day, when will the fool make an end of suffering?

85 Sunāga

Skilled in the characteristics of the mind, understanding the sweetness of seclusion, meditating, disciplined, and mindful: Such a person would realize spiritual happiness.

86 Nāgita

Outside of here there are many other doctrines; those paths do not lead to quenching, but this one does. Indeed, the Supreme One himself instructs the Order; the Teacher shows the palms of his hands.

87 Paviṭṭha

The aggregates are seen in accordance with reality, all existence is destroyed, birth into Saṃsāra is finished, there is now no renewed existence.

88 Ajjuna

Swept along by the great flood I was able to draw myself from the water to dry land. I have penetrated the truths.

89 Devasabha

The muds and mires are crossed, the chasms are avoided. I am liberated from flood and tie. All conceits are exterminated.

90 Sāmidatta

The five aggregates are fully understood; they stand with the root cut off. Birth into Saṃsāra is finished, there is now no renewed existence.

91 Paripuṇṇaka

What I consumed today is considered better than pure food of a hundred flavors: The truth taught by the Awakened One Gotama whose vision is unlimited.

92 Vijaya

Whose taints are extinct, who is independent of nutriment, whose resort is the signless and empty liberation, his track is hard to find, like that of birds in the sky.

93 Eraka

Sensual desires are suffering, Eraka! Sensual desires are not happiness, Eraka! One who enjoys sensual desires enjoys suffering, Eraka! One who does not enjoy sensual desires does not enjoy suffering, Eraka!

94 Mettaji

Homage to that Supreme One, the glorious son of the Sakyans! He taught well the foremost truth, after having realized the foremost state.

95 Cakkhupāla¹⁷

I am blind, my eyes destroyed; I have entered this wilderness-road.
Even if I have to crawl I shall go on, but not with an evil companion.

96 Khaṇḍasumana

I offered a single flower, and then amused myself in heavens for 800 million years; by means of what was left over I have realized quenching.

97 Tissa

Giving up a valuable bronze bowl, and a precious golden one too, I took a bowl made of clay. This is my second consecration.

98 Abhaya

Having seen a form with mindfulness muddled, attending to the pleasing aspects, one experiences it with impassioned mind and remains tightly holding to it. His taints - the root for the journeying on in existence - increase.

99 Uttiya

Having heard a sound with mindfulness muddled, attending to the pleasing aspects, one experiences it with impassioned mind and remains tightly holding to it. His taints - the root for the journeying on in samsara - increase.

100 Devasabha

One accomplished in the four peace-bringing strivings, with establishment of mindfulness as his resort, covered with the flowers of liberation, he will be quenched without taints.

101 Belatṭhānika

He who has given up the household life, but with no firm convictions in his mind, like a big hog fed on grain, gluttonous, lazy, rough in speech; such a fool comes to the womb again and again.

102 Setuccha

Deceived by conceit, defiled by formations, distressed by gain and loss, such a person can not reach concentration.

103 Bandhura

I do not need this, I am satisfied and pleased with the flavour of the truth. I have drunk the best, of supreme flavor. I will not go near poison.

104 Khitaka

Truly my body is light, suffused with much joy and happiness. My body floats as it were, like cotton blown by the wind.

105 Malitavambha

If one is dissatisfied, one should not remain; if one is enjoying oneself, one should depart. Truly a discerning man would not inhabit a dwelling which was not conducive to the goal.

106 Suhemanta

When the meaning has a hundred aspects, and carries a hundred characteristics, the fool sees only one factor, while the sage sees a hundred.

107 Dhammasava

After reflection I went forth from the home life into homelessness. I have attained the three knowledges - the Awakened Ones teaching has been done.

108 Dhammasavapitu

At the age of one hundred and twenty I went forth into homelessness. I have attained the three knowledges - the Awakened Ones teaching has been done.

109 Saṃgharakkhita

Having gone to a secluded place, this man does not even now take account of the teaching of the one who had compassion for his highest welfare; for he lives with uncontrolled faculties, like a tender deer in the forest.

110 Usabha

The trees on the mountain-tops have grown well, freshly watered by towering clouds. More and more it produces excellence for Usabha, who loves seclusion, who loves the forest.

111 Jenta

Going forth is hard, living at home is hard, the truth is profound, and money is hard to come by. It's difficult to keep going for us with whatever we get. We should always remember impermanence.

112 Vacchagotta

I possess the triple knowledge, I am a great meditator, skilled in the calming of mind. I have attained the true goal, the Awakened One's teaching has been done.

113 Vanavaccha

With clear water and wide crags, haunted by monkeys and deer, covered with oozing moss, those rocks delight me!

114 Adhimutta

For one weighted down with misconduct by body, greedy for worldly pleasures while life is wasting away: From where will there come perfection as a recluse?

115 Mahānāma

By the famous Mount Nesādaka, with its covering of many shrubs and trees, you are found deficient.

116 Pārāpariya

I have abandoned the six bases of contact, my sense-doors are guarded and well restrained; I have rejected the root of misery, and attained the destruction of the taints.

117 Yasa¹⁷

Well anointed and well dressed, adorned with all my jewellery, I attained the three knowledges. The Awakened One's teaching has been done.

118 Kimila

Ageing falls upon us like a curse; it is the same body, but it seems like someone else's. I remember myself as though of another, but I am still the same, I haven't been away.

119 Vajjiputta

Having gone to the jungle, underneath a tree, having put quenching in your heart, meditate, Gotama, do not be heedless. What good will this tittle-tattle do you?

120 Isidatta

The five aggregates are fully understood; they stand with the root cut off. I have realized the destruction of suffering, and attained the end of the taints.

Chapter of the Twos

121 (2.1) Uttara

There is no permanent existence; no formation lasts forever; the aggregates arise and pass away, again and again.

Knowing this danger, I am not concerned with existence, I have escaped all sensual desire and attained the end of the taints.

122 (2.2) Piṇḍolabhāradvāja¹⁸

This life is not lived by fasting, but food does not produce peace for heart. Seeing that this body subsists upon food, I go searching.

They know that this respect and homage from respectable families is truly a swamp, a subtle dart, hard to extract; honor is hard for a worthless man to give up.

125 (2.3) Valliya

A monkey having approached the five-doored small hut goes round and round from door to door, knocking again and again.

Stand still monkey, do not run! For this is not for you as it was before; you are restrained by wisdom; you will not go far from here.

127 (2.4) Gaṅgātīriya

My hut was made of three palm leaves on the bank of the Ganges. My bowl was a funeral pot, my robe a castoff cloth.

In my first two rainy seasons I uttered only one word. In my third rainy season, the mass of darkness was torn asunder.

129 (2.5) Ajina

Even if one has the triple knowledge, has left death behind, and is without taints, ignorant fools despise him as being unknown.

But whatever individual obtains food and drink in this world, he is honored by them, even if he is of evil character.

131 (2.6) Meḷajina

When I heard the Teacher expounding the truth, I was not aware of any doubt in the all-knowing, unconquered one,

the caravan leader, the great hero, the most excellent of charioteers.
I have no doubt in the path or practice.

133 (2.7) Rādha¹⁹

Just as rain penetrates a badly-tatched house, so desire penetrates
an undeveloped mind.

Just as rain does not penetrate a well-tatched house, so desire does
not penetrate a well-developed mind

135 (2.8) Surādha

Birth is ended for me, the conqueror's instruction is fulfilled, what
they call a "net" is abandoned, that what leads to existence has been
rooted out.

I have arrived at the goal for the sake of which I went forth from the
home life into homelessness: the destruction of all fetters.

137 (2.9) Gotama

At ease sleeps the sage who is not bound to women, among whom,
truly always to be guarded against, truth is very hard to find.

We have caused your death, sensual pleasure. Now we are not in
your debt. Now we go to quenching, where having gone one does

not grieve.

139 (2.10) Vasabha²⁰

First one kills the self, then one kills others; using the well-destroyed self, like one who kills birds using a dead bird as a decoy.

A holy man's colour is not on the outside; a holy man is coloured on the inside. Suja's husband, whoever does bad deeds is truly dark.

141 (2.11) Mahācunda

Listening well increases learning. What is learned increases wisdom. Through wisdom one knows the goal. When known, the goal brings bliss.

Stay in secluded lodgings; practice to be released from the fetters. If you do not gain contentment there, then dwell in the Order, guarded and mindful.

143 (2.12) Jotidāsa

People who act harshly - attacking people, tying them up, hurting them in all kinds of ways - they are treated in the same way; their deeds do not vanish.

Whatever deeds a person does, whether for good or for bad, they are the heir to each and every deed that they perform.

145 (2.13) Heraññakāni

Days and nights pass by; life comes to an end. The life of mortals wastes away like the water in tiny streams.

But while doing evil deeds the fool does not understand that afterwards it is bitter for him; truly the fruit is evil.

147 (2.14) Somamitta

One climbing on to a small plank would sink in the great ocean, so even one who lives a virtuous life sinks if he depends upon a lazy man. Therefore one should avoid that lazy man, who is lacking in energy.

One should dwell together with the wise ones who live apart, the noble resolute meditators, who are continually arousing their energy.

149 (2.15) Sabbamitta

People are tied to people; people dependent on people; people are hurt by people; and people hurt people.

What need then has one of people, or of that which is produce by people? Go, leave these people, who have hurt so many people.

151 (2.16) Mahākāḷa

The large swarthy woman like a crow, having broken a thigh-bone and then another; having broken an arm-bone and then another; having broken the skull like a curd-bowl, is seated having heaped them up.

The fool when being ignorant makes acquisitions, he comes to suffering again and again. Therefore one who knows should not make acquisitions. May I never lie again with my skull broken.

153 (2.17) Tissa

When your head is shaven, and you are wrapped in the outer robe, you will have many enemies when you receive food and drink, clothes and lodgings.

Knowing this danger, this great fear in honour, a monk should go forth mindfully, with few possessions, and not full of desire.

155 (2.18) Kimila

In Pācīnavaṃsa grove the companions of the Sakyans, having given up much wealth, are happy with whatever scraps come into there bowls.

Energetic, resolute, always strong in striving; having given up mundane satisfaction, they delight in the satisfaction of truth.

157 (2.19) Nanda²¹

I used my mind unwisely, I was addicted to ornamentation. I was conceited, vain, tormented by desire for sensual pleasures.

But with the help of the Awakened One, the kinsman of the sun, I by skillful means, practicing wisely, extracted from my mind any attachment for existence.

159 (2.20) Sirimā

To praise someone who does not have concentration, is praise in vain, as he has not concentration.

To rebuke someone who does have concentration, is rebuke in vain, as he has concentration.

161 (2.21) Uttara

I have fully understood the aggregates, I have undone craving; I have developed the factors of awakening, and I have realized the destruction of the taints.

Having fully understood the aggregates, having extracted the weaver of the net, having developed the factors of awakening, I have realized quenching, without taints.

163 (2.22) Bhaddaji²²

That king was named Panāda, whose palace, made of gold was sixteen bowshots across, in height a thousandfold.

It had one-thousand apartments, and one hundred pinnacles. It was covered with banners, made of gold, and seven times six thousand musicians danced there.

165 (2.23) Sobhita²³

As a monk, mindful and wise, resolute in power and energy, I recollected five hundred eons in one night.

Developing the four establishments of mindfulness, the seven factors of awakening and the eightfold path, I recollected five hundred eons in one night.

167 (2.24) Valliya

The duty of one whose energy is strong; the duty of one intent on awakening: that I will do, I will not fail! See my energy and effort!

Teach me the path, the road that culminates in the deathless. I will know it with wisdom, as the Ganges knows the ocean.

169 (2.25) Vītasoka

The barber approached to shave my head. I picked up a mirror and looked at my body.

My body looked vacant; I was blind, but the darkness left me. As my hair has been cut off; any renewed existence has been cut off as well.

171 (2.26) Puṇṇamāsa

I abandoned the five hindrances to realize security from bondage; and I picked up the truth as a mirror, for knowing and seeing myself.

I reflected on this whole body. All of it, inside and out, internally and externally, my body appeared vacant.

173 (2.27) Nandaka

Just as an thoroughbred bull, having stumbled, stands firm [again], and gaining even more spirit, bears its yoke undaunted;

so should you consider me as one possessed of insight, a disciple of the fully awakened one, the Awakened One own thoroughbred son.

175 (2.28) Bharata

Come Nandaka, let us go into the presence of our preceptor. We shall roar the lion's roar right before the supreme Awakened One.

We have now attained that goal for which, out of compassion for us, the sage gave us the going forth - the destruction of all fetters.

177 (2.29) Bhāradvāja

This is how the wise roar: like lions in mountain caves, heroes, victorious in battle, having vanquished Māra and his army.

I have attended on the Teacher; I have honored the truth and the Order; I am happy and joyful, when I see the supreme Awakened One sons free from taints.

179 (2.30) Kaṇhadinna

I have attended upon superior people, repeatedly listened to the truth. Having listened, I followed the straight path, which plunges into the deathless.

I have slain the desire to be reborn in any state of existence, such desire will not be found in me again. It was not found in me again, and it will not be found in me again, and it is not found in me now.

181 (2.31) Migasira

Since I became a monk in the teaching of the Awakened One, through letting go, I rose up; I escaped the realm of sensual pleasures.

Then while Brahma was looking at my mind I was freed. My freedom is unshakable, because of the destruction of all fetters.

183 (2.32) Sivaka

Houses are impermanent; here and there again and again, I have sought for the house-builder. Birth again and again is suffering.

You are seen, house-builder! You will not build a house again. All your rafters are broken, your gables are torn asunder. The mind free from boundaries will blow away in this very existence.

185 (2.33) Upavāṇa

The Worthy One, the Sublime One in the world, the Sage, is afflicted with winds. If there is any hot water, brahmin, please give it for the Sage.

He is worshipped by those worthy of worship, honoured by those worthy of honour, respected by those worthy of respect: It is to him that I wish to take it.

187 (2.34) Isidinna

I have seen lay disciples who have memorized discourses, saying “Sensual pleasures are impermanent”; but they are passionately enamoured of jewelled earrings, desiring children and wives.

To be honest, they do not know the truth, despite saying “Sensual pleasures are impermanent”; they do not have the power to cut their lust, so they are attached to children, wives, and wealth.

189 (2.35) Sambulakaccāna

The sky rains, the sky groans, I am staying alone in a frightful hole. But while I am staying alone in that frightful hole, I have no fear, no dread, no goosebumps.

This is my normal state, when I am staying alone in a frightful hole: I have no fear, no dread, no goosebumps.

191 (2.36) Nitaka

Whose mind is like a rock, steady, not trembling? Free of desire among desirable things, not agitated among agitating things? For one whose mind is developed in this way, from where will suffering come?

My mind is like a rock, steady, not trembling, free of desire among desirable things, not agitated among agitating things. For me, whose mind is developed in this way, from where will suffering come?

193 (2.37) Soṇapoṭiriya

Night, with its garland of stars, is not just for sleeping. The night is to stay awake for those who know.

That day when I felt down from the back of the elephant, if it had stepped on me, I would not be alive today. But I rather die in battle now, than to choose to live on in defeat.

195 (2.38) Nisabha

Having given up the five objects of sensual pleasure, so pleasing and delightful to the mind, having renounced the home life out of faith, be one who makes an end to suffering.

I do not long for death; I do not long for life; I await my time, aware and mindful.

197 (2.39) Usabha

I arranged a robe on my shoulder, the colour of young mango sprouts; then I entered the village for alms, while sitting on an elephant's neck!

But when I dismounted from the elephant, I felt a great agitation; I was agitated, then calm. I gained the destruction of the taints.

199 (2.40) Kappaṭa (rag) kura

This fellow, “Rag”, he is truly a rag. This place has been made to meditate, it is like a crystal vase filled to the brim with the flavour of the deathless, into which enough truth has been poured.

Do not nod off, Rag, I will strike your ear! Nodding off in the middle of the Order? You haven’t learned a fraction.

201 (2.41) Kumārakassapa²⁴

Hail to the Awakened Ones! Hail to the truths! Hail to the excellence of the Teacher! Where a disciple will experience such a truth for himself.

Through innumerable eons they have obtained individuality. But this is their last, this is their final body, within this circle of birth and death.

203 (2.42) Dhammapāla

The young monk who applies himself to the Awakened One’s teaching, is indeed awake amidst the sleepers. His life is not in vain.

Therefore a prudent man, remembering the Awakened One's teaching, should devote himself to faith, virtue, confidence, and insight into the truth.

205 (2.43) Brahmāli

Whose faculties have been quietened, like horses well tamed by a charioteer? Who has abandoned conceit and taints, whom do even the gods envy?

I have faculties which have been quietened, like horses well tamed by a charioteer. I have abandoned conceit and taints, even the gods envy me.

207 (2.44) Mogharāja²⁵

Mogharāja, of evil complexion but noble in heart, you are always concentrated. There are wintry, cold, dark nights. You are a monk; how will you fare?

I have heard that all the people in Magadha have plenty of grain. I shall lie down under a thatched roof, just like those who live in comfort.

209 (2.45) Visākhapañcālaputta

One should not suspend others from the Order, nor raise objections against them; one should not disparage nor raise one's voice against

one who has crossed to the further shore. One should not praise oneself among the assemblies, but be without conceit, speak in moderation, and be of good conduct.

For him who sees the goal, even though it is very fine and subtle, who is skilled regarding the mind, being of humble manner, resorting to and developing virtuous conduct, for him quenching is truly not hard to obtain.

211 (2.46) Cūḷaka

The peacocks cry out with their fair crests and tails, their lovely blue necks and fair faces, their beautiful song and their call. This great earth is lush with grass and well-watered, and the sky is full of beautiful clouds.

A person who meditates is happy in mind, and their appearance is uplifting; going forth in the teaching of the Awakened One is easy for a man of integrity. You should realize that supreme, unchanging state, so very pure, subtle, and hard to see.

213 (2.47) Anūpama

The measuring mind, addicted to pleasure, impales itself on its own stake. It goes only where there is a stake, a chopping block.

I declare you a demon mind! I declare you a insidious mind! You have found the Teacher so hard to find - do not lead me away from

the goal.

215 (2.48) Vajjita

For such a long time in Saṃsāra I have evolved through various states of birth, not seeing the noble truths, a blind ordinary individual.

But when I was heedful the wandering-on was brought to an end. All states of birth were cut off; there is now no renewed existence.

217 (2.49) Sandhita

Beneath a fig-tree, bright green and sprouting, I being mindful, obtained one perception concerning the Awakened One.

Which perception I obtained thirty-one eons ago; due to that perception I have gained the destruction of the taints.

Chapter of the Threes

219 (3.1) Aṅgaṇikabhāradvāja

Seeking purity by the wrong way, I worshiped the fire in the forest. Not knowing the path to purity, I performed austerities to gain the deathless.

I have gained this happiness by means of happiness: See the excellence of the truth! I attained the three knowledges. The

Awakened One`s teaching has been done.

Formerly I was a kinsman of Brahmā; but now indeed I am a brahmin: I possess the triple knowledge, I have washed myself, I am versed in sacred knowledge, knowing the vedas thoroughly.

222 (3.2) Paccaya

I went forth five days ago, a trainee, not having gained mental perfection. A resolve aroused in my mind when I had entered my dwelling;

I will not eat; I will not drink; I will not leave my dwelling; nor will I lie down on my side - while the dart of craving is not removed.

See my energy and effort as I practiced in this way! I attained the three knowledges. The Awakened One`s teaching has been done.

225 (3.3) Bākula²⁷

Who afterwards wishes to do what should have been done before, he is deprived of the happy state, and afterwards tormented with remorse.

You should only say what you would do; you should not say what you would not do. The wise will recognize one who talks but does not act.

Indeed, quenching is so very blissful - as taught by the fully awakened Awakened One- it is sorrowless, stainless, secure; where all suffering ceases.

228 (3.4) Dhaniya

If one wishes to live in happiness, full of longing for the ascetic's state, one should not despise the Order's robe, nor its food and drink.

If one wishes to live in happiness, full of longing for the ascetic's state, one should make use of a lodging, as a snake uses a mouse's hole.

If one wishes to live in happiness, full of longing for the ascetic's state, one should be satisfied with whatever comes one's way, and one should develop the quality of seclusion.

231 (3.5) Mātaṅgaputta

"It is too cold, too hot, too late in the evening" they opportunities pass by men who with these words have abandoned their work.

But one who ignores hot and cold as if they were grass; he does his manly duty; he does not fall short of happiness.

With my chest I will thrust aside the grasses, vines, and creepers,
and devote myself to seclusion.

234 (3.6) Khujjasobhita

One of those monks who live in Pāṭaliputta - such brilliant speakers,
and very learned - stands at the door: an old man, Khujjasobhita.

One of those monks who live in Pāṭaliputta - such brilliant speakers,
and very learned - stands at the door: an old man, trembling in the
wind.

By war well fought, by sacrifice well made, by victory in battle; by
living the spiritual life: that is how this person flourishes in happiness.

237 (3.7) Vāraṇa

Whoever among men harms other beings, he falls from both this
world and the next;

But whoever with a mind of loving-kindness, has compassionate for
all living beings, that sort of person generates merit in abundance.

One should train oneself in the well-spoken utterance, and in
attending upon ascetics, and in sitting alone in secluded places,
calming the mind.

240 (3.8) Vassika

I was the only one in my family who had faith and wisdom. It is good for my relatives that I am of virtuous conduct, firm in the truth.

I rebuked my kinsman and out of compassion urged them on because of my love for them. They performed a service for the monks,

and having passed away they attained happiness in the heaven of the thirty-three, my brothers and mother rejoice, getting all the pleasures they desire.

243 (3.9) Yasoja

Here is a man at the last stage of his life, thin, with his veins showing, knowing moderation in food and drink, with undaunted spirit.

Tormented by gnats and mosquitoes in the forest, in the great wood, like an elephant in the van of a battle, one should endure there mindful.

A monk alone is like Brahmā; a pair of monks are like devas; three are like a village; and more than this is a tumult.

246 (3.10) Sāṭimattiya

Formerly you had faith; today it is yours no more. What is yours is yours only. No bad conduct is mine.

For thus I have seen that faith to be impermanent and wavering. Even though people are interested, they become disinterested. Why should a sage waste away on that account?

A sage's food is cooked a little here, a little there, in this family or that. I shall wander for my small alms; there is strength in my legs.

249 (3.11) Upāli²⁸

One newly gone forth, having renounced the home out of faith, should associate with spiritual friends, whose lifestyle is pure, and who are not lazy.

One newly gone forth, having renounced the home out of faith, a monk who stays within the Order, being wise, should train in the monastic discipline.

One newly gone forth, having renounced the home out of faith, skilled in what is appropriate and what is not, should wander undistracted.

252 (3.12) Uttaraṇāla

While I was indeed clever, able to discern what is good and useful; the five objects of sensual pleasures, the bewilderers in the world, caused me to fall.

Entered into Mara`s sphere, afflicted by the strong dart, I was able to free myself from the snares of the king of death.

I have abandoned all sensual pleasures; every existence has been torn asunder. Birth into Saṃsāra is completely annihilated; there is now no renewed existence.

255 (3.13) Abhibhūta²⁹

Listen, all my relatives, as many as are gathered here. I shall teach you the truth; being born again and again is suffering.

Arouse yourselves, leave the world behind, exert yourselves in the Awakened One`s teaching. Destroy the army of death, as an elephant a hut of reeds.

Whoever dwells heedfully in this truth and Discipline, will put an end to suffering by eliminating birth into Saṃsāra.

258 (3.14) Gotama

Wandering on, I went into hell; again and again, I went to the ghost realm; many times I dwelt long in the suffering of the animal realm.

I was also reborn as a human; from time to time I went to heaven; I have stayed in the realm of form and the realm of formlessness, I was established in the base of neither-perception-nor-non-perception, and in the base of non-perception.

Existence are now known: to be without substance, conditioned, unstable, always driven on. When I understood that the origin for existence lies within myself, mindful, I found peace.

261 (3.15) Hārīta

Who afterwards wishes to do what should have been done before, he is deprived of the happy state, and afterwards tormented with remorse.

You should only say what you would do; you should not say what you would not do. The wise will recognize one who talks but does not act.

Indeed, quenching is so very blissful -as taught by the fully awakened Awakened One- it is sorrowless, stainless, secure; where all suffering ceases.

264 (3.16) Vimala

Avoiding evil friends, one should associate with the best of individuals; one should stand fast in his exhortation, seeking the

unshakable happiness.

One climbing on to a small plank would sink in the great ocean, so even one who lives a virtuous life sinks if he depends upon a lazy man. Therefore one should avoid that lazy man, who is lacking in energy.

One should dwell together with the wise ones who live apart, the noble resolute meditators, who are continually arousing their energy.

Chapter of the Fours

267 (4.1) Nāgasamāla

Ornamented, well dressed, wearing a garland, anointed with sandalwood paste, in the middle of the main-rod a girl danced to music.

I entered for alms. As I was going along I saw her ornamented, well dressed, like a snare of death spread out.

Then proper attention aroused in me, the danger became clear; disgust with the world was established.

Then my mind was liberated - See the excellence of the truth! The three knowledges have been obtained, the Awakened One's teaching has been done.

271 (4.2) Bhagu

I came out of my dwelling overwhelmed by drowsiness, stepping up on to the walking meditation path, I fell to the ground right there.

I rubbed my limbs, and again I stepped up on to the walking meditation path. I paced up and down the path, I was well concentrated inside myself.

Then proper attention aroused in me, the danger became clear; disgust with the world was established.

Then my mind was liberated - See the excellence of the truth! The three knowledges have been obtained, the Awakened One's teaching has been done.

275 (4.3) Sabhiya

Others do not understand that here we come to our end. But those who understand this settle their quarrels because of that.

Those who do not understand this behave as though they were immortal. Those who understand this truth are like the healthy among the sick.

Any slack effort, any defiled religious observance, or a spiritual life arousing suspicion, does not yield great fruit.

Whoever has no respect for their companions in the spiritual life, is as far from the real truth as the sky is from the earth.

279 (4.4) Nandaka³⁰

A curse upon these stinking bodies! They are on Māra's side, they ooze; and bodies have nine streams that are always flowing.

Do not imagine it would be like before; do not offend the awakened ones, they are not even interested in heaven, let alone in humans.

But dumb fools, with bad advisers, shrouded in delusion, they are interested in bodies, when Māra has thrown the snare.

Those who have discarded lust, hatred, and ignorance: They have cut the strings, they are no longer bound - such people are not interested in bodies.

283 (4.5) Jambuka

For fifty-five years I wore mud and dirt; eating one meal a month, I tore out my hair and beard.

I stood on one leg; I rejected seats; ate dried-out dung; did not accept food that had been set aside for me.

Having done many actions of this kind, which are leading to a bad destination, as I was being swept away by the great flood, I went to the Awakened One for refuge.

See my going for refuge! See the excellence of the truth! The three knowledges have been obtained, the Awakened One's teaching has been done.

287 (4.6) Senaka

During the spring festival at Gayā, it was so welcome for me to see the Awakened One, teaching the supreme truth.

He was glorious, the teacher of a community, who had realized the highest, a leader, conqueror of the world with its gods; his vision was unequaled.

A mighty great one, a great hero, a great light, without taints. With the utter destruction of all taints, the Teacher has no fear from any direction.

That Supreme One freed me, Senaka, from all ties, truly long defiled and fettered with the fetter of wrong views.

291 (4.7) Sambhūta

The fool who, when it is the time to be patient, hurries, and is patient, when it is the time to hurry; he comes to suffering because of his

improper arrangements.

Their good fortune wastes away like the moon in the waning fortnight; they become disgraced, and are estranged from their friends.

The wise who, when it is the time to be patient, is patient, and hurries, when it is the time to hurry; he comes to happiness because of his proper arrangements.

Their good fortune increases like the moon in the waxing fortnight; they become famous and respected, not estranged from their friends.

295 (4.8) Rāhula³¹

I am known as “Fortunate Rāhula”, because I am endowed in two ways: I am the son of the Awakened One, and I have the vision into the truth.

Since my taints have ended, since there is no renewed existence - I am a worthy one, worthy of offerings, with the three knowledges and the vision of the deathless.

Those blinded by sensuality, covered by the net, covered by the covering of craving, bound by the Kinsman-of-the-Heedless, they are like fish caught in the mouth of a trap.

Having thrown off that sensuality, having cut Māra's bond, having pulled out craving with its root: I have become cool, quenched.

299 (4.9) Candana

Covered with silver, attended by a crowd of servant women, taking her child upon her hip, my wife approached me.

And when I saw her coming, the mother of my child, adorned, well dressed, like a snare of death spread out;

Then proper attention aroused in me, the danger became clear; disgust with the world was established.

Then my mind was liberated - See the excellence of the truth! The three knowledges have been obtained, the Awakened One's teaching has been done.

303 (4.10) Dhammika

The truth indeed protects the follower of the truth; truth well-practiced brings happiness. This is the benefit of following the truth: the follower of the truth will not go to a bad destination.

Doing what is right and doing what is wrong does not both lead to the same results. Doing what is wrong leads to hell, while doing what is right leads to a good destination.

So be enthusiastic to perform acts of truth, rejoicing in the Sublime One, the Stable One. Standing firm in the truth, of the foremost Sublime One, his disciples are guided to the foremost supreme refuge.

Cut open is the root of the boil; the net of craving uprooted. He, having ended the wandering-on, has no stain, like the moon on a clear full-moon night.

307 (4.11) Sappaka

When the crane with its beautiful white wings, terrified of the dark thundercloud, flees, seeking shelter then the River Ajakaraṇī delights me.

When the crane, so pure and white, terrified by fear of the dark thundercloud, seeks for a cave to shelter in, but can not see one - then the River Ajakaraṇī delights me.

Who would not be delighted by the rose-apple trees that adorn both banks of the river there, behind my cave?

They are proud to be a group which well escaped death [because the crane fled]; those deep-voiced frogs croak: “Today is not the time to stay away from the hill streams; the river Ajakaraṇī is safe, pleasant, and delightful.”

311 (4.12) Mudita

I went forth to save my life; but I gained faith after receiving full ordination; and I strove, strong in effort.

Willingly, let this body be broken! Let this lump of flesh be dissolved!
Let both my legs fall off from the knee-joints!

I will not eat; I will not drink; I will not leave my dwelling; nor will I lie down on my side - while the dart of craving is not removed.

See my energy and effort as I practiced in this way! I attained the three knowledges. The Awakened One's teaching has been done.

Chapter of the Fives

315 (5.1) Rājadatta

I, a monk, went to a charnel ground and saw a woman left there, discarded in a cemetery, full of worms that devoured her.

One would be disgusted, seeing her dead and rotten; but sensual desire arose in me, as if I had been blind to the oozings.

In less time than it needs for rice to cook, I got out of that place. Mindful, alert, I sat down to one side.

Then proper attention aroused in me, the danger became clear; disgust with the world was established.

Then my mind was liberated - See the excellence of the truth! The three knowledges have been obtained, the Awakened One's teaching has been done.

320 (5.2) Subhūta

If a person, wishing for a certain outcome, applies himself to a misguided endeavor, and he does not achieve what he has practiced for, he says: "that is a sign of my bad luck."

When a misfortune has been removed and conquered, to give it up in part would be like the losing throw of the dice; but to give up everything would be as if one was blind, not discerning the even and the uneven.³²

You should only say what you would do; you should not say what you would not do. The wise will recognize one who talks but does not act.

Just like a glorious flower that is colourful but lacks fragrance; so is well-spoken speech fruitless for one not acting in accordance.

Just like a glorious flower that is both colourful and fragrant, so is well-spoken speech fruitful for one who acts in accordance.

325 (5.3) Girimānanda

My small hut is roofed, pleasant, sheltered from the wind. The sky rains down melodiously. In it I dwell calm, so rain, sky, as you please.

My small hut is roofed, pleasant, sheltered from the wind. The sky rains down melodiously. In it I dwell with peaceful mind, so rain, sky, as you please.

My small hut is roofed, pleasant, sheltered from the wind. The sky rains down melodiously. In it I dwell rid of desire, so rain, sky, as you please.

My small hut is roofed, pleasant, sheltered from the wind. The sky rains down melodiously. In it I dwell rid of aversion, so rain, sky, as you please.

My small hut is roofed, pleasant, sheltered from the wind. The sky rains down melodiously. In it I dwell rid of delusion, so rain, sky, as you please.

330 (5.4) Sumana

My preceptor helped me to learn, hoping that I would practice those teachings; aspiring for the deathless, I have done what was to be done.

I have arrived at the truth, and witnessed it for myself, not based on hearsay.

With purified knowledge, free of doubt, I declare it in your presence.

I know my past lives; my divine eye is purified; I have realized my own true goal, the Awakened One's teaching has been done.

Being heedful in the training, I have learned your teachings well. All my taints are ended; there is no now renewed existence.

You thought me the noble ways; compassionate, you helped me, taught me; your instruction was not in vain - I am your pupil, fully trained.

335 (5.5 Vaḍḍha)

Well indeed spurred my mother me on, when I heard her words, advised by my mother, I became energetic, resolute - I realized supreme awakening.

I am a worthy one, worthy of offerings, with the three knowledges, seeing the deathless; I conquered Namuci's army. And now I live without taints.

The taints which I had, both for the internally and externally, are now all cut off without remainder; they will not arise again.

Confident my sister said this to me: "Now neither you nor I have any entanglements."

Suffering is brought to an end; this is the final body, within this circle of birth and death. There is now no more renewed of existence.

340 (5.6) Nadīkassapa

It was truly for my benefit that the Awakened One went to the river Nerañjara; when I heard his teaching, I rejected wrong view.

Previously, I performed the higher and lower sacrifices; I worshipped the fire, thinking, “This brings purity.” I was a blind, ordinary, individual.

Caught in the thicket of wrong view, deluded by misapprehension; thinking impurity was purity, I was blind and ignorant.

I have abandoned wrong view, every existence has been torn apart, I worship what is truly worthy of offerings: I bow to the Blessed One, who has found the truth.

I have abandoned all delusion, craving for existence is torn apart, birth into Saṃsāra is annihilated. There is now no more renewed existence.

345 (5.7) Gayākassapa

Three times a day - morning, midday, and evening - I went down into the water at Gayā, at the Gayā spring festival.

“All evil I have done in previous births, I will now wash away right here”— This is the view I previously held.

Having heard the well-spoken words regarding the truth and the goal, I wisely reflected on the true, essential goal.

I have washed away all evil, I am stainless, composed, clean; a pure heir of the pure one, a true son of the Awakened One.

When I plunged into the eight-fold stream, all evil was washed away. I have attained the three knowledges, the Awakened One’s teaching has been done.

350 (5.8) Vakkali³³

Struck with the wind ailment, you, monk, living in the forest grove — harsh, with limited range for alms— what, what will you do?

Suffusing my body with abundant rapture and joy, and enduring what is harsh, I shall stay in the grove.

Developing the establishments of mindfulness, strengths, faculties, the factors for awakening, I shall stay in the grove.

Reflecting on those who are resolute, their persistence aroused, constantly firm in their effort and harmonious united I shall stay in the grove.

Recollecting on the self-awakened one, the foremost, not relaxing by day or by night, I shall in the grove.

355 (5.9) Vijitasena

I will cage you, mind, like an elephant in a stockade. You should not delight in evil, the net of sensual pleasures, born of the body.

Caged, you will not escape, like an elephant who can not find an open gate.

Demon-mind, you will not wander again and again, using force, delighting in evil.

Just as a strong trainer with a hook, treats a wild, newly captured elephant and wins it over against its will, so I will win you over.

Just as a excellent charioteer, skilled in the taming of fine horses, tames a thoroughbred, so, firmly established in the five powers, will I tame you.

I will bind you with mindfulness, I am committed to taming you; restrained by the yoke of energy, you will not go far from here, mind.

360 (5.10) Yasadatta

With fault-finding mind, the dullard listens to the conqueror's teaching. They are as far from real Dhamma, as the earth is from the sky.

With fault-finding mind, the dullard listens to the conqueror's teaching. They decline in the real Dhamma, like the moon in the waning fortnight.

With fault-finding mind, the dullard listens to the conqueror's teaching. They wither away in the real Dhamma, like a fish in too little water.

With fault-finding mind, the dullard listens to the conqueror's teaching. They do not thrive in the real Dhamma, like a rotten seed in a field.

But one with contended mind who listens to the conqueror's teachings - having annihilated all taints, having witnessed the unshakable, having realized the highest peace - he will be quenched without taints.

365 (5.11) Soṇakuṭikaṇṇa³⁴

I have received full ordination, I am liberated, without taints, I have seen the Supreme One myself, and even stayed together with him.

The Supreme One, the Teacher, spent much of the night in the open; then he, who is so skilled in the dwellings, entered his dwelling.

Spreading out his outer robe, Gotama made his bed; like a lion in a rocky cave, with fear and dread abandoned.

Then, with lovely enunciation, Soṇa, a disciple of the Awakened One, recited the real truth in the presence of the supreme Awakened One.

Having fully understood the five aggregates, and developed the straight path, having realized the highest peace - he will be quenched without taints.

370 (5.12) Kosiya

Whoever understands the Teachers utterance, dwelling in it, firm, his affection growing; he, being devoted, is called “wise”; and having knowledge of the truth, he is distinguished.

When extreme misfortunes arise, whoever does not tremble, but reflects instead, such a wise person is indeed strong, and having knowledge of the truth, he is distinguished.

Steady as the ocean, imperturbable, with deep wisdom, and seeing the subtle goal; such a wise person is indeed immovable, and having knowledge of the truth, he is distinguished.

Being very learned, and have memorized the truth, practising the truth in accordance with the truth; such a wise person is indeed

stable, and having knowledge of the truth, he is distinguished.

They know the meaning of what is said, and having known, they act accordingly; such a wise person is indeed one who has mastered the meaning, and having knowledge of the truth, he is distinguished.

Chapter of the Sixes

375 (6.1) Uruveḷakassapa³⁵

When I saw the marvels of the renowned Gotama, I did not immediately bow to him; I was blinded by jealousy and conceit.

Knowing what I was thinking, the charioteer of men urged me on; and I was struck with a strange hair-raising agitation.

Then despising what little psychic power I had previously when I was an ascetic with matted hair, I went forth in the conqueror's teaching.

Previously satisfied with making sacrifices, distracted by the element of sensual pleasure, afterwards I rooted out desire and aversion and delusion too.

I know my past lives; my divine eye is clarified; I have psychic powers, and I know the minds of others; I have realized the divine ear-element.

I have attained that goal for the sake of which I went forth from home life into homelessness - the destruction of all fetters.

381 (6.2) Tekicchakāri

The rice has been harvested, and gathered on the threshing-floor; but I do not get any alms-food! How will I get by?

Recollect the immeasurable Awakened One! Confident, your body pervaded with rapture, you shall always be full of joy.

Recollect the immeasurable truth! Confident, your body pervaded with rapture, you shall always be full of joy.

Recollect the immeasurable Order! Confident, your body pervaded with rapture, you shall always be full of joy.

You stay in the open, though these winter nights are cold. Do not perish, overcome with cold; enter your dwelling, with its door shut fast.

I shall realize the four immeasurable states, and dwell happily with them. I shall not perish, overcome with cold; I will dwell unperturbed.

387 (6.3) Mahānāga

Whoever has no respect for their companions in the spiritual life falls away from the real truth, like a fish in too little water.

Whoever has no respect for their companions in the spiritual life does not thrive in the real truth, like a rotten seed in a field.

Whoever has no respect for their companions in the spiritual life is far from quenching, in the teaching of the King of truth.

Whoever does have respect for their companions in the spiritual life does not fall away from the real truth, like a fish in plenty of water.

Whoever does have respect for their companions in the spiritual life thrives in the real truth, like a good seed in a field.

Whoever does have respect for their companions in the spiritual life is close to quenching, in the teaching of the King of truth.

393 (6.4) Kulla

I, Kulla, went to a charnel ground and saw a woman left there, discarded in a cemetery, full of worms that devoured her.

See this body, Kulla: diseased, filthy, rotten, oozing and trickling, a fool's delight.

Taking the truth as a mirror for the attainment of knowledge and insight, I reviewed this body, vacant, inside and out.

As this is, so is that; as that is, so is this. As below, so above; as above, so below.

As by day, so by night; as by night, so by day. As before, so after; as after, so before.

Not even five-fold music can give such pleasure as there is for one with unified mind, having detached vision in the appeasing truth.

399 (6.5) Mālukyaputta

For a person who lives heedlessly, craving grows like a parasitic creeper. They rush from here to there, like a monkey desiring fruit in a forest grove.

Whoever is overcome by this vile craving, this attachment to the world, their sorrow grows, like grass when rained upon.

But whoever overcomes this vile craving, this attachment to the world, their sorrows fall from them, like a drop of water from a lotus.

I say this to you, venerables, to all those who have assembled here: Dig up the root of craving, like someone who is looking for roots will

dig up the grass. Do not let Māra break you again and again, like a stream breaking a reed.

Act on the Awakened One's words, do not let the opportunity pass you by, those who pass the opportunity grieve when they end up in hell.

Heedlessness is always an impurity, impurity comes from heedlessness. With heedfulness and knowledge, extract your own dart.

405 (6.6) Sappadāsa

In the twenty-five years since I went forth, I have not found peace of mind, even for as long as a finger-snap.

Since I couldn't get my mind unified, I was tormented by sensual desire. Wailing, with outstretched arms, I burst out of my dwelling.

Should I ... or should I take the knife? What is the point of living? Having rejected the training, how would one like me die?

Then I took up a razor; and sat on a bench; the razor was ready to cut my vein.

Then proper attention aroused in me, the danger became clear; disgust with the world was established.

Then my mind was liberated - See the excellence of the truth! The three knowledges have been obtained, the Awakened One`s teaching has been done.

411 (6.7) Kātiyāna

Get up, Kātiyāna, and sit! Do not sleep too much, be wakeful. Do not be lazy, and let the kinsman of the heedless, the king of death, not catch you in his trap.

Like a wave in the mighty ocean, birth and aging overwhelm you. Make a safe island for yourself; you have no other shelter.

The Teacher has mastered this path, which transcends ties, and the fear of birth and aging. Be heedful all the time, and devote yourself to dedicated practice.

Be free of your former bonds! Wearing outer robe, with shaven head, eating almsfood, do not delight in play or sleep, devote yourself to meditation, Kātiyāna.

Practice meditation and conquer, Kātiyāna, you are skilled in the path to security from bondage. Attaining unsurpassed purity, you shall be quenched, like a flame by water.

Like a lamp`s with feeble flame bents by the power of the wind, just like a creeper; even so you - being a sun of the Lord - shake off

Māra, not taking up anything as "me" or "mine".³⁶ Free of lust for what is experienced, await your time; having become quenched in this very life.

417 (6.8) Migajāla

It was well-taught by the one who sees, the Awakened One, kinsman of the sun, who has gone beyond all fetters, and destroyed all rolling-on.

Leading to liberation, crossing over, drying up the root of craving, cutting off the root of poison, the slaughter-house, and leading to quenching.

By breaking the root of unknowing, it smashes the mechanism of deeds, and causes the thunderbolt of knowledge to fall on the acquisitions of the consciousnesses.

Informing us about our feelings, freeing us from grasping, wisely presenting all states of existence as a pit of burning coals.

Very sweet, very deep, preventing birth and death, leading to the stilling of suffering, bliss; it is the noble eightfold path.

Showing deed as deed, and result as result; illuminating dependently originated phenomena as if they were in a clear light; leading to great security, peace, it is excellent at the end.

423 (6.9) Purohitaputtajenta

I was intoxicated with the pride of birth, and wealth and sovereignty, I lived intoxicated with the beauty and form of my body.

No-one was my equal or my better: so I thought. I was such an arrogant fool, haughty, with my banner held high.

I did not pay respects to anyone: Not to my mother or father, nor to others considered to be honorable. I was stubborn with conceit, and disrespectful.

But when I saw the supreme leader, the most excellent of charioteers, shining like the sun, and revered by the Order of monks,

I discarded conceit and intoxication, and, with a clear and confident heart, I bowed down with my head to the highest of all beings.

The conceit of superiority and the conceit of inferiority have been abandoned and uprooted. The conceit "I am" has been eradicated, and every kind of conceit has been destroyed.

429 (6.10) Sumana

I had just gone forth, I was seven years old, when I overcome the dragon king, so mighty, with my psychic powers.

And I brought water from the Himalayas for my mentor from the great lake Anotatta. When he saw me, the Teacher said this:

“Sāriputta, see this young boy coming, carrying a water pot, calm inside himself.

His conduct inspires confidence, he is of lovely deportment: he is Anuruddha’s novice, excelling in psychic powers.

Made a thoroughbred by a thoroughbred, made good by the good, educated and trained by Anuruddha, who has completed his work.

Having attained the highest peace and witnessed the unshakable, that novice Sumana wants no-one to know about him.”

435 (6.11) Nhātakamuni

Struck with the wind ailment, you, monk, living in the forest grove — harsh, with limited range for alms— what, what will you do?

Suffusing my body with abundant rapture and joy, and enduring what is harsh, I will stay in the grove.

Developing the seven factors of awakening, the faculties and the powers, endowed with subtle meditations, I will dwell without taints.

Freed from stains, my pure mind is undisturbed; frequently reviewing this, I will dwell without taints.

The taints which I had, both for the internally and externally, are now all cut off without remainder; they will not arise again.

The five aggregates are fully understood; they stand with their root cut off. I have attained the destruction of suffering, there is now no more renewed existence.

441 (6.12) Brahmadata

How can anger arise in one who is angerless, in a tamed one of righteous living, in one liberated by perfect knowledge, in a stable one who abides in peace?

One who repays an angry man with anger thereby makes things worse for himself. Not repaying an angry man with anger, one wins a battle hard to win.

He practices for the welfare of both —his own and the other's— when, knowing that his foe is angry, he mindfully maintains his peace.

When he achieves the cure of both —his own and the other's— the people who consider him a fool are unskilled in the truth.

If anger arises, reflect on the simile of the saw. If craving for flavor, remember the simile of the son's flesh.

If your mind runs loose after sensual pleasures or states of becoming, quickly restrain it with mindfulness like one would restrain a bad ox eating grain.

447 (6.13) Sirimaṇḍa

It only rains down when it is covered, it does not rain down when it is open. So open up what is covered, then it will not rain down.³⁷

The world is crushed by death, surrounded by aging, struck by the dart of craving, and ever burning with desire.

The world is crushed by death, caged by aging, beaten constantly, without refuge, like a thief who receives his punishment.

Three things are coming, like a wall of flames: death, disease, and aging. No power can confront them, and there is no speed to run away.

Do not waste your day, whether a little or much. Every night that passes shortens your life by that much.

Walking or standing, sitting or lying down; the final night draws near. That is not the time for you to be heedless.

453 (6.14) Sabbakāmi

Though this two-legged body is dirty and stinking, completely filled with various loathsome things, and oozing from various places, still it is cherished.

Like deer by a hidden snare, like fish by a hook, like a monkey by tar, so it binds an ordinary individual.

Sights, sounds, tastes, smells, and touches, all delighting the mind. These five objects of sensual pleasure are seen in a woman's body.

Those ordinary individuals who with impassioned minds pursue them, fill up the terrible charnel ground, they heap up renewed existence.

But he who avoids them, like a snake's head with one's foot, he mindfully overcomes this attachment to the world.

Seeing the danger in sensual pleasures, recognizing renunciation as safety, I have escaped all sensual pleasures, and attained the destruction of the taints.

Chapter of the Sevens

459 (7.1) Sundarasamudda

She was ornamented and well dressed, decorated with a garland of flowers, her feet brightly rouged: a courtesan wearing slippers.

She took off her slippers, before me with her hands palm to palm, she spoke to me, softly and sweetly with a smile:

“You are too young to have gone forth; come, stay in my teaching! Enjoy human sensual pleasures, I will give you riches. I promise this is the truth, I will even swear it by the sacred flame.

When we are both old, supported by sticks, we shall both go forth; so both ways it will be a winning throw”

When I saw the courtesan seducing me, her hands palm to palm, adorned with jewellery and well dressed up, like a snare of death spread out, then proper attention aroused in me, the danger became clear; disgust with the world was established.

Then my mind was liberated - See the excellence of the truth! The three knowledges have been obtained, the Awakened One`s teaching has been done.

466 (7.2) Bhaddiya the dwarf³⁸

Bhaddiya has removed out craving, with its root, and in a jungle thicket on the far side of Ambāṭaka park, he meditates; happy indeed.

Some delight in drums, in lutes, and in cymbals; but here, underneath a tree, I delight in the Awakened One's teaching.

If the Awakened One were to grant me one wish, and I were to get what I wished for, I would choose for the whole world to be always mindful of the body.

Those who have judged me by my appearance, and those who have followed me because of my voice, they are under the sway of desire and lust; they do not know me.

The fool, obstructed all around, does not comprehend the inside, and does not see the outside; he indeed is misled by my voice.

One who sees the external fruit does not comprehend the inside, but sees only the outside; even he is misled by my voice.

One who sees without obstructions, fully comprehends the inside and sees the outside; he is not misled by my voice.

473 (7.3) Bhadda

I was an only child, dear to my mother and father. I was obtained by many performances of vows and prayers.

Out of compassion, wishing me well and seeking my welfare, my mother and father brought me to the Awakened One.

“We obtained this son with difficulty; he is delicate, and has grown up in comfort. We offer him to you, Lord, as an attendant upon the conqueror.”

The Teacher, having accepted me, said to Ānanda: “Quickly give him the going-forth. This one will be a thoroughbred.”

After he, the Teacher, had sent me forth, the conqueror entered his dwelling. Before the sun set, my mind was liberated.

The Teacher did not neglect me; when he came out from seclusion, he said: “Come Bhadda!” That was my full ordination.

At seven years old I received full ordination. I have attained the three knowledges; hail to the excellence of the truth!

480 (7.4) Sopāka

Seeing the most excellent person, pacing up and down on the shady walking meditation path I approached, and worshipped the most excellent man.

Arranging my robe over one shoulder, and clasping my hands together, I paced up and down behind the Stainless One, the most excellent of all beings.

The wise one, skilled in questions, questioned me. Brave and fearless, I answered the Teacher.

When all his questions were answered, The Blessed One, who has found the truth congratulated me. Looking around the Order, he said this:

“It is a blessing for the people of Aṅga and Magadha that this person enjoys their Robe and almsfood, requisites and lodgings, their respect and service, it is a blessing for them,” he declared.

“Sopāka, from this day on you are invited to come and see me, and Sopāka, let this be your full ordination.”

At seven years old I received full ordination. I bear my final body. Hail to the excellence of the truth!

487 (7.5) Sarabhaṅga

I broke reeds off with my hands, made a hut, and stayed there. So I became known as “Reed-breaker”.

But now it is not appropriate for me to break reeds with my hands. The training rules have been laid down for us by the famous Gotama.

Previously, I, Sarabhaṅga, did not see the disease in its entirety. But now I have seen the disease, because I practised what was taught by the one beyond the gods.

By which path went Vipassī, and by which path went Sikhī, Vessabhū, Kakusandha, Koṇāgamana, and Kassapa, by that road has departed Gotama too.

The seven Awakened Ones are rid of craving, without grasping, they plunged into annihilation. Having arrived at the truth, become Stable Ones, they taught the truth.

Namely - out of compassion for living beings - the four noble truths they taught: suffering, its origin, the path, and cessation the destruction of suffering, where the suffering comes to an end, of the unending round of existence.

After the perishing of this body, when life has come to an end, there will be no renewed existence: I am well-liberated, in every aspect.

Chapter of the Eights

494 (8.1) Mahākaccāyana³⁹

One should not be involved in many activities, one should completely forsake non-exerting people; one who is eager and greedy for flavours misses the goal that brings happiness.

They knew as a swamp this homage and veneration obtained among devoted families. A subtle dart, difficult to extract, honor is hard for a vile man to discard.

It is not on account of another that a mortal's deeds are evil. On one's own accord one should not resort to evil, for mortals are the kinsmen of their deeds.

One is not a thief by another's word, one is not a sage by another's word; but as one knows oneself, so the devas know one too.

Others do not understand that here we come to our end. But those who understand this settle their quarrels because of that.

The wise man lives indeed even despite the loss of his wealth. But if one does not obtain wisdom, then even though rich one is not alive.

One hears all with the ear, one sees all with the eye, the wise man should not reject everything that is seen and heard.

One with eyes should be as if blind, one with ears as if deaf, one with wisdom as if stupid, one with strength as if feeble. Then, when the goal has been attained, one may lie upon one's death bed.

502(8.2) Sirimitta

Without anger or resentment, without deceit, and rid of slander, a monk, a stable one, does not sorrow after death.

Without anger or resentment, without deceit, and rid of slander, a monk with sense doors guarded, does not sorrow after death.

Without anger or resentment, without deceit, and rid of slander, a monk of good virtue does not sorrow after death.

Without anger or resentment, without deceit, and rid of slander, a monk with good friends does not sorrow after death.

Without anger or resentment, without deceit, and rid of slander, a monk of good wisdom, does not sorrow after death.

Whoever has faith in the Blessed One, who found the truth, that is unshakable and firmly established, whose virtue are good, pleasing to the noble ones, and praiseworthy,

Who has confidence in the Order, and whose vision is straight - they are called "free from poverty"; their life is not wasted.

Therefore a wise person -remembering the teaching of the Awakened One- would devote himself to faith, virtue, gladness, and to the vision of the truth.

510 (8.3) Mahāpanthaka⁴⁰

When I for the first time saw the Teacher, who was free of fear from any direction, I was struck with awe, having seen the best of men.

If someone bows down their head, together with their hands and feet, to a teacher like him, would such worship be a mistake?

Then I left behind my children and wife, my riches and my grain; I cut off my hair and beard, and went forth into homelessness.

Endowed with the monastic training and lifestyle, my sense faculties well-restrained, paying homage to the Awakened One, I dwelt undefeated.

Then a resolve occurred to me, my heart's truest wish: I would not sit down so long as the dart of craving was not extracted.

See my energy and effort as I practiced in this way! I attained the three knowledges. The Awakened One's teaching has been done.

I know my past lives; my divine eye is purified; I am a worthy one, worthy of offerings, liberated, without acquisitions.

Then, at the end of the night, as the rising of the sun drew near, all craving was dried up, so I sat down cross-legged.

Chapter of the Nines

518 (9.1) Bhūta

When a wise person fully understands that aging and death - where the ignorant worldly people are attached - is suffering; and he meditates, truly mindful; he does not find greater contentment than this.

When having struck down attachment, the bringer of suffering, and craving, the bringer of suffering arising from the aggregate of proliferation; and he meditates, truly mindful; he does not find greater contentment than this.

When having seen with wisdom the blissful eight-fold path, the supreme way, the cleanser of all defilements; and he meditates, truly mindful: he does not find greater contentment than this.

When he develops the sorrowless, stainless, unconditioned, peaceful state, when he develops the cleanser of defilements; the cutter of bonds and fetters, he does not find greater contentment than this.

When the thunder-cloud rumbles in the sky, and the rain falls in torrents on the path of the birds everywhere; and the monk having gone into the cave meditates, he does not find greater contentment than this.

When sitting on a flower-covered riverbank, garlanded with variegated forest plants, and elated he meditates, he does not find

greater contentment than this.

When at midnight in a lonely grove, the tusked ones roar while it is raining, and the monk who has gone into the cave meditates, he does not find greater contentment than this.

When keeping his thoughts carefully in check, living in a cave in the mountains, rid of distress and barrenness of mind he meditates, he does not find greater contentment than this.

When happy, with stain, barrenness of mind and sorrow destroyed, with an unlimited mind, the thicket of desires left behind and dartless, and with all taints annihilated he meditates, he does not find greater contentment than this.

Chapter of the Tens

527 (10.1) Kāḷudāyi⁴¹

[This is a poem in at least two parts. In the first part, Ven. Kāḷudāyin is addressing the Awakened One soon after the latter's awakening, inviting him to return home to visit his family. In the second part, Kāḷudāyin is addressing the Awakened One's father, Suddhodana, perhaps to make Suddhodana favorably inclined to receive his son.]

The trees are now crimson, venerable sir, they have shed their foliage, and are ready to fruit. They are splendid, as if on fire; great hero, this period is full of flavour.

The blossoming trees are delightful, wafting their scent all around, in all directions, they have shed their leaves and wish to fruit, hero, it is time to depart from here.

It is neither too hot nor too cold, venerable sir, it is a pleasant season for traveling. Let them see you - the Sākiyas and Koḷiyas - as you cross the Rohiṇī River facing west.

In hope, the field is ploughed; the seed is sown in hope; in hope, merchants travel the seas, bring back wealth. Let the hope of mine, in which I stand, be realized.

Again and again, they sow the seed; again and again, the king of gods sends rain; again and again, farmers plough the field; again and again, grain is produced for the nation.

Again and again, the beggars wander, again and again, the donors give, again and again, when the donors have given, again and again, they arise in a place in heaven.

Truly a hero of deep wisdom purifies, back for seven generations, the family in which he is born. Sakya, I believe you are like Sakka, the king of the gods, since you begot the one who is rightly named a sage.

The father of the great sage is named Suddhodana; but the Awakened One's mother is named Māyā. Having borne the

Bodhisatta in her womb, after the breaking up of her body, she rejoices in the heaven of the Thirty-Three.

That Gotamī having died and passed away from here, became endowed with divine sensual pleasures; she rejoices in the five objects of sensual pleasures, attended by an assembly of gods.

I am a son of the Awakened One, who has done the impossible, the incomparable Radiant One, the Stable One.

You, Sakya, are my father's father; Gotama, you are my grandfather, because I am a son of the Awakened One - and you are his father.

537 (10.2) Ekavihāriya

If no-one else is found in front or behind, it is extremely pleasant, dwelling alone in the forest.

Come now, I shall go alone to the wilderness praised by the Awakened One. It is pleasant for a monk dwelling alone and resolute.

Alone and self-disciplined, I shall quickly enter the forest, which gives joy to meditators, and is delightful, resorted to by wild elephants.

In the “Cool Forest”, so full of flowers, in a cool mountain cave, I shall, having bathed my limbs, pace up and down alone.

When will I dwell alone, without a companion, in the great wood, so delightful, my task complete, free of taints?

This is what I want to do: May my wish succeed! I will make it happen myself: No-one can do someone else’s duty.

Fastening my armour, I will enter the forest and I will not leave without having attained the end of the taints.

As the cool breeze blows with fragrant scent, I will split ignorance apart, sitting on the mountain-peak.

In the forest covered with blossoms or perhaps on a cool hillside, blessed with the bliss of release, on Giribbaja I will delight.

I am he whose intentions are fulfilled like the moon on the fifteenth day. With the annihilation of all taints, now there is no more renewed existence.

547 (10.3) Mahākappina⁴²

Neither enemies nor well-wishers, when they seek, see a weak spot in him who sees the future in advance, both what is beneficial and unbeneficial.

He who has perfected, developed, and practiced in due order mindfulness of breathing as taught by the Awakened One, illuminates the world, like the moon released from a cloud.

Truly, my mind is purified, unlimited, and well-developed; having been penetrated and having been applied it illuminates all the quarters.

The wise man lives indeed even despite the loss of his wealth. But if one does not obtain wisdom, then even though rich one is not alive.

Wisdom discerns what is heard; wisdom increases fame and reputation; a man with wisdom here, even in midst of suffering experiences happiness.

This is not a rule for today (only); it is not amazing or even strange; when one is born, one dies. What indeed is strange in that?

After one is born one has to die for sure, whoever is born has to die. This is the nature of all living beings.

What is of advantage to living people is of no advantage to a dead man; neither weeping for him, nor fame nor being well-known in the world, nor being praised by brahmans and ascetics.

Weeping impairs the eye and the body; colour and strength and intellect diminish; his (the weeper's) enemies become joyful, his well-wishers are not happy.

Therefore one should wish to have prudent man and those of great learning dwelling in one's family, who by the power of their wisdom do what should be done, as one gets to the far bank of a full river by boat.

557. (10.4) Cūḷapanthaka⁴³

Sluggish was my progress; formerly I was despised, and my brother turned me away (saying), "Go home now".

Being turned away at the gateway to the Order's park, I stood there discouraged, full of longing for the teaching.

The Supreme One came there; he touched my head; taking me by the arm he led me into the Order's park.

The Teacher, out of compassion, gave me a foot-wiping cloth, saying: "Focus your awareness exclusively on this clean cloth."

After I had listened to his words, I dwelt delighting in his teaching, practicing concentration for the attainment of the highest goal.

I know my past lives, my divine eye is purified. The three knowledges have been obtained, the Awakened One's teaching has been done.

Fashioning my shape 1,000 times, I, Panthaka, sat in the pleasant Mango-grove, until the announcement of the time.

Then the Teacher sent to me a messenger to announce the time. When the time was announced, I approached him through the air.

I paid homage to the Teacher's feet, and sat to one side. When he knew that I was seated, the Teacher received the offering.

Recipient of gifts from the whole world, receiver of sacrifices, field of merit for humanity, he received the offering.

567 (10.5) Kappa

Filled with various kinds of impurities, a great producer of excrement, like a stagnant pool, a great tumor, a great wound,

full of pus and blood, it was deep immersed in a cesspool, trickling with fluids this foul body always oozes.

Bound by sixty tendons, plastered with a fleshy coating, clothed in a jacket of skin, this foul body is worthless.

Held together by a skeleton of bones, and bound by sinews; it assumes its various postures from being hitched up together.

Heading surely for death, it is in the vicinity of the King of Death. Having discarded it here, a man goes on, according to his desires.

The body is covered with ignorance, tied with the fourfold tie; this body is sinking in the flood, caught in the net of underlying tendencies.

Yoked to the the five hindrances, afflicted by thought, accompanied by the root of craving, covered with the covering of delusion.

That is how the body functions - set in motion by the the law of kamma. But whatever is obtained perishes, it alters, it perishes.

This is my body, think blind fools, the worldly people; they swell the terribly charnel-ground, they take on renewed existence.

Those who avoid this body like a snake smeared with excrement, having vomited up the root of existence, they will be quenched without taints.

577 (10.6) Upasena, Vanganta's son⁴⁵

For the sake of solitary meditation, a monk should stay in lodgings that are secluded and quiet, frequented by beasts of prey.

Having gathered scraps from rubbish heaps, charnel-grounds and streets, and making an outer robe from them, he should wear that coarse robe.

Humbling his mind, a monk should walk for alms from family to family without exception, with sense doors guarded, well-restrained.

He should be content, even with coarse food, he should not seek many various flavors. The mind of one who is greedy for flavors does not delight in meditation.

With few wishes, content, a sage should live secluded. Socializing with neither householders nor the homeless.

He should make himself appear as a dull person or a fool; a wise person should not speak excessively in the midst of the Order.

He should not insult anyone, he should avoid hurting anyone. He should be restrained by the rules of training, and should know moderation in eating.

He should have his meditation-object well-grasped, being skilled in arousing the mind; he should devote himself to calm and insight at the right time.

Though endowed with energy and perseverance, and always devoted to meditation, a wise person would not be too sure of himself, until he has attained the end of suffering.

For a monk who dwells in this way, longing for purification, all his taints wither away, and he attains quenching.

587 (10.7) Aparā Gotama

One should understand one's own goal, and consider the teachings carefully, this is suitable for a recluse.

A noble friendship here, an undertaking full of training, and obedience to teachers; this is suitable for a recluse.

Respect towards the Awakened One, proper homage to the truth; esteem for the Order; this is suitable for a recluse.

Pasturing in good conduct with a purified and blameless lifestyle; and the settling of the mind; this is suitable for a recluse.

A manner of acting and a way of avoidance, a pious deportment, and exertion in the higher mind; this is suitable for a recluse.

Forest lodgings, secluded, with little noise, fit for a sage to resort to; this is suitable for a recluse.

Both virtue and great learning, investigating the law of existence as it is; and full penetration of the truths; this is suitable for a recluse.

Developing the perceptions of impermanence, non-self, and unattractiveness, and non-delight in regard to the whole world; this is suitable for a recluse.

Developing the factors of awakening, the bases for psychic power, the spiritual faculties and powers, and the noble eight-fold path; this is suitable for a recluse.

A sage should abandon craving; he should tear the taints with its roots asunder; he should live liberated; this is suitable for a recluse.

Chapter of the Elevens

597 (11.1) Saṅkicca

What do you want in the woods, my boy, like a bird exposed to the rain? Monsoons delight you, for seclusion is for those who meditate.

As the monsoon wind drives the clouds in the rainy season, so thoughts concerned with seclusion overwhelm me.

The crow that lives in the charnel-ground, arouses in me mindfulness bent on freedom from desire for the body.

Whom others do not protect, and who does not protect others, truly that monk lies happily, having no longing for sensual pleasures.

Those rocks delight me, the colour of blue clouds, beautiful, with pure waters and cool streams, covered with beetles.

I have dwelt in the wilderness, in caves and caverns, and remote lodgings, haunted by beasts of prey.

May these beings be killed! May they be slaughtered! May they suffer!— I am not aware of having any such ignoble, hateful intentions.

The Teacher has been served by me, the Awakened One's teaching has been done. The heavy load has been put down; that which leads to renewed existence has been rooted out.

I have attained that goal for the sake of which I went forth from home life into homelessness - the destruction of all fetters.

I do not long for death; I do not long for life; but I await my time, as a servant his wages.

I do not long for death; I do not long for life; but I await my time, attentive and mindful.

Chapter of the Twelves

608 (12.1) Sīlava

Here train just in virtue, for in this world, when one is well-trained and disciplined in virtue, it brings all success near.

Desiring three kinds of happiness - praise, prosperity, and to delight in heaven after passing away - the wise should protect virtue.

The well-behaved have many friends, because of their self-restraint. But one without virtue, of bad conduct, is estranged from his friends.

The unvirtuous person gains disrepute and dishonor; the virtuous person, always, repute, honor, and praise.

Virtue is the beginning, the support, the mother of all what is good. It is the foremost of all good qualities, therefore virtue should be purified.

Virtue is a boundary and a restraint, an enjoyment for the mind; the ford where all the Awakened Ones cross over: therefore virtue should be purified.

Virtue is the matchless power; virtue is the ultimate weapon; virtue is the best ornament; virtue is a marvellous coat of armour.

Virtue is a mighty bridge; virtue is the unsurpassed scent; virtue is the best perfume, that floats in all directions.

Virtue is the best provision; virtue is the unsurpassed supply for a journey; virtue is the best vehicle, that takes you in all directions.

In this life they are criticized; after passing away they are unhappy in a lower realm; the foolish are unhappy everywhere, because they are not endowed with virtues.

In this life they are famous; after passing away they are happy in heaven; the wise are happy everywhere, because they are endowed with virtues.

Virtue indeed is foremost here, but wisdom alone is supreme; among humans and gods, the one with virtue and wisdom wins.

620 (12.2) Sunīta

I was born in a low-class family, poor, with little to eat. My job was lowly— I was a garbage man,

despised by men, disregarded and reviled, making my mind humble I paid homage to many people.

Then I saw the Awakened One, honored by the Order of monks, the great hero, entering the capital city of Magadhā.

Throwing down my carrying pole, I approached him to do reverence. He - the supreme man - stood still out of compassion just for me.

When I had paid respects at the Teacher's feet, I stood to one side, and asked the most excellent of all beings for the going-forth.

Then the Teacher, being sympathetic, and having compassion for the whole world, said to me, "Come, monk!". That was my full ordination.

Staying alone in the wilderness, not relaxing, I did what the Teacher said, as the conqueror had advised me.

In the first watch of the night, I recollected my previous births. In the middle watch of the night, I purified the divine eye. In the last watch of the night, I tore asunder the mass of darkness.

At the end of the night, as the sunrise drew near, Indra and Brahmā came and paid homage to me with hands palm to palm.

"Homage to you, thoroughbred among men! Homage to you, supreme among men! Your taints are destroyed— You, sir, are worthy of offerings."

When he saw me honored by the assembly of gods, the Teacher smiled, and said the following:

“By austerity, by living the holy life, by self-restraint and self-taming; that is how one is a brahman. He is a brahman supreme.”

Chapter of the Thirteens

632 (13.1) Soṇakoḷivisa

He who was a superior in the kingdom, the attendant to the king of Aṅga, today is a superior in the truth - Soṇa has gone beyond suffering.

Five should be cut off, five should be abandoned, five should be developed further. A monk who has gone beyond five attachments is called “One who has crossed the flood.”

If a monk is arrogant and heedless, concerned only with external things, his virtue, concentration, and wisdom does not come to fulfillment.

He abandons what should be done, and does what should not be done. For the arrogant and heedless, the taints only grow.

Those that have properly undertaken constant mindfulness of the body, do not practice what should not be done, but consistently do what should be done. Mindful and clearly aware, their taints come to an end.

Go on the straight path that has been taught — do not turn back. Urge yourself on, and realize quenching.

When I over-exerted myself in practicing the truth, the great Teacher unsurpassed in the world, the seer of the truth, taught me the truth propounding the lute-simile, and when I heard what he said, I stayed joyfully in his teaching.

Practicing serenity of mind, I attained the supreme goal. I have attained the three knowledges, and fulfilled the Awakened One's instructions.

If one is intent on renunciation and solitude of mind; if one is intent on non-harming and the annihilation of clinging;

if one is intent on craving's destruction and with undeluded mind has seen the arising of the sense bases, one's mind will be completely liberated.

For that monk of peaceful mind, one completely liberated, there is nothing further to be done, no [need to] increase what has been done.

As a stone mountain, one solid mass, is not stirred by the wind, so forms tastes, sounds, odors, and touches, all these,

as well as mental phenomena desirable or undesirable can not stir a stable one; his mind is steady and freed, and he observes its

vanishing.

Chapter of the Fourteens

645 (14.1) Khadiravaniya revata⁴⁶

Since I have gone forth from home life into homelessness, I am not aware of any intention that is ignoble and hateful.

“May these beings be killed! May they be slaughtered! May they suffer!”— I am not aware of having any such intentions in all this long period of time.

I have been aware of loving-kindness, infinite and well-developed, gradually increased, just as taught by the Awakened One .

I am friend and comrade to all, compassionate to all beings, developing a mind of loving-kindness, always delighting in harmlessness.

Immovable, unshakable, I gladden the mind. I develop the sublime abidings, which are not resorted to by vile men.

Having attained to non-thinking, the disciple of the supreme self awakened one is at that moment endowed with noble silence.

Just like a rocky mountain is unshakable and firmly grounded; so a monk, like a mountain, does not tremble after the destruction of delusion.

To the blameless man who is always seeking purity, a hair's tip measure of evil seems as if the size of a cloud.

As a frontier city is guarded inside and out, so you should guard yourselves; let not the opportunity pass you by.

I do not long for death; I do not long for life; but I await my time, as a servant his wages.

I do not long for death; I do not long for life; but I await my time, attentive and mindful.

The Teacher has been served by me, the Awakened One's teaching has been done. The heavy load has been put down; that which leads to renewed existence has been rooted out.

I have attained that goal for the sake of which I went forth from home life into homelessness - the destruction of all fetters.

Strive on with heedfulness: this is my advice. Well then, I shall be quenched; I am liberated everywhere in every respect.

659 (14.2) Godatta

Just as a thoroughbred bull, yoked to a carriage, endures the load, oppressed by the heavy burden, and yet does not try to escape the yoke; So too, those who are filled with wisdom as the ocean is with water, do not look down on others; this is the custom of such noble ones in regard to living beings.

Being afflicted by time, under the control of time: having come under control of some sort of existence; such men fall into suffering, and come to grieve in this life.

Elated by pleasant phenomena, downcast by unpleasant: Both distress the fool, not seeing things as they really are.

But those who in regard to the pleasant and the unpleasant as well as the middle have overcome the seamstress; they stand like a deeply planted stone-pillar, neither are they elated nor downcast;

not by gain or loss, not by fame or reputation, not by criticism or praise, not by suffering or happiness.

To nothing do they stick, as a drop of water does not stick to a lotus-leaf.

Everywhere they are happy, the enlightened, everywhere they are undefeated.

There is loss with righteousness, and unrighteous gain; righteous loss is better than unrighteous gain.

There is the fame of those of little wisdom, and the lack of fame of the wise; truly the lack of fame of the wise is better, not the fame of those of little wisdom.

There is praise by fools and censure by the wise; truly censure by the wise is better than praise by fools.

There is the happiness of sensual pleasures, and there is the suffering of seclusion. The suffering of seclusion is better than the happiness of sensual pleasures.

There is life supported by doing what is wrong, and death supported by keeping to the truth; dying by keeping to the truth is better than living by doing what is wrong.

Those who have eliminated sensual pleasures and anger, whose minds are at peace in regard to the every form of existence, they wander unattached through the world, nothing is pleasant or unpleasant for them.

Having developed the factors of enlightenment, the faculties and the powers, having attained to highest peace, they are quenched, without taints.

Chapter of the Sixteens

673(15.1) Aññāsikoṇḍañña⁴⁷

My confidence grew as I heard the truth, so full of flavor. Dispassion, without clinging at all, was the truth that was taught.

There are many beautiful things in the world, on this earth's surface; me thinks they churn up, as it were, pleasant imaginings, provocative of lust.

Just as a rain cloud would settle dust raised by the wind, so imaginings come to rest when one sees with wisdom.

All formations are impermanent, when one sees this with deep wisdom, then one becomes disenchanted with suffering; this is the path to purity.

All formations are suffering, when one sees this with deep wisdom, then one becomes disenchanted with suffering; this is the path to purity.

All phenomena are not-self, when one sees this with deep wisdom, then one grows becomes disenchanted with suffering; this is the path to purity.

The elder who was enlightened in succession to the Awakened One, Koṇḍañña strong in energy, with birth and death eliminated, is perfected in living the holy life.

There are floods and snares, a strong stake, a mountain hard to tear asunder; cutting the stake and snares, breaking the mountain which was hard to break, having crossed, gone to the far shore, the meditator is released from Mara's bond.

A monk unbalanced and unsteady, relying on evil friends, he sinks down in the great flood, overwhelmed by the wave.

Well balanced and steady, prudent, with faculties restrained, the intelligent one with a good friends, he can make an end to suffering.

Here is a man at the last stage of his life, thin, with his veins showing, knowing moderation in food and drink, with undaunted spirit.

Tormented by gnats and mosquitoes in the forest, in the great wood, like an elephant in the van of a battle, one should endure there mindful.

I do not long for death; I do not long for life; but I await my time, as a servant his wages.

I do not long for death; I do not long for life; but I await my time, attentive and mindful.

The Teacher has been served by me, the Awakened One's teaching has been done. The heavy load has been put down; that which leads to renewed existence has been rooted out.

I have attained that goal for which I went forth from the house to the houseless state; what have I to do with living in a thicket ? [of defilements]

689 (15.2) Udāyi

A human being, fully-enlightened, self-tamed, concentrated, proceeding on the path of holiness, he takes delight in peace of mind.

One who has gone beyond all phenomena; even the gods pay homage to him, so I have heard from the Worthy One.

He has transcended all fetters and emerged from the jungle to the clearing; delighting in renunciation of sensual pleasures, he is like pure gold freed from its ore.

He is the great who outshines all, like the Himalayas amid the other mountains. Among all things named great, he, unsurpassed, is the one truly named.

I will extol for you the great: indeed, he does no evil. Gentleness and harmlessness are the great's two feet. Austerity and celibacy are the

great's two other feet. Faith is the mighty great one's trunk, and equanimity his ivory tusks.

Mindfulness is his neck, his head is wisdom, investigation, and reflection on phenomena. The truth is the balanced heat of his belly, and seclusion is his tail.

This meditator, delighting in assurance, is inwardly well concentrated. When walking, the great is concentrated; when standing, the great is concentrated.

When lying down, the great is concentrated; when sitting, too, the great is concentrated. Everywhere, the great is restrained: this is the great's perfection.

He eats blameless food, but doesn't eat what is blameworthy. When he gains food and clothing, he avoids storing it up.

Having cut off all fetters and bonds, whether they be gross or subtle, in whatever direction he goes, he goes without longing.

The lotus flower is born and grown up in water, yet is not defiled by the water but remains fragrant and delightful.

Just so the Awakened One, born in the world, dwells in the world, yet is not defiled by the world like the lotus is not defiled by water.

A great blazing fire dies down when its fuel runs out; and when the coals have gone out it is said to be “quenched”.

This simile is taught by the wise to express the meaning clearly. Mighty great ones will know the great that was taught by the great.

Devoid of lust, devoid of hatred, devoid of delusion, without taints, abandoning his body the great will be utterly quenched.

Chapter of the Twenties

705 (16.1) Adhimutta

Those whom we killed for sacrifice, or for their wealth against their will, all trembled, babbling with fear.

But you don't seem to be afraid, with your complexion brightening; serene and calm, you don't lament when faced with greatest danger, death.

“There is no suffering inside the mind when longing has been left behind; and truly, chief, all fears are overcome in one who has forever cut his bonds.

When that which leads one to future birth has been destroyed, and when phenomena are seen with wisdom as they really are, there is no fear at death; it is like a burden is put down.

The holy life has been well lived by me; the path has been developed to the end. I have no fear of death, it is like the end of a disease.

The holy life has been well lived by me; the path has been developed to the end.

Existences are seen to be without enjoyment; I have spat out the poison that I used to drink.

One who has gone to the further shore, who is without clinging, whose task is done, who is without taints, is delighted at the end of life, like one would be delighted when freed from execution.

Having realized the supreme truth, unconcerned with all the world, one does not grieve at death; it is just like escaping from a burning house.

Whatever is conditioned, wherever existence has been obtained, all this is no refuge; so it has been said by the great seer.

Who knows this as the Awakened One taught, would not take up existence, as one would not take up a red-hot glowing iron ball.

It does not occur to me 'I have been.' - 'I will be.' does not occur to me. All formations will disappear, regarding them, what is there to lament?

Seeing in accordance with reality the bare arising of phenomena, and the bare continuity of conditions, there is no fear, chief.

Like grass and sticks is the world, when one sees this with wisdom, not finding anything to be mine, he does not grieve, [knowing] “It is not mine”.

I’m unconcerned with existence; I don’t need another life. This body will perish, and there will not be another.

Do as you please, do what you have to do with my corpse. I will not be angry or pleased on that account.”

When they heard these words, so astonishing that they gave them goose-bumps, the young men laid down their swords and said:

“Dear Sir, what have you done, who has been your instructor, whose teaching leads one to such freedom from all sorrow?”

The all-knowing, all-seeing conqueror is my instructor, the Teacher of great compassion, the physician for the whole world.

He taught this unsurpassed truth leading to extinction, which when pursued will lead to freedom from all sorrow.

Now having heard these words, well spoken by the sage, with swords put down, and with their weapons laid aside, some robbers there and then desisted from their trade, while others left the world, to live the holy life.

Having gone forth in the teaching of the Sublime One, developing the factors of enlightenment, the “powers,” wisdom, and the higher mind, with joyful hearts, and with their faculties matured, they attained the causally-undetermined state of quenching.

727 (16.2) Pārāpariya

A thought came to the recluse, the monk Pārāpariya, when he was sitting alone, secluded, meditating.

What order, what practice, what conduct performing would a man be a doer of duty for himself, and not do any harm?

The faculties of men are for good and for ill; unguarded they are for ill, guarded they are for good.

Protecting his faculties and guarding his faculties, he would be a doer of duty for himself, and not do any harm.

If the faculty of sight wanders unhindered among forms; and he does not see the danger therein, he is not freed from suffering.

If the faculty of hearing wanders unhindered among sounds; and he does not see the danger therein, he is not freed from suffering.

If, seeing no escape, he indulges in smells, he is not freed from suffering, being attached to smells.

Recollecting the sour, the sweet and the bitter, fettered by craving for taste, he does not understand the nature of his heart.

Recollecting lovely and pleasurable touches, full of desire, he finds various sorts of suffering because of lust.

Unable to protect the mind from such mental phenomena, suffering follows him, because of all five.

(The body) completely filled with pus and blood, and much loathsome too, is made beautiful by skillful men like a painted box.

One is not aware that that which has a sweet taste is bitter, that the bond with whatever is pleasant is painful, like a razor smeared up and down with honey.

Full of lust for the sight of a woman, for the voice and the smells of a woman, for a woman's touch, one finds various sorts of suffering.

All of a woman's streams flow from five to five. Who is able to curb these, he is an energetic one.

He stands in the truth, knowing its meaning he is clever and discerning. Even while enjoying himself, what he does is directed towards the goal of the truth.

Being heedful, discerning, one should avoid a profitless business, which is doomed to failure, thinking "That is not to be done".

What is connected with the goal, and what pleasure is concerned with the truth, that one should undertake and practice; for that truly is the supreme pleasure.

Only because of the desire to overpower others, by various means – destroying, killing, causing sorrow – one forcefully violates another.

As a strong man when fashioning knocks out a peg with a peg, so a skilled man knocks out the faculties with the faculties.

Developing faith, energy, concentration, mindfulness and wisdom, striking the five with the five, a brahman goes unafflicted.

He stands in the truth, knowing its meaning; having done in every respect the whole of the Awakened Ones teaching, such a man prospers in happiness.

747 (16.3) Telakāni

Alas! For a long time, I ardently thought about the truth; but I did not gain peace of mind; so I asked recluses and brahmans:

“Who has crossed over the world? Whose attainment plunges into the deathless? Whose teaching can I accept, to come to know the highest goal?

I was hooked inside, like a fish swallowing bait, I was bound like the demon Vepaciti in Mahinda’s snare.

It is dragging me along, I am not freed from grief and lamentation. Who will free me from the bonds in the world, so that I may know awakening?

What recluse or brahman sees the perishable? Whose teaching can I accept to wash away aging and death?

The arrow of covetousness tied together with uncertainty and doubt - which is very dangerous to beings - has feathers of anger and is rigid by pride; it is propelled by the bow of craving, and sticks firm in my twice-fifteen ribs. See how it stands in my breast, breaking my strong heart.

Speculative views are not abandoned, they are sharpened by memories and intentions; and pierced by this I tremble, like a leaf shaken [by wind].

Arising within me, my selfishness is quickly tormented, the body has six sense-bases of contact, where it is always proceeding.

I do not see the doctor who can remove that dart of doubt, without a probe or other cutting instrument.

Who without knife, without making a wound, seeing the dart well inside, can remove that dart without harming any part of my body?

Truly he, the Lord of the truth, the best one to cure the damage of poison; when I had fallen into deep waters, he would give me his hand and bring me to dry land.

I have plunged into a lake, and I can not wash off the mud and dirt, it is full of deceit, jealousy, pride, and dullness and drowsiness.

With a thunder-cloud of restlessness, and a rain-cloud of fetters; intentions based on lust carry and sweep along a person with wrong views.

The streams flow everywhere; the creeper, bursting up, stands firm. Who would block the streams, who will cut that creeper?

“Sir, build a dam to block the streams; don’t let your mind-made streams cut you down violently like a tree.”

That is how the Teacher whose weapon is wisdom, the sage surrounded by the Order, was my shelter when I was full of fear, seeking the far shore from the near.

As I was being swept away, he gave me a strong, simple ladder, made of the heartwood of truth. And he said to me: “Do not fear.”

I climbed the tower of the establishment of mindfulness and looked back down, at people delighting in identity, which previously I had thought much of.

Then having seen the path, I climbed on to the boat; not being resolved upon a self, I saw the best fording place.

That dart, which is self-originated, leading to further existence; he taught the supreme way to annihilate it.

For a long time it was lying within me; for a long time it was established in me: the Awakened One has cut my bonds, curing the poison’s damage.

Look at this beautified puppet, a body built up out of sores, sick, an object for concern, where no lasting stability abides.

Look at the form beautified with earrings and gems, a skeleton wrapped in skin, made attractive with clothes.

Its feet reddened with henna dye and powder smeared upon its face: It may beguile a fool, but not a seeker of the further shore.

Its hair is dressed in eightfold plaits and unguent smeared upon its eyes: It may beguile a fool, but not a seeker of the further shore.

A filthy body well adorned like a new-painted unguent pot: It may beguile a fool, but not a seeker of the further shore.

The deer-hunter set out the snare but the deer did not spring the trap; we ate the bait and now depart leaving the hunters to lament.

The deer-hunter's snare is broken; the deer did not spring the trap; we ate the bait and now depart leaving the hunters to lament.

I see men wealthy in the world, who yet from ignorance give not their gathered wealth. Greedily they hoard away their riches longing still for further sensual pleasures.

A king who has conquered the earth by force and rules over the land the ocean bounds is yet unsatisfied with the seas near shore and hungers for its further shore as well.

Most other people too, not just a king, encounter death with craving unabated; unsatisfied, they leave the body behind, having not had enough of the world's sensual pleasures.

His relatives lament and tear out their hair, crying, 'Alas! Only if he had not died!'

They bear him away wrapped in a shroud to place him on a pyre to burn him there.

He is poked with stakes while being burnt, clad in a single shroud. He leaves his wealth behind, and as he dies, neither relatives nor companions nor friends are a protection.

While his heirs take over his wealth, this being must pass on according to his actions; and as he dies nothing can follow him; neither child nor wife nor wealth nor country.

Longevity isn't gained by riches, nor does wealth banish old age; for the wise have said that this life is short, it is not eternal, its nature is to end.

The rich and poor alike shall feel [Death's] touch, the fool and the sage as well shall feel it too; but while the fool lies stricken by his folly, no sage will ever tremble at the touch.

Better is wisdom here than any wealth, since by wisdom one gains the final goal.

People through ignorance do evil deeds; failing to reach the goal from life to life.

Whoever with little wisdom who places his faith in one who is heading into the womb, the next world, who is renewing the successive round of births, he is also heading into the womb, the next world.

Just as a robber caught in burglary is made to suffer for his evil deed, so people after death, in the next world, are made to suffer for their evil deeds.

Sensual pleasures, varied, sweet, delightful, in many different ways disturb the mind: seeing the danger in these sensual ties I have chosen to lead the homeless life, o king.

As fruits fall from the tree, so people too, both young and old, fall when this body perishes. Seeing this too, o king, I have gone forth: Better is the recluse's life assured.

Endowed with faith, I went forth, entering the conqueror's teaching.
My going forth was not barren; I eat my food free of debt.

Having seen sensual pleasures as burning, gold like a knife,
suffering in entering a womb and great danger in hells.

Knowing this peril, then I felt great agitation; I was agitated, then
calm. I gained the annihilation of the taints.

The Teacher has been served by me, the Awakened One's teaching
has been done. The heavy load has been put down; that which leads
to renewed existence has been rooted out.

I have attained that goal for the sake of which I went forth from home
life into homelessness -the destruction of all fetters.

794 (16.5) Mālukyaputta⁵⁰

Having seen a form with mindfulness muddled, attending to the
pleasing aspects, one experiences it with impassioned mind and
remains tightly holding to it.

For him various feelings flourish within, originating from the visible
form, and by covetousness and annoyance his mind becomes
spoiled. For one who accumulates suffering thus quenching is said
to be far away.

Having heard a sound with mindfulness muddled, attending to the pleasing aspects, one experiences it with impassioned mind and remains tightly holding to it.

For him various feelings flourish within, originating from sound, and by covetousness and annoyance his mind becomes spoiled. For one who accumulates suffering thus quenching is said to be far away.

Having smelt an odour with mindfulness muddled, attending to the pleasing aspects, one experiences it with impassioned mind and remains tightly holding to it.

For him various feelings flourish within, originating from odour, and by covetousness and annoyance his mind becomes spoiled. For one who accumulates suffering thus quenching is said to be far away.

Having tasted a flavour with mindfulness muddled, attending to the pleasing aspects, one experiences it with impassioned mind and remains tightly holding to it.

For him various feelings flourish within, originating from flavour, and by covetousness and annoyance his mind becomes spoiled. For one who accumulates suffering thus quenching is said to be far away.

Having felt a contact with mindfulness muddled, attending to the pleasing aspects, one experiences it with impassioned mind and remains tightly holding to it.

For him various feelings flourish within, originating from contact, and by covetousness and annoyance his mind becomes spoiled. For one who accumulates suffering thus quenching is said to be far away.

Having known an phenomena with mindfulness muddled, attending to the pleasing aspects, one experiences it with impassioned mind and remains tightly holding to it.

For him various feelings flourish within, originating from phenomena, and by covetousness and annoyance his mind becomes spoiled. For one who accumulates suffering thus quenching is said to be far away.

When, firmly mindful, one sees a form, one is not impassioned for forms; one experiences it with dispassionate mind and does not remain holding it tightly.

One fares mindfully in such a way that even as one sees the form, and while one undergoes a feeling, suffering is exhausted, not built up. For one dismantling suffering thus, quenching is said to be close by.

When, firmly mindful, one hears a sound, one is not impassioned for the sound; one experiences it with dispassionate mind and does not remain holding it tightly.

One fares mindfully in such a way that even as one hears a sound, and while one undergoes a feeling, suffering is exhausted, not built

up. For one dismantling suffering thus, quenching is said to be close by.

When, firmly mindful, one smells an odour, one is not impassioned for the odour; one experiences it with dispassionate mind and does not remain holding it tightly.

One fares mindfully in such a way that even as one smells an odour, and while one undergoes a feeling, suffering is exhausted, not built up. For one dismantling suffering thus, quenching is said to be close by.

When, firmly mindful, one tastes a flavour, one is not impassioned for the flavour; one experiences it with dispassionate mind and does not remain holding it tightly.

One fares mindfully in such a way that even as one tastes a flavour, and while one undergoes a feeling, suffering is exhausted, not built up. For one dismantling suffering thus, quenching is said to be close by.

When, firmly mindful, one feels a contact, one is not impassioned for the contact; one experiences it with dispassionate mind and does not remain holding it tightly.

One fares mindfully in such a way that even as one feels a contact, and while one undergoes a feeling, suffering is exhausted, not built

up. For one dismantling suffering thus, quenching is said to be close by.

When, firmly mindful, one knows a phenomena, one is not impassioned for the phenomena; one experiences it with dispassionate mind and does not remain holding it tightly.

One fares mindfully in such a way that even as one knows a phenomena, and while one undergoes a feeling, suffering is exhausted, not built up. For one dismantling suffering thus, quenching is said to be close by.

818 (16.6) Sela⁵¹

Your body is perfect, you are radiant, handsome, lovely to behold, Supreme One, you are golden coloured, your teeth are pure white, you are full of energy.

The characteristics of a handsome man, the marks of a great man, are all in your body.

Your eyes are clear, your face is bright, you are large, upright, and majestic. In the middle of the community of recluses, you shine like the sun.

A monk so lovely to behold with skin of so golden a sheen; with beauty so rare why should you be content with the life of a recluse?

You are worthy of being a king, wheel-rolling emperor, a bull among heroes, victorious in the four directions, lord of all India.

Warriors, lords, and kings will be your followers; be king of kings and lord of men - claim your kingship, Gotama!

“I am already a king, O Sela,” the Supreme One replied. “I am the unsurpassed King of truth; by means of the truth I set the wheel rolling, the wheel that none can stop.”

“You claim supreme self-awakening,” the brahmin Sela said, “You tell me, O

Gotama, ‘I am the unsurpassed King of truth; by means of the truth I set the wheel rolling.’”

But who, master, is your general, who follows the example of the Teacher? Who helps to keep it rolling, the wheel of truth set rolling by you?”

“The wheel set in motion by me,” the Lord replied, “This supreme wheel of truth, Sāriputta, the offspring of the Blessed One, who has found the truth, helps to keep it rolling.

What must be known is directly known, what must be developed has been developed, what must be abandoned has been abandoned, therefore, brahmin, I am a Awakened One.

So put away all your doubts about me and let resolution take their place, for it is always hard to gain sight of the Enlightened Ones.

I am the one whose appearance in the world is very rarely to come upon, I am the Fully Enlightened One, I, O brahmin, am the supreme physician.

I am the holy one, without an equal, who has crushed all Māra's teeming hordes; Having defeated all my enemies, I rejoice free from fear."

O sirs, hear this, hear what he says, the All-Seeing One, the physician, the mighty hero who roars like a lion in the forest.

Holy, unequalled, crusher of Māra's army; who having seen him would not place confidence in him, even if he would be an outcast?

Now let him follow me who wants and who wants not, let him depart. For I will go forth under him, the one of foremost wisdom.

If, master, you thus delight in the message of the Rightly Self-Awakened One, we, too, will go forth under him, the one of foremost wisdom.

There are three hundred brahmins here who with uplifted hands implore: 'O may we live the holy life under you, O Supreme One.

“The holy life is well proclaimed,” said the Awakened One to Sela, “visible here and now, freeing from time. The going forth is not in vain, for one who trains heedfully.”

“Eight days have passed, All-Seeing One, since we went to you for refuge. In these seven nights, O Supreme One, we have been tamed in your teaching.

You are the Awakened One, you are the Teacher, you are the Sage, the conqueror of Māra. Having cut off all underlying tendencies, you have crossed and guide humanity across.

You have surmounted all acquisitions, you have removed all the taints, you are a lion free from clinging, you have abandoned fear and dread.

Here these three hundred monks stand saluting you with reverence. Extend your feet, o hero: let these great ones pay homage to the Teacher.

842 (16.7) Kāḷigodhāputtabhaddiya⁵²

I rode on an elephant’s neck, wearing delicate clothes. I ate hill rice and gruel with pure meat sauce.

But now I am fortunate, persevering, happy with whatever scraps come into my bowl; Bhaddiya, son of Godhā, practices meditation without clinging.

Wearing cast off cloth, persevering, happy with whatever scraps come into my bowl; Bhaddiya, son of Godhā, practices meditation without clinging.

Living on alms-food, persevering, happy with whatever scraps come into my bowl; Bhaddiya, son of Godhā, practices meditation without clinging.

Possessing only three robes, persevering, happy with whatever scraps come into my bowl; Bhaddiya, son of Godhā, practices meditation without clinging.

Going on alms-round from house to house without exception, persevering, happy with whatever scraps come into my bowl; Bhaddiya, son of Godhā, practices meditation without clinging.

Eating only once per day, persevering, happy with whatever scraps come into my bowl; Bhaddiya, son of Godhā, practices meditation without clinging.

Eating only from the bowl, persevering, happy with whatever scraps come into my bowl; Bhaddiya, son of Godhā, practices meditation without clinging.

Never eating after the meal, persevering, happy with whatever scraps come into my bowl; Bhaddiya, son of Godhā, practices meditation without clinging.

Living in the forest, persevering, happy with whatever scraps come into my bowl; Bhaddiya, son of Godhā, practices meditation without clinging.

Living at the foot of a tree, persevering, happy with whatever scraps come into my bowl; Bhaddiya, son of Godhā, practices meditation without clinging.

Living in the open, persevering, happy with whatever scraps come into my bowl; Bhaddiya, son of Godhā, practices meditation without clinging.

Living in a charnel ground, persevering, happy with whatever scraps come into my bowl; Bhaddiya, son of Godhā, practices meditation without clinging.

Using whatever lodging is given, persevering, happy with whatever scraps come into my bowl; Bhaddiya, son of Godhā, practices meditation without clinging.

Not lying down to sleep, persevering, happy with whatever scraps come into my bowl; Bhaddiya, son of Godhā, practices meditation without clinging.

Content, persevering, happy with whatever scraps come into my bowl; Bhaddiya, son of Godhā, practices meditation without clinging.

Secluded, persevering, happy with whatever scraps come into my bowl; Bhaddiya, son of Godhā, practices meditation without clinging.

Not socializing, persevering, happy with whatever scraps come into my bowl; Bhaddiya, son of Godhā, practices meditation without clinging.

Generating energy, persevering, happy with whatever scraps come into my bowl; Bhaddiya, son of Godhā, practices meditation without clinging.

Giving up a costly bronze bowl, and a valuable golden one, I took a clay bowl. This is my second consecration.

Formerly I lived in a fortress surrounded by high walls, with strong battlements and gates, and guarded by swordsmen, and I trembled with fear.

Today fortunate, unafraid, having abandoned fear and dread, Bhaddiya, son of Godhā, meditates having plunged into the forest.

Established in the aggregate of virtue, having developed mindfulness and wisdom, gradually I attained the destruction of all fetters.

866 (16.8) Aṅgulimāla⁵³

While you are walking, recluse, you tell me you have stopped; but now, when I have stopped, you say I have not stopped. I ask you now, O recluse, about the meaning: How is it that you have stopped and I have not?

Aṅgulimāla , I have stopped forever, I abstain from violence towards living beings; but you are not restraint towards things that live: That is why I have stopped and you have not.

At long last a greatly revered great seer for my sake has come to the great forest.

Having heard your verse in line with the truth, I will go about having abandoned thousand evils.

With these words, the bandit hurled his sword and weapons down a pit, a cliff, a chasm. Right there, he venerated the Sublime One's feet, and asked the Awakened One for the going-forth.

Then the Awakened One, the compassionate great sage, the Teacher of the world together with its gods, said to him, "Come, monk!" and that was how he came to be a monk.

Who was heedless before but later is not heedless, he illuminates this world like the moon freed from a cloud.

Who checks the evil deeds he did by doing wholesome deeds instead, he illuminates this world like the moon freed from a cloud.

The young monk who devotes his efforts to the Awakened One's teaching, he illuminates this world like the moon freed from a cloud.

May even my enemies hear talk on the truth. May even my enemies devote themselves to the Awakened One's teaching. May even my enemies associate with those peaceful people who get others to accept the truth.

May even my enemies hear The truth at suitable times, from those who speak on forbearance, praising kindness; and may they practice accordingly!

For surely they would not harm me, or anyone else; they would attain the foremost peace, would protect the feeble and firm.

Irrigators lead water, fletchers shape arrows, carpenters shape wood; the wise tame themselves.

Some tame with a blunt stick, with hooks, and with whips, but without blunt or bladed weapons I was tamed by the Stable One.

'Harmless' is the name I bear, though I was dangerous in the past. The name I bear today is true: I hurt no living being at all.

And though I once lived as a bandit known to all as 'Aṅgulimāla,' one whom the great flood swept along, I went for refuge to the Awakened One.

And though I once was bloody-handed with the name of 'Aṅgulimāla,' see the refuge I have found: The bond of being has been cut.

While I did many deeds that lead to rebirth in the evil realms, yet their result has reached me now, and so I enjoy my food free from debt.

Fools, stupid people, devote themselves to heedlessness; but the intelligent man guards his heedfulness as his best treasure.

Do not give way to heedlessness nor seek delight in sensual pleasures, but meditate with heedfulness so as to reach the highest bliss.

That was welcome, not unwelcome, the advice I got was good. Of things which are shared, I obtained the best.

So welcome to that choice of mine and let it stand, it was not ill made; I have attained the triple knowledge, the Awakened Ones teaching has been done.

Either in the forest at the foot of a tree, or in the mountains in caves;
here and there I stood then with agitated mind.

[But now] I lie down happily, I stand happily, I live my life happily,
beyond Mara's reach. The Teacher had compassion for me.

Formerly I was of brahman stock, highborn on both sides; now I am
the son of the Sublime One, the King of truth, the Teacher.

I am rid of craving, without grasping, with sense-doors guarded, well-
restrained; I have rejected the root of misery, and attained the
destruction of the taints.

The Teacher has been served by me, the Awakened One's teaching
has been done. The heavy load has been put down; that which leads
to renewed existence has been rooted out.

892 (16.9) Anuruddha⁵⁴

Leaving behind father and mother, sisters, kinsmen, and brothers,
abandoning the five objects of sensual pleasure, Anuruddha indeed
meditates.

Attended with song and dance, awakened by cymbals and gongs, he
did not thereby attain to purification, delighting in Māra's realm.

But going beyond all this, delighting in the Awakened One's teaching, crossing over the entire flood, Anuruddha indeed meditates.

Forms, sounds, tastes, smells, and delightful things to touch; passing over these too, Anuruddha indeed meditates.

Returned from alms round, alone, without companion; without taints, the sage Anuruddha seeks cast off clothes from a rubbish-heap.

The sage, the thoughtful Anuruddha, without taints, selected, took, washed, dyed, and wore the cast off clothes from a rubbish-heap.

The characteristics of someone who has many wishes and is not content, who socializes and is conceited, are wicked and corrupted.

But they who are mindful, of few wishes, content and untroubled, delighting in seclusion, joyful, always resolute and energetic:

their characteristics are skillful, leading to awakening; they will be without taints- So it was said by the great sage.

Knowing my thought, the world's unsurpassed Teacher approached me in a mind-made body, using his psychic powers.

He taught me more than my thoughts contained: the Awakened One, delighting in non-proliferation, instructed me in non-proliferation.

Having learned his truth, I delighted in his teaching. I have gained the three true knowledges; the Awakened One's teaching has been done.

For the last fifty-five years I have not lain down to sleep; twenty-five years have passed since drowsiness has been uprooted.

There was no more in-and-out breathing in the Stable One of steady mind when unstirred, bent on peace, the One with Vision attained final quenching.

With undaunted mind he endured the pain; like the quenching of a lamp was the deliverance of his mind.

Here after this, the sage will not be touched by the five, nor other phenomena will happen to the Fully Self-Awakened One, having realized final quenching.

Now I will never again dwell among the deva host, Jālini! The wandering on in birth is ended: now there is no more renewed existence.”

The one by who the world is known 1000-fold in a moment, he is like Brahma, that monk, a master of psychic powers, knowing the

passing away and rebirth of beings, is visited even by gods at the proper time.

In the past I was Annabhāra (= food carrier), a poor carrier of fodder. I made an offering to the renowned ascetic, Upariṭṭha.

Then I was born in the Sakyan clan, where I was known as “Anuruddha”, surrounded by song and dance, I was awakened by cymbals and gongs.

Then I saw the Awakened One, the Teacher, without fear from any quarter; filling my mind with confidence in him, I went forth into homelessness.

I know my past lives, where I used to live, I stayed among the Tāvatiṃsa gods, born as Sakka.

Seven times I ruled a kingdom as king of men, possessing the whole world, a conqueror, the lord of India. I governed without stick or sword, righteously, as the lord of all India.

Seven here, seven there, for fourteen transmigrations I remember my past lives; at that time I stayed in the realm of the gods.

I have gained concentration with five factors; peaceful, one pointed, having obtained complete calm my divine eye is purified.

Steady in meditation with five factors, I know the passing away and rebirth of beings, their coming and going, their lives in this state and that.

The Teacher has been served by me, the Awakened One's teaching has been done. The heavy load has been put down; that which leads to renewed existence has been rooted out.

In the Vajjian village of Veḷuva, at the end of my life, beneath a thicket of bamboos, I will realize quenching without taints.

920 (16.10) Pārāpariya

A thought came to the recluse in the great wood, when it was in flower, when he was seated, one pointed, secluded, meditating.

The behaviour of the monks now is different from when the protector of the world, the best of men, was alive.

Their robes were only used for covering the private parts, and as a protection from the cold and wind; they ate in moderation, content with whatever came there way.

Whether delicious or poor, little or much, they ate only to keep going, without greed or gluttony.

They were not very eager for the necessities of life, for tonics and other requisites, as they were for the annihilation of the taints.

In the forest underneath trees, in caves and grottoes, devoting themselves to seclusion, they dwelt making that their aim.

Established in humbleness, easy to support, gentle, not stubborn and undefiled, not harsh in their speech, they were self-controlled, intent on their own goal.

They inspired confidence, in their movements, eating, and practice; their deportment was smooth like a stream of oil.

Now those elders with all taints completely annihilated, great meditators, great benefactors, are quenched. Now there are few such men.

With the ending of wholesome principles and wisdom, the conqueror's teaching, full of all excellent qualities, has fallen apart.

This is the time of evil characteristics and defilements, but those who possess the remainder of the real truth are ready for seclusion.

Those defilement increasing possess many people; they sport with fools, me thinks, like demons with the mad.

Overcome by defilements, they run here and there after the various objects of their defilements; as if they had declared war on themselves.

Having abandoned the real truth, they quarrel with one another; following after wrong views they think, "This is better".

Having cast aside wealth and son and wife they went forth; [but now] they cultivate practices which are not to be done, not even for the sake of alms-food.

They eat until their bellies are full, and then they lie to sleep on their backs.

When awake they engage in talk, which was condemned by the Teacher.

Seeing value in various arts and crafts, they train themselves in them; not being calm inside, they think, 'This is the purpose of the ascetic life.'

They provide clay, oil, and talcum powder, water, lodgings, and food for householders, expecting more in return.

As well as tooth-picks, wood-apples, flowers, food to eat, well-cooked alms-food, mangoes and myrobalans.

In medicine they are like doctors, in business like householders, in decoration like prostitutes, in authority like royals.

Cheats, frauds, false witnesses, cunning; using various stratagems, they enjoy material things.

Pursuing pretexts, arrangements, stratagems, by this means they accumulate a lot of wealth.

They cause the assembly to meet for business purposes, not because of the truth; they preach the truth to others for gain, and not for the goal.

Those who are outside the order quarrel about the order's gain; being quite shameless they are not ashamed that they live on another's gain.

Not devoted to practice, with shaven heads and wearing the outer robe, they desire only reverence, being bemused by gain and honour.

When various things have thus turned out, it is not now so easy either to attain the unattained or to keep safe what has been obtained.

As one would establish mindfulness when walking without shoes on thorny ground, that is how a sage should walk in the village.

Remembering the former sages, recollecting their behaviour, even though it is the last hour, one may attain the death-free state.

Thus speaking in the sāla grove the ascetic, whose faculties were fully developed, the holey one, the seer, was quenched, with renewed existence annihilated.

Chapter of the Thirties

949 (17.1) Phussa

Seeing many who inspire confidence, personally developed and well-restrained, the sage Paṇḍarasagotta asked the one known as Phussa: In future times, what desire and motivation and behaviour will people have? Please tell me this.

Listen to my words o sage known as Paṇḍarasa: and remember them carefully, I will describe the future.

In the future many will be angry and hostile, denigrating, stubborn, and treacherous, envious, and holding divergent views.

Thinking they understand the profound truth, they remain on the near shore.

Fickle and disrespectful towards the truth, they have no respect for one another.

In the future, many dangers will arise in the world. Fools will defile the truth that has been taught so well.

Though lacking good qualities, the incompetent, the talkative, and the unlearned, will have the power over the affairs of the Order.

Though possessing good qualities, the competent, the conscientious, and the unbiased, will be weak in the affairs of the Order.

In the future, fools will accept gold and silver, fields and property, goats and sheep, and male and female servants.

Fools looking to find fault in others, but bereft of virtues themselves, will wander about, insolent, like quarrelsome beasts.

They will be disdainful, wrapped in robes of blue; deceitful, obstinate, chatty, quarrelsome.

They will wander as if they were noble ones. With hair sleeked with oil, vain, their eyes painted with eye-liner, they will travel on the high-road, wrapped in robes of ivory colour.

They will love white clothes, and they will detest the well dyed ochre robe, which is the banner of the worthy ones, which is worn without disgust by those who are completely free.

They will desire lots of things, inactive, devoid of energy; weary of the forest, they will stay in villages.

Being unrestrained, they will keep company with and follow the example of those who obtain lots of things, and who are always delighting in a pernicious lifestyle.

They will not respect those who do not obtain lots of things, and they will not associate with the wise, even though they are very pleasant.

Disparaging their own banner, which is dyed the colour of copper, some will wear the white banner of the followers of other religions.

And then they will have no respect for the ochre robe; the monks will not reflect about the meaning of the ochre robe.

This awful lack of consideration was unthinkable to the elephant, who was overcome by suffering, pierced by an arrow, and injured.

Then the six-tusked elephant, seeing the well dyed banner of the worthy ones, straight away spoke these verses connected with the goal:⁵⁵

“The impure one who dresses himself in the ochre robe without taming and truth, is not worthy of the ochre robe.

Whoever has rejected impurities, endowed with virtues, possessing truth and taming, they are truly worthy of the ochre robe.”

Devoid of virtue, foolish, with wandering mind, doing what they like, their minds all over the place, indolent, they are not worthy of the ochre robe.

Whoever is endowed with virtue, free of lust, restrained, their intention pure, they are truly worthy of the ochre robe.

The conceited, arrogant fool, who has no virtue, is worthy of a white robe, what use is an ochre robe for them?

Both monks and nuns with evil minds, disrespectful, will in future rebuke the venerable ones whose minds are full of loving-kindness.

Though trained in wearing the robe by senior monks, the foolish will not listen, wild, doing what they like.

With that kind of attitude to training, those fools will not respect each other, they will take no notice of their preceptors, as a bad horse takes no notice of the charioteer.

So, in the future, will be the practice of monks and nuns, when the last time has come.

Before this terrifying future arrives, be easy to admonish, kind in speech, and respect one another.

Have hearts of loving-kindness and compassion, and keep your precepts; arouse your energy, be resolute, and always strong in exertion.

Seeing heedlessness as fearful, and heedfulness as security, develop the eight-fold path, to realize the deathless state.

981 (17.2) Sāriputta⁵⁶

Living self-controlled, full of mindfulness like a mindful one, meditating with restrained intentions, heedful, delighting inwardly, well-concentrated, alone, content, he is truly called a monk.

When eating fresh or dried out food, one should not be overly satisfied. A monk should wander mindfully, with unfilled belly, eating in moderation.

Leaving four or five mouthfuls, he should drink water; this is sufficient for the abiding in comfort of a resolute monk.

If he covers himself in an allowable and suitable robe, this is sufficient for the abiding in comfort of a resolute monk.

If it does not rain on his knees, as he sits cross-legged; this is sufficient for the abiding in comfort of a resolute monk.

Who has seen happiness as suffering, has seen suffering as the dart, and is not in between the two; by means of what would he be part of the world?

May I never associate with people of bad wishes, lazy, lacking energy with little learning, disrespectful - why get involved with the world?

A wise person who has great learning, endowed with virtues and peace of mind; let him stand right at the head.⁵⁷

Whoever is devoted to proliferation, like a wild animal delighting in proliferation, he fails to attain quenching, unsurpassed security from bondage.

Whoever has abandoned proliferation, finding delight in the path free of proliferation, he has attained quenching, unsurpassed security from bondage.

Whether in the village or in the forest, in lands low or high, wherever worthy ones live, that is a delightful place.

The forest is delightful! Where most people find no delight, those who are free of lust delight there, as they are not seeking sensual

pleasures.

When you see someone who sees your faults, a intelligent person who rebukes you, you should stick close to such an wise person, he is like someone who shows you hidden treasure. Sticking close to such a person, things get better, not worse.

He should advise, he should instruct, and he should restrain you from whatever is vile. Such a person is dear to good people, but not liked by evil people.

The Supreme One, the Awakened One, the one with vision, was teaching truth to another. While the truth was being taught I listened attentively, to understand the meaning.

My listening was not in vain; I am liberated without taints. Not for knowledge of past lives, nor even for the divine eye-element;

not for psychic powers, or reading the minds of others, nor for knowing people's passing away and being reborn; not for purifying the power of the divine ear-element, was there any resolve of mine.

His only shelter is underneath a tree; with shaved head, wrapped in the outer robe, the senior monk Upatissa, who is foremost in wisdom, meditates.

Having attained to non-thinking, the disciple of the supreme self awakened one is at that moment endowed with noble silence.

Just like a rocky mountain is unshakable and firmly grounded; so a monk, like a mountain, does not tremble after the destruction of delusion.

To the blameless man who is always seeking purity, a hair's tip measure of evil seems as if the size of a cloud.

I do not long for death; I do not long for life; but I await my time, as a servant his wages.

I do not long for death; I do not long for life; but I await my time, attentive and mindful.

On both sides there is death, not non-death, either afterwards or before; enter on the way; do not perish. Let not the opportunity pass you by.

As a frontier city is guarded inside and out, so you should guard yourselves; let not the opportunity pass you by, for those who have missed the opportunity grieve when they end up in hell.

Calm, restraint, speaking wisely, not conceited; he shakes off evil qualities, as the wind leaves from a tree.

Calm, restraint, speaking wisely, not conceited; he plucks off bad qualities, as the wind plucks leaves from a tree.

Appeased and untroubled, very happy and unagitated, the intelligent one with good virtue makes an end to suffering.

Some householders, and even some of those gone forth, are not to be trusted.

Even some who were good later become bad; while some who were bad become good.

Sensual desire, ill-will, dullness and drowsiness, restlessness, and doubt: these are the five mental stains for a monk.

Whose concentration does not waver, both while he is being honored or because of lack of honour, since he is heedfully,

thus meditating, persevering, having subtle insight into views, having delight in the destruction of grasping, him they call a superior person.

Even the great sea, the earth, a mountain, and the wind are not applicable in simile to the Teacher's magnificent liberation.

He is the senior monk who keeps the Wheel of truth rolling, possessing great knowledge, concentrated. Like earth, like water,

like fire, he is neither attracted nor repelled.

Having attained the perfection of wisdom, having great discernment and great thought, not dull (but) as though dull, he always wanders, quenched.

The Teacher has been served by me, the Awakened One's teaching has been done. The heavy load has been put down; that which leads to renewed existence has been rooted out.

Strive on with heedfulness: this is my advice. Well then, I shall be quenched; I am liberated everywhere in every respect.

1018 (17.3) Ānanda⁵⁸

A wise person would not make friends with a slanderous or hostile person, with a miser, or one who delights in the misfortunes of others; association with a bad person is harmful.

The wise would make friends with the faithful, the pleasant, with those who have wisdom and great learning; association with superior persons is auspicious.

Look at this beautified puppet, a body built up out of sores, sick, an object for concern, where no lasting stability abides.

Look at this form beautified with earrings and gems, a skeleton wrapped in skin, made attractive with clothes.

Its feet reddened with henna dye and powder smeared upon its face: It may beguile a fool, but not a seeker of the further shore.

Its hair is dressed in eightfold plaits and unguent smeared upon its eyes: It may beguile a fool, but not a seeker of the further shore.

A filthy body well adorned like a new-painted unguent pot: It may beguile a fool, but not a seeker of the further shore.

Of great learning, a brilliant speaker, attendant to the Awakened One. Having laid down his burden, unfettered, Gotama lies down to sleep.

With taints annihilated, unfettered, past all attachments, well quenched, he bears his last body, having reached the far shore of birth and death.

On the path leading to quenching, here stands Gotama; in whom the teachings of the Awakened One, The Kinsman of the Sun, are well established.

I learned 82,000 from the Awakened One, and 2,000 from the monks; These 84,000 are the teachings I have memorized.

A man of little learning grows old like an ox; his flesh increases, but his wisdom does not increase.

A person of great learning who, on account of his learning, looks down on someone of little learning, he seems to me like a blind man holding a lamp.

You should stay close to a person of great learning and do not forget what you have learned. It is the root of the spiritual life, so you should memorize the truth.

Knowing the sequence and meaning of the teaching, skilled in the interpretation of terms, he makes sure it is well memorized, and then examines the meaning.

Accepting the teachings, he becomes enthusiastic; making an effort, he scrutinizes the truth; striving at the right time, he is well concentrated inside himself.

If you want to understand the truth, you should associate with the sort of person who is of great learning, and has memorized the truth, a wise disciple of the Awakened One.

A monk of great learning, who has memorized the truth, a keeper of the great sage's treasury, he is like an eye for the world, worthy to be worshipped; of great learning.

Delighting in the truth, enjoying the truth, reflecting on the truth, recollecting the truth, he does not fall away from the real truth.

For one who is weighted down with concern for his own worldly ends, greedy for worldly pleasures, while his strength is wasting away: From where will there come happiness as a recluse?

All the directions are obscure; the truth is not clear to me; with the passing of our good friend, it all seems dark.

For one whose friends have passed away, for one whose master is dead and gone, there is no friend like mindfulness of the body.

The old ones have passed away; I do not get on with the new. Today I meditate all alone, like a bird gone to its nest.

“To see the most excellent one many [have come] from various republics; do not stop the audience, it is time for them to see me.”

To see the most excellent one numerous [have come] from various republics; the Teacher granted them the opportunity, the All-Seeing One did not stop them.

For 25 years since I have been a trainee, no sensual perception arose in me: See the excellence of the truth!

For 25 years since I have been a trainee, no malicious perception arose in me: See the excellence of the truth!

For 25 years I attended on the Supreme One with loving deeds, like a shadow that never left.

For 25 years I attended on the Supreme One with loving words, like a shadow that never left.

For 25 years I attended on the Supreme One with loving thoughts, like a shadow that never left.

I paced up and down behind the Awakened One while he paced up and down. As he taught the truth, knowledge arose in me.

I am a trainee, who has not yet attained mental perfection, yet the Teacher, who was so compassionate to me, has passed into quenching.

Then there was terror, then there were goose-bumps, when the one perfect in all excellent qualities, The Awakened One, attained final quenching.

Of great learning, having memorized the truth, the keeper of the great sage's treasury, he was like an eye for the world, Ānanda attained final quenching.

Of great learning, having memorized the truth, the keeper of the great sage's treasury, he was like an eye for the world, when all was black, he dispelled the dark.

He is the sage who remembered the teachings, and mastered their sequence, holding them firm. The senior monk who memorized the truth, Ānanda was like a mine of gems.

The Teacher has been served by me, the Awakened One's teaching has been done. The heavy load has been put down; that which leads to renewed existence has been rooted out.

Chapter of the Forties

1054 (18.1) Mahākassapa⁵⁹

One should not go about surrounded, revered by a company; one gets distracted; concentration is hard to gain. Fellowship with a crowd is painful. Seeing this, one should not approve of a company.

A sage should not visit families: one gets distracted; concentration is hard to gain.

One who is eager and greedy for flavours misses the goal that brings happiness.

They knew as a swamp this homage and veneration obtained among devoted families. A subtle dart, difficult to extract, honor is hard for a vile man to discard.

Coming down from my dwelling, I entered a city for alms; I respectfully stood by a leper who was eating.

He, with his rotting hand, tossed me a morsel of food, and as the morsel was dropping, a finger fell of right there.

Sitting next to a wall, I ate that morsel. While eating, and afterwards, I did not feel any disgust.

Whoever has mastered left-over scraps for food, putrid urine for medicine, the foot of a tree for a dwelling, cast off clothes for robes: He is a man of the four quarters.

Where some are exhausted, while climbing the mountain, there Kassapa ascends; an heir of the Awakened One, aware and mindful, relying on his psychic powers.

Returning from alms-round, Kassapa ascends the mountain, and practices meditation without clinging, with fear and dread abandoned.

Returning from alms-round, Kassapa ascends the mountain, and practices meditation without clinging, quenched among those who burn.

Returning from alms-round, Kassapa ascends the mountain, and practices meditation without clinging, his duty done, without taints.

Spread with garlands of vines, places delighting the mind,
resounding with elephants, appealing: These rocks delight me!

Those rocks delight me, the colour of blue clouds, beautiful, with
pure waters and cool streams, covered with beetles.

Like the peaks of blue-dark clouds, like excellent peaked-roof
buildings, resounding with elephants, appealing: These rocks delight
me!

Their lovely surfaces wet with rain, mountains frequented by seers
and echoing with the cries of peacocks: These rocks delight me!

It is enough for me, desiring to meditate, being resolute. It is enough
for me, a resolute monk, desiring the goal.

It is enough for me, a resolute venerable monk, desiring comfort, it is
enough for me a resolute and stable one, desiring to practice.

Covered with flowers of flax, like the sky covered with clouds, full of
flocks of many different birds, these rocks delight me!

Secluded from householders, frequented by herds of deer, full of
flocks of many different birds, these rocks delight me!

With clear water and wide crags, haunted by monkeys and deer, covered with oozing moss, those rocks delight me!

Not even five-fold music can give such pleasure as there is for one with unified mind, who looks detached rightly at the truth.

One should not be involved in many activities, one should completely forsake non-exerting people; one who is eager and greedy for flavours misses the goal that brings happiness.

One should not be involved in many activities, avoid what doesn't lead to the goal.

The body gets worn out and fatigued, and when you suffer, you will not find tranquility.

You will not see the self by merely reciting words, wandering stiff-necked and thinking, "I'm better."

Not better, the fool thinks of himself as though better, the wise do not praise that stiff-minded one.

Whoever is not afflicted by the modes of conceit- "I am better", "I am not better", "I am worse", or "I am the same" -

thus stable, being possessed of wisdom, endowed with virtues, and devoted to tranquility of mind: he is praised by the wise.

Whoever has no respect for their companions in the spiritual life, is as far from real truth as the earth is from the sky.

Those whose conscience and shame are always rightly established, thrive in the spiritual life, for them, there is no renewed state of existence.

A monk conceited and vain, clad in a robe of cast off clothes, he is like a monkey in a lion's skin, that does not make him impressive.

But a monk not conceited or vain, masterful, his faculties restrained, he appears impressive in his robe of cast off clothes, like a lion in the cleft of a mountain.

These famous gods endowed with psychic powers, altogether 10,000 of them, belong to the retinue of Brahmā;

they stand with hands palm in palm, honouring Sāriputta, the general of the truth, the hero, the great meditator who is endowed with concentration.

Homage to you, thoroughbred of men, homage to you, best of men; even we do not understand that upon which you meditate.

How very amazing: the awakened very own deep range— which we do not understand, though we have come as hair-splitting archers.

When he saw the company of gods paying homage to Sāriputta— Who is truly worthy of homage— Kappina smiled.

As far as this Awakened One-field extends I am outstanding in ascetic practices. I have no equal, apart from the great sage himself.

The Teacher has been served by me, the Awakened One's teaching has been done. The heavy load has been put down; that which leads to renewed existence has been rooted out.

Like a lotus flower undefiled by water, so Gotama - immeasurable - is undefiled by robes, lodgings, or food. He inclines to renunciation, and has escaped the three states of existence.

The great sage, has the establishment of mindfulness as his neck, conviction as hands, and wisdom is his head. Having great knowledge, he wanders always quenched.

Chapter of the Fifties

1094 (19.1) Tāḷapuṭa⁶⁰

When indeed will I dwell alone, without companion in a mountain cave, seeing detached all existence as impermanent? This thought of mine, when indeed will it be?

When will I, a sage wearing a torn robe, in ochre robes, selfless, without sinful inclinations, having struck down desire and hatred and delusion too, dwell happily, having gone into the wood?

When seeing detached that this body is impermanent, a nest of death and disease, assailed by death and aging, will I dwell alone in the forest, rid of fear? When indeed will it be?

When will I dwell, having taken the sharp sword made of wisdom, and having cut the creeper of craving, producer of fear, bringer of suffering, twining around everywhere? When indeed will it be?

When will I, seated on the lion's throne, swiftly grasp the sword of the sages, made of wisdom, of fiery might, and swiftly break Māra and his army? When indeed will it be?

When will I be seen exerting myself surrounded by those of good manner who are virtuous, stable, respecting the truth, who are seeing things as they are, with faculties conquered? When indeed will it be ?

When will I focus on my own goal on Giribbaja Mountain, not assailed by laziness, hunger, thirst, wind, heat, insects, and reptiles? When indeed will it be ?

When with concentrated self, full of mindfulness, should I attain by wisdom to that which was understood by the great seer, the four truths which are so very hard to see? When indeed will it be?

When will I, grounded in calmness, with wisdom see the infinite sights, and sounds, smells, tastes, tangibles, and mental phenomena as a blazing mass? When will this thought of mine be?

When will I, spoken to with abuse, not be downcast on that account, and when praised not be pleased on that account? When will this thought of mine be?

When will I discern the aggregates and the infinite varieties of phenomena, both internal and external, as no more than wood, grass, and creepers? When will this thought of mine be?

When will the winter clouds rain freshly as I wear my robe in the forest, walking the path trodden by the sages? When indeed will it be?

When will I rise up, intent on attaining the deathless, hearing in the mountain cave the cry of the crested peacock in the forest? When indeed will it be?

When will I cross the Ganges, Yamunā, and Sarassatī rivers, the ocean, and the dangerous Baḷavāmukha sea, by psychic power, without hindrance? When indeed will it be?

When like a great one, moving about without attachment, shall I tear asunder desire for sensual pleasure, being applied to meditation, avoiding all pleasant outward aspects? When indeed will it be?

When - like a poor person in debt, harassed by creditors, would be pleased if he would find a hidden treasure - shall I be pleased having realized the teaching of the great sage? When indeed will it be?

For many years I have been begged by you "Enough of this dwelling in a house for you"; why therefore are you urging me on, mind, now that I am a wanderer?

Was I not begged by you, mind: "On Giribbaja, the birds with colourful wings, greeting the thunder, Mahinda's voice, will delight you as you meditate in the forest"?

Having given up all: my family circle, friends, loved ones, and relatives; and in the world, sports and play, and sensual pleasures; all these I have abandoned for the sake of this: and even then you are not content with me, mind!

This is mine alone, it does not belong to others; when it is time to don your armour, why lament? Reflecting that all this is unstable, I went forth, longing for the deathless state.

The speaker of the truth, supreme among people, great physician, charioteer of tameable people, said, "The mind is moving like a monkey, it is very hard to control for one not free of lust."

Sensual pleasures, varied, sweet, delightful, in many different ways disturb the mind, where the ignorant worldly people are attached;

they desire suffering, seeking further existence, guided by the mind they end up in hell.

“Dwelling in the grove which resounds with the cries of peacocks and herons, liked by leopards and tigers, abandon concern for the body; do not fail”; so you used to urge me, mind.

“Develop the meditations, and faculties, and powers, the factors of enlightenment, and develop concentration; attain the three knowledges in the Awakened One’s teaching”; so you used to urge me, mind.

“Develop the eight-fold path for realising the deathless, conducive to salvation, plunging into the annihilation of all suffering, which is eight-fold, purifying all defilements”; so you used to urge me, mind.

“Properly reflect on the aggregates as suffering, and abandon that from which suffering arises; make an end of suffering in this very life!” So you used to urge me, mind.

“With detached vision see properly that impermanence is suffering, that emptiness is non-self, and that darkness is destruction. Uproot the wandering mind!” So you used to urge me, mind.

“Shaven-headed, unsightly, reviled, with only bowl in hand, seek alms among the families; yoke yourself to the word of the Teacher, the great sage”; so you used to urge me, mind.

“Wander the streets well-restrained, with your mind unattached to families and sensual pleasures, like the full moon when the night is clear!” So you used to urge me, mind.

“Be a forest-dweller and an alms-eater, one who lives in charnel grounds, a rag-robe wearer, one who never lies down, always delighting in ascetic practices.” So you used to urge me, mind.

Mind, when you urge me towards the impermanent and unstable, you are acting just like a person who after having planted trees, wishes to cut down those very same trees at the root, when they are about to fruit.

Formless one, traveling far, wandering alone, I will not do your bidding any more.

Sensual pleasures are suffering, bitter, very fearful. I shall wander with my mind focused only on quenching.

I did not renounce due to bad luck or shamelessness, nor because of a whim, nor banishment, nor for the sake of a lifestyle; it was because I obeyed you, mind.

“Having few wishes, abandoning hypocrisy, the appeasement of suffering: that is praised by superior people.” So you used to urge me, mind, but now you continue with your old habits!

Craving, ignorance, the loved and unloved, pretty sights, pleasant feelings, and the delightful objects of sensual pleasure: I have vomited them up; and I can not swallow back what I have vomited up.

Everywhere I have done your bidding, mind; in the course of many births I have not made you angry; and your gratitude is the production of an identity. For a long time I have been wandering on in the suffering you have created.

Only you, mind, make us holy men; you make us lords or great sages; sometimes we become traders or workers; life as a god is also on account of you.

You alone make us divine demons; because of you we are born in hell; then sometimes we become animals, life as an afflicted spirit is also on account of you.

Not now will you deceive me again and again with your ever-changing drama.

You play with me as if I am mad— But how have I ever failed you, mind?

In the past, this mind wandered how it wished, where it liked, as it pleased. Now I will carefully guide it, as a trainer with a hook guides a rutting elephant.

But the Teacher made this world appear to me as impermanent, unstable, essence-less. O mind, gone to the teaching of the Victor, I shall cross the great flood so very difficult to cross.

This is not as it was before for you, mind, I will not return to your control! I have gone forth in the teaching of the Great Sage; those like me do not suffer destruction.

Mountains, seas, rivers, and the earth, the four directions, four intermediate directions, downwards, and upwards; all three forms of existence are impermanent, assailed, going where will you delight happily, O mind?

What will you do to me, O mind, I am a steadfast one, not controlled by you, O mind; never would I touch the bag with an opening on each end, full of filth, filled with impurities and from its nine openings it flows constantly.

On the crest of an overhanging crag, of natural beauty, frequented and resorted to by wild boars and antelopes, in a grove sprinkled with fresh water by rain, there having gone to your cave you will rejoice.

Birds with beautiful blue necks, with beautiful crests, with beautiful tail feathers, with beautiful wings of variegated feathers, greeting the beautiful-sounding thunder, will delight you as you meditate in the forest.

When the sky has rained, when the grass is four fingers high, when the grove is in full flower, like a cloud, I shall lie down in the forest like a tree. It will be soft for me, like cotton.

But I will act as master, whatever I gain will be sufficient for me; I shall make you as supple as an unrelaxing man makes a bag of catskin.

But I will act as master, whatever I gain will be sufficient for me; I shall bring you under my control by energy, as a skillful trainer with a hook controls a wild elephant.

With you well-tamed and standing firmly, like a trainer with a straight-running horse, I will be able to enter on the blissful way which is always frequented by those who guard the mind.

I shall strongly tie you to a meditation object, as an elephant is tied to a post with firm rope. Well-guarded by me, well-developed by mindfulness you will be independent of every existence.

Having cut-off with wisdom the follower of the wrong path, rebuke him and by means of endeavour settle him on the [right] path; and having seen the origination and annihilation, you will be an heir of him who proclaims the foremost.

Governed by the fourfold distortion, you “mind” led me all around. Surely in order to cut of bonds and fetters one has to associate the great sage of compassion.

Like the deer roaming at will in the variegated grove, having entered the delightful mountain, wreathed in clouds, I shall rejoice there on that secluded mountain; you, mind, will certainly perish.

Whatever the happiness men and women experience who live according to your desire and will, ignorant, living under Māra's control, delighting in existence, they are your disciples, mind.

Chapter of the Sixties

1149 (20.1) Mahāmoggallāna⁶¹

Let us, living in the forest, subsisting on alms-food, happy with whatever scraps come into our bowls, tear apart the army of death, being well-concentrated within ourselves.

Let us, living in the forest, subsisting on alms-food, happy with whatever scraps come into our bowls, tear apart the army of death, as an elephant smashes a hut of reeds.

Let us, living at the foot of a tree, persevering, happy with whatever scraps come into our bowls, tear apart the army of death, being well-concentrated within ourselves.

Let us, living at the foot of a tree, persevering, happy with whatever scraps come into our bowls, tear apart the army of death, as an elephant smashes a hut of reeds.

You little hut made of a chain of bones, sewn together with flesh and sinew. Fie upon it, filled with what is evil-smelling. You cherish what will be food for worms, an alien body.

You bag of filth, tied up with skin, you witch with lumps on your breast. Your body has nine streams, which are flowing all the time.

Your body with its nine streams makes an evil smell and is full of danger.⁶² A monk desiring purity avoids it as one avoids excrement.

If the people would know this as I know it, they would avoid you from afar, as one avoids a cesspit in the rainy season.

This is so, great hero, as you say, recluse; and here some sink down as an old bull in mud.

For whoever would think of painting the space with yellow or any other colour, would only be causing trouble for himself.

My mind is like the space, well-concentrated inwardly. Do not attack me with an evil mind, like a moth attacking a bonfire.

Look at this beautified puppet, a body built up out of sores, sick, an object for concern, where no lasting stability abides.

Look at the form beautified with earrings and gems, a skeleton wrapped in skin, made attractive with clothes.

Its feet reddened with henna dye and powder smeared upon its face: It may beguile a fool, but not a seeker of the further shore.

Its hair is dressed in eightfold plaits and unguent smeared upon its eyes: It may beguile a fool, but not a seeker of the further shore.

A filthy body well adorned like a new-painted unguent pot: It may beguile a fool, but not a seeker of the further shore.

The deer-hunter set out the snare but the deer did not spring the trap; we ate the bait and now depart leaving the hunters to lament.

The deer-hunter's snare is broken; the deer did not spring the trap; we ate the bait and now depart leaving the hunters to lament.

Then there was terror, then there were goose-bumps, when Sāriputta, endowed with many qualities, passed into quenching.

All formations are impermanent, their nature is to rise and fall. They arise, then they cease — their stilling is bliss.

Those who see the five aggregates as alien, not as self, penetrate the subtle truth, like a hair-tip with an arrow.

Those who see formations as alien, not as self, pierce a profound truth, like a hair-tip with an arrow.

As if struck by a sword, with his head on fire as it were, to abandon desire for sensual pleasures, a monk should wander about mindful.

As if struck by a sword, with his head on fire as it were, to abandon desire for existence, a monk should wander about mindful.

Urged on by the developed one, who was bearing his last body, I shook the palace of Migāra's mother with my big toe.⁶³

Quenching which releases all ties is not to be obtained by making a slack effort, nor by a little effort.

This young monk, this excellent person, has conquered Māra and his army, and bears his final body.

Flashes of lightning fall upon the cleft of Vebhāra and Paṇḍava. But in the mountain cleft, the son of the incomparable Stable One meditates.

Peaceful and quiet, the sage in his secluded lodging, the heir to the supreme Awakened One, is honored even by Brahmā.

Peaceful and quiet, the sage in his secluded lodging, the heir to the supreme Awakened One: Brahmin, pay homage to Kassapa!

Even if someone were to be born a hundred times repeatedly in the human realm, and always as a brahmin, a student who memorized the Vedas, And if he were a teacher, with mastery of the three Vedas: paying homage to such a person is not worth a sixteenth of that.

Whoever attains the eight emancipations forwards and backwards before going on alms-round, before his meal;

do not attack such a monk! Do not destroy yourself, brahmin! Have faith in the worthy one. Quickly venerate him with hands palm to palm, do not let your head be split open!

He who is occupied with the wandering-on does not see the supreme truth. He follows a crooked road, a dire path, leading downwards.

Like a worm smeared with excrement, he is infatuated with formations; sunk in gain and honour, Poṭṭhila goes empty.

See Sāriputta coming, of good appearance, released on both sides, well-concentrated inwardly.

Without the dart, with fetters annihilated, with triple knowledge, having left death behind, worthy of offerings, an unsurpassed field of merit for people.

These famous gods endowed with psychic powers, altogether 10,000 of them, belong to the retinue of Brahmā. They stand with hands in palm in palm, honouring Moggallāna:

‘Homage to you, thoroughbred among men! Homage to you, best of men! One whose taints are annihilated, worthy of offerings, a venerable sir!’”

Worshipped by men and gods, he has arisen, overcome death, he is not defiled by formations as the lotus is not defiled by water.

One who knows in a moment thousand worlds, he is like Brahma, that monk, a master of psychic powers, knowing the passing away and rebirth of beings, is visited even by gods at the proper time.

Sāriputta, the monk who has reached the further shore is indeed supreme because of his wisdom, virtue, and peace.

In one moment I can fashion ten-million times one hundred thousand people; I am skilled in transformations, master of supernormal powers.⁶⁴

Being a master of concentration and knowledge, having attained perfection in the teaching of the unattached one, a member of the

Moggallana clan, firm, with concentrated faculties, I have cut asunder my bonds, as a great elephant the ties of a foul creeper.

The Teacher has been served by me, the Awakened One's teaching has been done. The heavy load has been put down; that which leads to renewed existence has been rooted out.

I have attained that goal for the sake of which I went forth from home life into homelessness -the destruction of all fetters.

What kind of hell was that, where Dussī boiled, after attacking the disciple Vidhura, and the brahmin Kakusandha?⁶⁵

There were 100 iron spikes, each one individually causing pain: that was the kind of hell where Dussī boiled, after attacking the disciple Vidhura, and the brahmin Kakusandha.

Dark One, you have much to suffer by assaulting such a monk, an Enlightened One's disciple who directly knows this fact.

In the middle of the ocean are mansions aeon-lasting, sapphire-shining, fiery-gleaming. Where many nymphs dance, of diverse colours.

Dark One, you have much to suffer by assaulting such a monk, an Enlightened One's disciple who directly knows this fact.

I am he who, when urged on by the Enlightened One, shook Migāra's Mother's Palace with my big toe, the Order watching.⁶⁶

Dark One, you have much to suffer by assaulting such a monk, an Enlightened One's disciple who directly knows this fact.

I am he who, relying on supernormal powers, shook the whole Vejayanta Palace, inspiring awe among the gods.

Dark One, you have much to suffer by assaulting such a monk, an Enlightened One's disciple who directly knows this fact.

I am he who, in that palace, posed to Sakka this question: "Do you know, friend, the freedom of the annihilation of craving?"; Whereupon Sakka then answered truthfully to the question I asked him.

Dark One, you have much to suffer by assaulting such a monk, an Enlightened One's disciple who directly knows this fact.

I am he who thought of posing Brahmā this question in the Sudhamma Hall in heaven: 'Is there still found in you, friend, the wrong view you once accepted? Do you see the radiance surpassing that in the Brahmā-world?'⁶⁸

Brahmā then answered my question truthfully and in due sequence: 'There is found in me no longer, Sir, the wrong view that once I held.

Indeed I see the radiance surpassing that in the Brahmā-world.
Today how could I maintain that I am permanent and eternal?’

Dark One, you have much to suffer by assaulting such a monk, an
Enlightened One’s disciple who directly knows this fact.

I am one who, by liberation, has touched the peak of great Mount
Sineru, visited the Pabbavidehans’ grove; and wherever humans
dwell on earth.

Dark One, you have much to suffer by assaulting such a monk, an
Enlightened One’s disciple who directly knows this fact.

There has never been a fire which intends, ‘Let me burn the fool,’ but
a fool who assaults a fire burns himself by his own doing.

So it is with you, O Māra: by assaulting the Blessed One, who has
found the truth, like a fool who plays with fire you only burn yourself
alone.

By assaulting the Blessed One, who has found the truth, you
generate much demerit. Evil One, do you imagine that your evil will
not ripen?

Doing thus, you store up evil which will last long, O End-maker!
Māra, avoid the Enlightened One, play no more your tricks on

monks.”

So the monk chastened Māra in the Bhesakaḷā thicket, whereupon the dejected spirit vanished right then and there.

The great Chapter

1218 (21.1) Vaṅgīsa⁶⁹

1 Renounced - Thus have I heard. On one occasion the Venerable Vaṅgīsa was dwelling at Āḷavī at the Aggāḷava Shrine together with his preceptor, the Venerable Nigrodhakappa. Now on that occasion the Venerable Vaṅgīsa, newly ordained, not long gone forth, had been left behind as a caretaker of the dwelling. Then a number of women, beautifully adorned, approached the Aggāḷavaka Park in order to see the dwelling. When the Venerable Vaṅgīsa saw those women, dissatisfaction arose in him; lust infested his mind. Then it occurred to him: “It is a loss for me indeed, it is no gain for me! It is a mishap for me indeed, it is not well gained by me, that dissatisfaction has arisen in me, that lust has infested my mind. How could anyone else dispel my dissatisfaction and arouse delight? Let me dispel my own dissatisfaction and arouse delight by myself.” Then the Venerable Vaṅgīsa, having dispelled his own dissatisfaction and aroused delight by himself, on that occasion recited these verses:

“Alas, though I am one who has renounced, gone from home into homelessness, these reckless thoughts from the Dark One still run over me.

[But] even if mighty youths, great archers, trained men, masters of the bow, a thousand such men who do not flee should surround me on all sides; and if women were to come here still more numerous than this, they would never make me tremble; for I stand firmly in the truth.

I have heard directly from the Awakened One, the Kinsman-of-the-Sun: of this path leading to quenching. That is where my mind delights.

If, while I am dwelling thus, you approach me, Evil One, I will act in such a way, O Death, that you will not even see my path.”

2 Discontent - On one occasion the Venerable Vaṅgīsa was dwelling at Āḷavī at the Aggāḷava Shrine together with his preceptor, the Venerable Nigrodhakappa. Now on that occasion, when the Venerable Nigrodhakappa returned from his alms round, after his meal he would enter the dwelling and would come out either in the evening or on the following day. Now on that occasion dissatisfaction had arisen in the Venerable Vaṅgīsa; lust had infested his mind. Then it occurred to the Venerable Vaṅgīsa: “It is a loss for me indeed, it is no gain for me! It is a mishap for me indeed, it is not well gained by me, that dissatisfaction has arisen in me, that lust has infested my mind. How could anyone else dispel my dissatisfaction and arouse delight? Let me dispel my own dissatisfaction and arouse delight by myself.” Then the Venerable Vaṅgīsa, having dispelled his own dissatisfaction and aroused delight by himself, on that occasion recited these verses:

“Having abandoned discontent and delight and household thoughts entirely, one should not nurture lust towards anything; the lustless one, without delight: he is indeed a monk.

Whatever exists here on earth and in space, comprised by form, included in the world— everything impermanent decays; the sages fare having pierced this truth.

People are tied to their acquisitions, to what is seen, heard, sensed, and felt; dispel desire for this, be unstirred: They call him a sage who clings to nothing here.

Then those caught in the sixty, led by their own thoughts - the worldly people who have settled on what is wrong: One who would never join their faction anywhere, nor utter wicket speech - he is a monk.

Worthy, long trained in concentration, honest, prudent, without longing, the sage has attained the peaceful state, dependent on which he awaits his time for final quenching.”

3 Well Behaved - On one occasion the Venerable Vaṅgīsa was living at Āḷavī at the Aggāḷava Shrine together with his preceptor, the Venerable Nigrodhakappa. Now on that occasion, the Venerable Vaṅgīsa, because of his own ingenuity, had been looking down at other well-behaved monks. Then the thought occurred to the Venerable Vaṅgīsa: “It is a loss for me indeed, it is no gain for me! It is a mishap for me indeed, it is not well gained by me, that because of my ingenuity I look down upon other well behaved monks.” Then

the Venerable Vaṅgīsa, having aroused remorse in himself, on that occasion recited these verses:

“Abandon conceit, Gotama! Completely abandon the path to conceit; infatuated with the path to conceit, you have had regrets for a long time.

People smeared by denigration, struck down by conceit, fall into hell. People slain by conceit grieve for a long time when reborn in hell.

For never does a monk sorrow who knows the way, having entered upon it properly. He experiences fame and happiness; truly they call him a seer of the truth.

Therefore be here unobstructed and full of exertion, pure, having abandoned the hindrances, and having abandoned all conceit, making an end by wisdom, having become peaceful.”

4 Ānanda - On one occasion the Venerable Ānanda was dwelling at Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s Park. Then, in the morning, the Venerable Ānanda dressed and, taking bowl and robe, entered Sāvathī for alms with the Venerable Vaṅgīsa as his companion. Now on that occasion dissatisfaction had arisen in the Venerable Vaṅgīsa; lust had infested his mind. Then the Venerable Vaṅgīsa addressed the Venerable Ānanda in verse:

“I am burning with sensual lust, my mind is engulfed by fire. Please tell me how to extinguish it, out of compassion, O Gotama.

It is through distortion of perception that your mind is engulfed in fire. Turn away from the sign of beauty; provocative of sensual lust.

See formations as alien, as suffering, not as self. Extinguish the great fire of lust; don not burn up again and again.

Develop the mind on the unattractive, one-pointed, well concentrated; apply your mindfulness to the body, be full of disgust with the world.

Develop meditation on the signless, and discard the underlying tendency to conceit. Then, by breaking through conceit, you will be one who fares at peace.”

5 Well Spoken - At Sāvattthī. There the Blessed One addressed the monks thus: “Monks!” “Venerable sir!” those monks replied. The Blessed One said this: “Monks, when speech possesses four factors, then it is well spoken, not badly spoken, and it is blameless, not blameworthy among the wise. What four? Here, monks, a monk speaks only what is well spoken, not what is badly spoken. He speaks only on the truth, not on non-truth. He speaks only what is pleasant, not what is unpleasant. He speaks only what is real, not what is false. When speech possesses these four factors, it is well spoken, not badly spoken, and it is blameless, not blameworthy among the wise. ”This is what the Blessed One said. Having said this, the Sublime One, the Teacher, further said this: “What is well spoken, the good say, is foremost; second, speak truth, not non-truth; third, speak what is pleasant, not unpleasant; fourth, speak the

truth, not falsehood.” Then the Venerable Vaṅgīsa rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Blessed One, said to him: “An inspiration has come to me, Blessed One! An inspiration has come to me, Sublime One!” The Blessed One said: “Then express your inspiration, Vaṅgīsa.” Then the Venerable Vaṅgīsa extolled the Blessed One to his face with suitable verses:

“One should utter only such speech by which one does not afflict oneself, nor cause harm to others: Such speech is truly well spoken.

One should utter only pleasant speech, speech that is gladly welcomed. One should speak only words that bring nothing bad, that is pleasing to others.

Truth, indeed, is deathless speech: This is an ancient principle. The goal and the truth, the good say, are established upon truth.

The speech which the Awakened One utters for the attainment of quenching, security, for making an end to suffering that is truly the foremost speech.”

6 Sāriputta - On one occasion the Venerable Sāriputta was dwelling at Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s Park. Now on that occasion the Venerable Sāriputta was instructing, exhorting, inspiring, and gladdening the monks with a talk about the truth, with speech that was polished, clear, articulate, expressing well the meaning. And those monks were listening to the truth with eager

ears, attending to it as a matter of vital concern, directing their whole mind to it. Then it occurred to the Venerable Vaṅgīsa: “This Venerable Sāriputta is instructing the monks with a talk about the truth, with speech that is polished, clear, articulate, expressing well the meaning. And those monks are listening to the truth with eager ears.... Let me extol the Venerable Sāriputta to his face with suitable verses.” Then the Venerable Vaṅgīsa rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Venerable Sāriputta, said to him: “An inspiration has come to me, friend Sāriputta! An inspiration has come to me, friend Sāriputta!” “Then express your inspiration, friend Vaṅgīsa.” Then the Venerable Vaṅgīsa extolled the Venerable Sāriputta to his face with suitable verses:

“Unfathomably wise, intelligent, well aware of the real path and the false, Sāriputta, of great wisdom, teaches the truth to the monks.

He teaches briefly, he speaks in detail, his voice, like that of a myna bird, pours forth inspiring discourses.

As he teaches them, they listen to his sweet utterance. Uplifted in mind, made joyful by his delightful voice, sonorous and lovely, the monks incline their ears.”

7 Pavāraṇā - On one occasion the Blessed One was dwelling at Sāvathī in the Eastern Park in Migāramātā’s mansion together with a great Sangha of monks, with five hundred monks, all of them arahants. Now on that occasion—the Uposatha day of the fifteenth—the Blessed One was sitting in the open surrounded by the Monk

Sangha in order to hold the Pavāraṇā. Then, having surveyed the silent Monk Sangha, the Blessed One addressed the monks thus: “Come now, monks, let me invite you: Is there any deed of mine, either bodily or verbal, which you would censure?” When this was said, the Venerable Sāriputta rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Blessed One, said to him: “Venerable sir, there is no deed of the Blessed One, either bodily or verbal, that we censure. For, venerable sir, the Blessed One is the originator of the path unarisen before, the producer of the path unproduced before, the declarer of the path undeclared before. He is the knower of the path, the discoverer of the path, the one skilled in the path. And his disciples now dwell following that path and become possessed of it afterwards. And I, venerable sir, invite the Blessed One: Is there any deed of mine, either bodily or verbal, which the Blessed One would censure?” “There is no deed of yours, Sāriputta, either bodily or verbal, that I censure. For you, Sāriputta, are wise, one of great wisdom, of wide wisdom, of joyous wisdom, of swift wisdom, of sharp wisdom, of penetrative wisdom. Just as the eldest son of a wheel-turning monarch properly keeps in motion the wheel [of sovereignty] set in motion by his father, so do you, Sāriputta, properly keep in motion the Wheel of truth set in motion by me.” “If, venerable sir, the Blessed One does not censure any deed of mine, bodily or verbal, does he censure any deed, bodily or verbal, of these five hundred monks?”

“There is no deed, Sāriputta, bodily or verbal, of these five hundred monks that I censure. For of these five hundred monks, Sāriputta, sixty monks are triple-knowledge bearers, sixty monks are bearers of the six direct knowledges, sixty monks are liberated in both ways, while the rest are liberated by wisdom.” Then the Venerable Vaṅgīsa rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Blessed One, said to him: “An inspiration has come to me, Blessed One! An

inspiration has come to me, Sublime One!” The Blessed One said: “Then express your inspiration, Vaṅgīsa.” Then the Venerable Vaṅgīsa extolled the Blessed One to his face with suitable verses:

“Five hundred monks have gathered today, the fifteenth day, for purification; untroubled seers who have ended renewed existence, who have cut off all fetters and bonds.

Just as a king, a wheel-turning monarch, accompanied by his ministers, travels all over this mighty earth bounded by the deep dark ocean; So they attend on the victor in battle, the unsurpassed caravan leader; the disciples bearing the triple knowledge, who have left death far behind.

All are real sons of the Blessed One, here no worthless chaff is found. I worship the Kinsman of the Sun, destroyer of the dart of craving.”

8 Over a Thousand - On one occasion the Blessed One was dwelling at Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s park, together with a great Sangha of monks, with 1,250 monks. Now on that occasion the Blessed One was instructing, exhorting, inspiring, and gladdening the monks with a talk about the truth concerning Quenching. And those monks were listening to the truth with eager ears, attending to it as a matter of vital concern, directing their whole mind to it. Then it occurred to the Venerable Vaṅgīsa: “This Blessed One is instructing the monks with a talk about the truth concerning Quenching. And those monks are listening to the truth with eager ears.... Let me extol the Blessed One to his face with suitable

verses.” Then the Venerable Vaṅgīsa rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Blessed One, said to him: “An inspiration has come to me, Blessed One! An inspiration has come to me, Sublime One!” “Then express your inspiration, Vaṅgīsa.” Then the Venerable Vaṅgīsa extolled the Blessed One to his face with suitable verses:

“Over a thousand monks here attend upon the Sublime One as he teaches the dust-free truth: quenching inaccessible to fear.

They listen to the stainless truth taught by the Perfectly Enlightened One. The Enlightened One indeed shines honored by the community of monks.

O Supreme One, you are named ‘Great One,’ the seventh seer of the seers. Like a great cloud bearing rain you pour down on the disciples.

Having emerged from his daytime abode from a desire to behold the Teacher, your disciple Vaṅgīsa, O great hero, bows down in worship at your feet. “

“Had you already thought out these verses, Vaṅgīsa, or did they occur to you spontaneously?” “I had not already thought out these verses, venerable sir; they occurred to me spontaneously.” “In that case, Vaṅgīsa, let some more verses, not already thought out, occur to you.” “Yes, venerable sir,” the Venerable Vaṅgīsa replied. Then he extolled the Blessed One with some more verses that had not been previously thought out:

Having overcome the devious course of Māra's path, you wander having demolished barrenness of mind. Behold him, the releaser from bondage, unattached, dividing the truth into parts.

For the sake of leading us across the flood you declared the path with its many aspects. The seers of the truth stand immovable in the deathless declared by you.

The Light-maker, having pierced right through, saw the transcendence of all conditions; having known and realized it himself, he taught the foremost to the five.

When the truth has been so well taught, what negligence is there for those who understand it? Therefore, living diligent in the Blessed One's Teaching, one should always reverently train in it."

9 Koṇḍañña - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the Venerable Aññā Koṇḍañña, after a very long absence, approached the Blessed One, prostrated himself with his head at the Blessed One's feet, kissed the Blessed One's feet, stroked them with his hands, and announced his name thus: "I am Koṇḍañña, Blessed One! I am Koṇḍañña, Sublime One!" Then it occurred to the Venerable Vaṅgīsa: "This Venerable Aññā Koṇḍañña, after a very long absence, has approached the Blessed One ... kisses the Blessed One's feet, strokes them with his hands, and announces his name.... Let me extol the Venerable Aññā Koṇḍañña in the Blessed One's presence with suitable verses." Then the Venerable Vaṅgīsa

rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Blessed One, said to him: “An inspiration has come to me, Blessed One! An inspiration has come to me, Sublime One!” “Then express your inspiration, Vaṅgīsa.” Then the Venerable Vaṅgīsa extolled the Venerable Aññā Koṇḍañña in the Blessed One’s presence with suitable verses:

“Enlightened in succession to the Awakened One, the elder Koṇḍañña, of strong endeavour, is one who gains pleasant dwellings, one who often gains the seclusions.

Whatever may be attained by a disciple who practises the Master’s Teaching, all that has been attained by him, one who trained diligently.

Of great might, endowed with the triple-knowledge, skilled in the course of others’ minds; Koṇḍañña, a real heir of the Awakened One, pays homage at the Teacher’s feet.”

10 Moggallāna - On one occasion the Blessed One was dwelling at Rājagaha on the Black Rock on the Isigili Slope, together with a great Sangha of monks, with five hundred monks all of whom were arahants.

Thereupon the Venerable Mahā Moggallāna searched their minds with his own mind [and saw that they were] released, without acquisitions. Then it occurred to the Venerable Vaṅgīsa: “The Blessed One is dwelling at Rājagaha on the Black Rock on the Isigili Slope.... Thereupon the Venerable Mahā Moggallāna has searched

their minds with his own mind [and seen that they are] released, without acquisitions. Let me extol the Venerable Mahā Moggallāna in the Blessed One's presence with suitable verses." Then the Venerable Vaṅgīsa rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Blessed One, said to him: "An inspiration has come to me, Blessed One! An inspiration has come to me, Sublime One!" "Then express your inspiration, Vaṅgīsa." Then the Venerable Vaṅgīsa extolled the Venerable Mahā Moggallāna in the Blessed One's presence with suitable verses:

"While the sage is seated on the mountain slope, gone to the far shore of suffering, his disciples sit in attendance on him, endowed with the triple-knowledge who have left death behind.

Moggallāna, great in spiritual power, encompassed their minds with his own, and searching [he came to see] their minds: Fully released, without acquisitions!

Thus those perfect in many qualities attend upon Gotama, the sage perfect in all aspects, gone to the far shore of suffering."

11 Gaggarā - On one occasion the Blessed One was dwelling at Campā on the bank of the Gaggarā Lotus Pond together with a great Sangha of monks, with five hundred monks, seven hundred male lay followers, seven hundred female lay followers, and many thousands of devatās. The Blessed One outshone them in beauty and glory. Then it occurred to the Venerable Vaṅgīsa: "This Blessed One is dwelling at Campā ... and many thousands of devatās. The Blessed

One outshines them in beauty and glory. Let me extol the Blessed One to his face with suitable verses.” Then the Venerable Vaṅgīsa rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Blessed One, said to him: “An inspiration has come to me, Blessed One! An inspiration has come to me, Sublime One!” “Then express your inspiration, Vaṅgīsa.” Then the Venerable Vaṅgīsa extolled the Blessed One to his face with a suitable verse:

“As the moon shines in a cloudless sky, as the sun shines devoid of stain, so you, Radiant One, O great sage, outshine the whole world with your glory.”

12 Vaṅgīsa- On one occasion the Venerable Vaṅgīsa was dwelling at Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s Park. Now on that occasion the Venerable Vaṅgīsa had only recently attained enlightenment and, while experiencing the happiness of liberation, on that occasion he recited these verses:

“Drunk on poetry, I used to wander from village to village, town to town. Then I saw the Enlightened One, who has gone to the fare shore of all phenomena.

He then taught me the truth, the Sage who has gone to the fare shore of suffering, having heard the truth I was pleased and confidence arouse in me.

Having heard his words and learning about aggregates, sense bases, and elements, I went forth from home-life into homelessness.

Indeed, for the good of many a Blessed One, who finds the truth, arises; for woman and men who are following the teaching.

Indeed, for the good of many, the sage attained enlightenment, for the monks and nuns who have reached and seen the real health.

The four noble truths are well-taught by the one with vision, the Awakened One, kinsman of the sun, out of compassion for living beings: Suffering, the origin of suffering, the transcending of suffering, and the noble eight-fold path which leads to the end of suffering.

Thus these have been uttered in this way; they have been seen by me just as they are. I have obtained the real goal; the Awakened One's teaching has been done.

Welcome indeed has it been for me, my coming into the Awakened One's presence. Of things which are shared, I obtained the best.

I have obtained perfection of supernormal knowledge, the divine ear is purified. I am endowed with the triple knowledge and possess spiritual powers, I am skilled in the course of others' minds."

13 Vaṅgīsa (Vaṅgīsa Sutta) - Thus have I heard. On one occasion the Blessed One was dwelling at Āḷavī, at the Aggāḷava Cetiya. Now on that occasion the Venerable Vaṅgīsa's preceptor, the Elder Nigrodhakappa, had recently attained final quenching at the Aggāḷava Cetiya. Then, while the Venerable Vaṅgīsa was alone in seclusion, the following reflection arose in his mind: "Did my preceptor attain final quenching or not?" In the evening, when he emerged from seclusion, the Venerable Vaṅgīsa approached the Blessed One, paid homage to him, and sat down to one side. Seated to one side, the Venerable Vaṅgīsa said to the Blessed One: "Here, Bhante, while I was alone in seclusion, the following reflection arose in my mind: 'Did my preceptor attain final quenching or not?' "Then, having risen from his seat, he arranged his upper robe over one shoulder, reverentially saluted the Blessed One, and addressed the Blessed One in verse:

"I ask the Teacher perfect in wisdom, the cutter off all doubts in this very life. The monk who died at Aggāḷava, who was well-known, famous, inwardly quenched?

Nigrodhakappa was his name; it was given to that brahman by you, Supreme One.

He lived paying homage to you, yearning for freedom, with energy aroused, seeing the immutable truth.

O Sakyan, of infinite vision, all of us wish to know about that disciple. Our ears are eager to hear, for you are truly the most excellent Teacher.

Cut off our doubt, declare this to us; your wisdom is vast, tell us of his quenching!

You are of infinite vision, so speak among us, like the thousand-eyed Sakka in the assembly of the gods!

Whatever bonds there are, or paths to delusion, or things that are on the side of unknowing, or that are bases of doubt: they do not exist when they reach the Blessed One, who has found the truth, for that eye is supreme among men.

For if no man were ever to disperse defilements, like the wind a mass of clouds, darkness would cover the whole world, and even light-maker would not shine.

The wise are makers of light; hero, that is what I think you are. We have come to you for your insight and knowledge: Here in this assembly, declare to us about Kappa.

Quickly send forth your beautiful voice, beautiful one, like a goose stretching out its neck, honking gently, with rounded voice well-modulated. Upright, we all listen to you.

The one who has abandoned birth and death, without remainder, restrained, I will make him speak the truth that cleans. For worldly people can not act as they desire, but the Blessed Ones, who have found the truth, act based on comprehension.

Your answer is definitive, and we will accept it, for you have perfect wisdom. We raise our hands palm in palm one last time, since you know, do not delude us, one of superior wisdom.

Knowing the noble doctrine from top to bottom, do not delude us, since you know, one of perfect energy. As one who desires water when overcome by the heat in summer, so I desire to hear your words, pouring down.

Surely Kappāyana did not live the spiritual life in vain? Did he realize quenching, or did he still have a remnant of defilement? Let us hear what kind of liberation he had!

He cut off craving for name and form in this very life, that river of craving which had long lain within him. He has entirely crossed over birth and death. So declared the Supreme One, the chief of the five.

Now that I have heard your words, seventh seer, I am confident. Truly my question was not in vain, the brahman did not deceive me.

As he spoke, so he acted; he was a disciple of the Awakened One. He cut the strong stretched-out net of deceitful death.

Kappiya, O Supreme One, saw the origin of clinging. Kappāyana, indeed, overcame the domain of Death so very hard to cross.”

I pay homage to you as god of gods; best of men, and I pay homage to your son, who is following your example, a great hero, a great one, a real son of the great one.

Notes:

1. He was the foremost monk to dwell without conflict and the foremost worthy of gifts. The List of the foremost disciples is at A (Aṅguttara Nikāya) 1 – 188; See M (Majjhima Nikāya) 139
2. He was the foremost monk ={} who attained to analytical knowledges. See A 4 – 173
3. {meditators} He had to struggle with doubt hence his name Revata the Doubter. Mv.(Mahavagga Vinaya) VI.16.2 tells of an incident in which Ven. Kaṅkha-Revata saw a heap of excrement out of which green gram (a mung bean) had sprouted. Noting that green gram, even when digested, can still sprout, he wondered if it might be allowable. The Awakened One assured him that it was.
4. {speaker of the truth.}
5. {who assigns lodgings}
6. {and Tapassu: first to go for refuge} See Mv 1.4.1 Talk at the Rājāyatana
7. {pleasing and agreeable to the devas} In the Viniya to parajika 3 it is mentioned that Ven. Pilindavaccha used his psychic powers to retrieve a pair of kidnapped children. The Awakened One states that this entails no penalty because such a thing lies in the province of

those with psychic power. And most inspiring his account Nissaggiya Pācittiya 23.

8. {first to take mealtickets} One must cut off the five lower fetters (identity view, doubt, the distorted grasp of rules and vows, sensual desire, ill will). One must abandon the five higher fetters (lust for form, lust for the formless, conceit, restlessness, ignorance). In order to cut off and abandon these fetters one must develop a further five, namely, the five spiritual faculties (faith, energy, mindfulness, concentration, wisdom). The five ties are: lust, hatred, delusion, conceit, and views. A monk who has surmounted these five ties is called a crosser of the flood. See SN 1.5
9. {forest dwellers} Venerable Revata Khadiravaniya's verses appear at two places in this book: V42 and V645-V658. Venerables Cālā (THIG V182-V188), Upacālā (THIG V189-V195), and Sīsūpacālā (THIG V196-V203) are also mentioned in SN 5.6-8. Verses like this have obviously put in this collection to remember the reader of the background story, which had been preserved in a different Nikayā; like verse.44. Here the background story is not preserved, which shows us that not every statement and sutta is preserved in the nikayās.

I am guessing that the venerable with these verses at least ones but likely many several times started to teach those nuns, and his effort was of course not in vain; if it had been these verses of him would have not been put in this collection. But the commentary states that here the Thera is addressing the three sons of the three sisters who are named Cālī, Upacālī, and Sīsūpacālī to be mindful because Venerable Sāriputta is going to visit them momentarily.

10. See S10 – 5
11. See S4 – 22
12. {make gains}
13. See S9 – 9
14. See A 4 – 2
15. Here the one named after tree is Ambapālī Therī, whose verses appear in THIG 252-270. The bright-bannered one is king Bimbisāra. The last line here discussing the destruction of the banner (i.e. conceit), see A 4.159 Monkni Sutta which discusses how to use conceit to abandon conceit
16. See Udana 4 – 7
17. See Mv 1.7.1 Yasa
18. {formost: Lions Roar}
19. {receiver of eloquent discourses}
20. The ausra maiden Suja’s husband is Sakka!
21. {guard the doors of the sense-faculties} See Ud 3.2
22. See J 264
23. {recollecting past lives} also mentioned in the vinaya: Then the Venerable Sobhita addressed the monks: “Friends, I can recall five hundred eons.” The monks criticised and denounced him: “How can Venerable Sobhita say, ‘I can recall five hundred eons’? He is claiming a superhuman achievement.” They informed the Master. “Monks, Sobhita has this ability. Sobhita spoke truly. There is no offence for Sobhita.”

24. {variegated speech}
25. {wearer of coarse robes}
26. {good health} see M 124
27. See Ud 3.3 Yasoja Sutta
28. {upholders of the discipline}
29. Short Abhibhū, there are two amazing Suttas on his account: SN 6:14 and A 3-80
30. {exhort nuns} see M 146 Nandakovāda Sutta.
31. {desire to training} see A 4.177 SN 35.121 M 61 ,62, 147 His going forth is mentioned in the Mv 1.54.2: Then the lady, Rāhula's mother, spoke thus to the boy Rāhula: "This, Rāhula, is your father, go and ask him for your inheritance." Then the boy Rāhula approached the Lord; having approached, he stood in front of the Lord and said: "Pleasant is your shadow, recluse." Then the Lord, rising up from his seat, departed. Then the boy Rāhula, following close behind the Lord, said: "Give me my inheritance, recluse, give me my inheritance, recluse." Then the Lord addressed the venerable Sāriputta, saying: "Well then, do you, Sāriputta, let the boy Rāhula go forth."
32. When a misfortune has been removed and conquered, to give it up in part [=not to bring ones endeavor to perfection] it would be like the losing throw of the dice; but to give up everything [=give up ones endeavor] would be as if one was blind, not discerning the even [=wholesome] and the uneven.
33. {resolved through confidence} see SN 22.87

34. {excellent speakers}

35. {large retinue} see Mv 1.15.2

36. Lit. not take to oneself

37. Open up what is covered = confess/ reveal your offences /faults

Then it will not rain down = you will have a “shelter” means you; are protected from the consequences which would arise from hiding your faults.

38. {foremost sweet voice} See SN 21.6 Ud 7.1 7.2 7.5

39. {formost: explaining what was stated in brief}

40. {in transformation of perception}

41. {inspiring confidence in families}

42. {exhort monks}

43. {creating mind made body + skilled in mental transformation}

44. {inspire confidence in all respects}see Bu-NP 15.1.1
BD 2.83

45. {arouse energy} see A 6-55

46. {forest dwellers}

47. {the disciple foremost in seniority} See Mv 1.6.10

48. Following A 6 – 43 which seems more authentic.

49. {gone forth out of confidence} M 82

50. S35 - 95

51. SN 3 - 7 / M 92
52. {foremost: from eminent families}
53. M86
54. {foremost in devine eye} A8-30 SN 9.6
55. J 514
56. {the foremost disciple in wisdom}
57. =to regard him with highest respect
58. {good memory /a quick grasp /resolute /personal attendants}
59. {foremost in ascetic practices}
60. See SN (Saṃyutta Nikayā) 42.2 Tālapuṭa Sutta
61. {foremost in supernormal powers}
62. Remember mindfulness of danger of death
63. See SN 51.14
64. First he praises ven. Sāriputta bevor his speaks of his own qualities see his humbleness also in SN 21.3
65. See M 50
66. See SN 51.14 Moggallāna Sutta
67. See MN 37
68. See SN 6:5
69. {compose inspired verses} all the surrounding stories are taken from SN 1.8

Suttas:

M 139 Araṇavibhanga -The Exposition of Non-Conflict

Thus have I heard. On one occasion the Blessed One was living at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the monks thus: "Monks."—"Venerable sir," they replied. The Blessed One said this:

"Monks, I shall teach you an exposition of non-conflict. Listen and attend closely to what I shall say."—"Yes, venerable sir," the monks replied. The Blessed One said this:

"One should not pursue sensual pleasure, which is low, vulgar, coarse, ignoble, and unbeneficial; and one should not pursue self-mortification, which is painful, ignoble, and unbeneficial. The Middle Way discovered by the Tathāgata avoids both extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to enlightenment, to Quenching. One should know what it is to extol and what it is to disparage, and knowing both, one should neither extol nor disparage but should teach only the truth. One should know how to define pleasure, and knowing that, one should pursue pleasure within oneself. One should not utter covert speech, and one should not utter overt sharp speech. One should speak unhurriedly, not hurriedly. One should not insist on local language, and one should not override normal usage. This is the summary of the exposition of non-conflict.

"One should not pursue sensual pleasure, which is low, vulgar, coarse, ignoble, and unbeneficial; and one should not pursue self-mortification, which is painful, ignoble, and unbeneficial.' So it was said. And with reference to what was this said?

"The pursuit of the enjoyment of one whose pleasure is linked to sensual desires—low, vulgar, coarse, ignoble, and unbeneficial—is a state beset by suffering, vexation, despair, and fever, and it is the wrong way. Disengagement from the pursuit of the enjoyment of one

whose pleasure is linked to sensual desires—low, vulgar, coarse, ignoble, and unbeneficial—is a state without suffering, vexation, despair, and fever, and it is the right way.

“The pursuit of self-mortification—painful, ignoble, and unbeneficial—is a state beset by suffering, vexation, despair, and fever, and it is the wrong way. Disengagement from the pursuit of self-mortification—painful, ignoble, and unbeneficial—is a state without suffering, vexation, despair, and fever, and it is the right way.

“So it was with reference to this that it was said: ‘One should not pursue sensual pleasure, which is low, vulgar, coarse, ignoble, and unbeneficial; and one should not pursue self-mortification, which is painful, ignoble, and unbeneficial.’

“‘The Middle Way discovered by the Tathāgata avoids both these extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to enlightenment, to Quenching.’ So it was said. And with reference to what was this said? It is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. So it was with reference to this that it was said: ‘The Middle Way discovered by the Tathāgata avoids both these extremes...to Quenching.’

“‘One should know what it is to extol and what it is to disparage, and knowing both, one should neither extol nor disparage but should teach only the truth.’ So it was said. And with reference to what was this said?

“How, monks, does there come to be extolling and disparaging and failure to teach only the truth? When one says: ‘All those engaged in the pursuit of the enjoyment of one whose pleasure is linked to sensual desires—low...and unbeneficial—are beset by suffering, vexation, despair, and fever, and they have entered upon the wrong way,’ one thus disparages some. When one says: ‘All those disengaged from the pursuit of the enjoyment of one whose pleasure is linked to sensual desires—low...and unbeneficial—are without

suffering, vexation, despair, and fever, and they have entered upon the right way,' one thus extols some.

"When one says: 'All those engaged in the pursuit of self-mortification—painful, ignoble, and unbeneficial— are beset by suffering, vexation, despair, and fever, and they have entered upon the wrong way,' one thus disparages some. When one says: 'All those disengaged from the pursuit of self-mortification—painful, ignoble, and unbeneficial—are without suffering, vexation, despair, and fever, and they have entered upon the right way,' one thus extols some.

"When one says: 'All those who have not abandoned the fetter of being are beset by suffering, vexation, despair, and fever, and they have entered upon the wrong way,' one thus disparages some. When one says: 'All those who have abandoned the fetter of being are without suffering, vexation, despair, and fever, and they have entered upon the right way,' one thus extols some. This is how there comes to be extolling and disparaging and failure to teach only the truth.

"And how, monks, does there come to be neither extolling nor disparaging but teaching only the truth? When one does not say: 'All those engaged in the pursuit of the enjoyment of one whose pleasure is linked to sensual desires...have entered upon the wrong way,' but says instead: 'The pursuit is a state beset by suffering, vexation, despair, and fever, and it is the wrong way,' then one teaches only the truth. When one does not say: 'All those disengaged from the pursuit of the enjoyment of one whose pleasure is linked to sensual desires... have entered upon the right way,' but says instead: 'The dis- engagement is a state without suffering, vexation, despair, and fever, and it is the right way,' then one teaches only the truth.

"When one does not say: 'All those engaged in the pursuit of self-mortification...have entered upon the wrong way,' but says instead: 'The pursuit is a state beset by suffering, vexation, despair, and fever, and it is the wrong way,' then one teaches only the truth. When

one does not say: 'All those disengaged from the pursuit of self-mortification...have entered upon the right way,' but says instead: 'The disengagement is a state without suffering, vexation, despair, and fever, and it is the right way,' then one teaches only the truth.

"When one does not say: 'All those who have not abandoned the fetter of being...have entered upon the wrong way,' but says instead: 'As long as the fetter of being is unabandoned, being too is unabandoned,' then one teaches only the truth.

When one does not say: 'All those who have abandoned the fetter of being...have entered upon the right way,' but says instead: 'When the fetter of being is abandoned, being also is abandoned,' then one teaches only the truth.

"So it was with reference to this that it was said: 'One should know what it is to extol and what it is to disparage, and knowing both, one should neither extol nor disparage but should teach only the truth.'

"One should know how to define pleasure, and knowing that, one should pursue pleasure within oneself.' So it was said. And with reference to what was this said?

"Monks, there are these five cords of sensual pleasure. What five? Forms cognizable by the eye...sounds cognizable by the ear...odours cognizable by the nose...flavours 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 called sensual pleasure—a filthy pleasure, a coarse pleasure, an ignoble pleasure. I say of this kind of pleasure that it should not be pursued, that it should not be developed, that it should not be cultivated, and that it should be feared.

"Here, monks, quite secluded from sensual pleasures, secluded from unwholesome states, a monk enters upon and abides in the first jhāna...the second jhāna...the third jhāna... the fourth jhāna. This is called the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of enlightenment. I say of this kind of pleasure that it

should be pursued, that it should be developed, that it should be cultivated, and that it should not be feared.

“So it was with reference to this that it was said: ‘One should know how to define pleasure, and knowing that, one should pursue pleasure within oneself.’

“‘One should not utter covert speech, and one should not utter overt sharp speech.’ So it was said. And with reference to what was this said?

“Here, monks, when one knows covert speech to be untrue, incorrect, and unbeneficial, one should on no account utter it. When one knows covert speech to be true, correct, and unbeneficial, one should try not to utter it. But when one knows covert speech to be true, correct, and beneficial, one may utter it, knowing the time to do so.

“Here, monks, when one knows overt sharp speech to be untrue, incorrect, and unbeneficial, one should on no account utter it. When one knows overt sharp speech to be true, correct, and unbeneficial, one should try not to utter it. But when one knows overt sharp speech to be true, correct, and beneficial, one may utter it, knowing the time to do so.

“So it was with reference to this that it was said: ‘One should not utter covert speech, and one should not utter overt sharp speech.’

“‘One should speak unhurriedly, not hurriedly.’ So it was said. And with reference to what was this said?

“Here, monks, when one speaks hurriedly, one’s body grows tired and one’s mind becomes excited, one’s voice is strained and one’s throat becomes hoarse, and the speech of one who speaks hurriedly is indistinct and hard to understand.

“Here, monks, when one speaks unhurriedly, one’s body does not grow tired nor does one’s mind become excited, one’s voice is not strained nor does one’s throat become hoarse, and the speech of one who speaks unhurriedly is distinct and easy to understand.

“So it was with reference to this that it was said: ‘One should speak unhurriedly, not hurriedly.’

“One should not insist on local language, and one should not override normal usage.’ So it was said. And with reference to what was this said?

“How, monks, does there come to be insistence on local language and overriding of normal usage? Here, monks, in different localities they call the same thing a ‘dish’, a ‘bowl’, a ‘vessel’, a ‘saucer’, a ‘pan’, a ‘pot’, or a ‘basin’. So whatever they call it in such and such a locality, one speaks accordingly, firmly adhering [to that expression] and insisting: ‘Only this is correct; anything else is wrong.’ This is how there comes to be insistence on local language and overriding normal usage.

“And how, monks, does there come to be non-insistence on local language and non-overriding of normal usage? Here, monks, in different localities they call the same thing a ‘dish’...or a ‘basin.’ So whatever they call it in such and such a locality, without adhering [to that expression] one speaks accordingly, thinking: ‘These venerable ones, it seems, are speaking with reference to this.’ This is how there comes to be non-insistence on local language and non-overriding of normal usage.

“So it was with reference to this that it was said: ‘One should not insist on local language, and one should not override normal usage.’

“Here, monks, the pursuit of the enjoyment of one whose pleasure is linked to sensual desires—low...and unbeneficial—is a state beset by suffering, vexation, despair, and fever, and it is the wrong way. Therefore this is a state with conflict.

“Here, monks, disengagement from the pursuit of the enjoyment of one whose pleasure is linked to sensual desires—low... and unbeneficial—is a state without suffering, vexation, despair, and fever, and it is the right way. Therefore this is a state without conflict.

“Here, monks, the pursuit of self-mortification—painful, ignoble, and unbeneficial—is a state beset by suffering, vexation, despair, and fever, and it is the wrong way. Therefore this is a state with conflict.

“Here, monks, disengagement from the pursuit of self-mortification—painful, ignoble, and unbeneficial—is a state without suffering, vexation, despair, and fever, and it is the right way. Therefore this is a state without conflict.

“Here, monks, the Middle Way discovered by the Tathāgata avoids both these extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to enlightenment, to Quenching. It is a state without suffering...and it is the right way. Therefore this is a state without conflict.

“Here, monks, extolling and disparaging and failure to teach only the truth is a state beset by suffering...and it is the wrong way. Therefore this is a state with conflict.

“Here, monks, not extolling and not disparaging and teaching only the truth is a state without suffering...and it is the right way. Therefore this is a state without conflict.

“Here, monks, sensual pleasure—a filthy pleasure, a coarse pleasure, an ignoble pleasure—is a state beset by suffering...and it is the wrong way. Therefore this is a state with conflict.

“Here, monks, the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of enlightenment, is a state without suffering...and it is the right way. Therefore this is a state without conflict.

“Here, monks, covert speech that is untrue, incorrect, and unbeneficial is a state beset by suffering...Therefore this is a state with conflict.

“Here, monks, covert speech that is true, correct, and unbeneficial is a state beset by suffering...Therefore this is a state with conflict.

“Here, monks, covert speech that is true, correct, and beneficial is a state without suffering...Therefore this is a state without conflict.

“Here, monks, overt sharp speech that is untrue, incorrect, and unbeneficial is a state beset by suffering...Therefore this is a state with conflict.

“Here, monks, overt sharp speech that is true, correct, and unbeneficial is a state beset by suffering...Therefore this is a state

with conflict.

“Here, monks, overt sharp speech that is true, correct, and beneficial is a state without suffering...Therefore this is a state without conflict.

“Here, monks, the speech of one who speaks hurriedly is a state beset by suffering, vexation, despair, and fever, and it is the wrong way. Therefore this is a state with conflict.

“Here, monks, the speech of one who speaks unhurriedly is a state without suffering...Therefore this is a state without conflict.

“Here, monks, insistence on local language and overriding of normal usage is a state beset by suffering...Therefore this is a state with conflict.

“Here, monks, non-insistence on local language and non-overriding of normal usage is a state without suffering, vexation, despair, and fever, and it is the right way. Therefore this is a state without conflict.

“Therefore, monks, you should train yourselves thus: ‘We shall know the state with conflict and we shall know the state without conflict, and knowing these, we shall enter upon the way without conflict.’ Now, monks, Subhūti is a clansman who has entered upon the way without conflict.”

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

A 4 173 Koṭṭhita

Then the Venerable Mahākoṭṭhita approached the Venerable Sāriputta and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and asked the Venerable Sāriputta:

“Friend, with the remainderless fading away and cessation of the six bases for contact, is there anything else?”

“Do not say so, friend.”

“With the remainderless fading away and cessation of the six bases for contact, is there nothing else?”

“Do not say so, friend.”

“With the remainderless fading away and cessation of the six bases for contact, is there both something else and nothing else?”

“Do not say so, friend.”

“With the remainderless fading away and cessation of the six bases for contact, is there neither something else nor nothing else?”

“Do not say so, friend.”

“Friend, when you are asked: ‘With the remainderless fading away and cessation of the six bases for contact, is there something else?’ you say: ‘Do not say so, friend.’ And when you are asked: ‘With the remainderless fading away and cessation of the six bases for contact, is there nothing else? . . . Is there both something else and nothing else? . . . Is there neither something else nor nothing else?’ [in each case] you say: ‘Do not say so, friend.’ In what way should the meaning of this statement be understood?”

“Friend, if one says: ‘With the remainderless fading away and cessation of the six bases for contact, there is something else,’ one proliferates that which is not to be proliferated. If one says: ‘Friend, with the remainderless fading away and cessation of the six bases for contact, there is nothing else,’ one proliferates that which is not to be proliferated. If one says: ‘Friend, with the remainderless fading away and cessation of the six bases for contact, there is both something else and nothing else,’ one proliferates that which is not to be proliferated.

If one says: ‘Friend, with the remainderless fading away and cessation of the six bases for contact, there is neither something else nor nothing else,’ one proliferates that which is not to be proliferated.

“Friend, as far as the range of the six bases for contact extends, just so far extends the range of proliferation. As far as the range of proliferation extends, just so far extends the range of the six bases for contact. With the remainderless fading away and cessation of the six bases for contact there is the cessation of proliferation, the subsiding of proliferation.”

Nissaggiya Pācittiya #23: About Seven-Day Medicines

On this occasion the Awakened One, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Pilindavaccha was clearing a hillside at Rājagaha, wishing to make a cave [dwelling]. Then King Seniya Bimbisāra of Magadha approached Venerable Pilindavaccha; after approaching and paying respects to Venerable Pilindavaccha, he sat to one side. When he was seated to one side, King Seniya Bimbisāra of Magadha said to Venerable Pilindavaccha, “Bhante, what is the Elder having made?” “Great King, I am clearing the hillside, wishing to make a cave [dwelling].” “Bhante, does the gentlemen need a monastery attendant?” “Great king, a monastery attendant has not been allowed by the Blessed One.” “Therefore, Bhante, report to me after asking the Blessed One.” “Yes, Great King,” Venerable Pilindavaccha replied to King Seniya Bimbisāra of Magadha. Then Venerable Pilindavaccha instructed, encouraged, energized, and gladdened King Seniya Bimbisāra of Magadha with a talk about the truth. Then King Seniya Bimbisāra of Magadha – instructed, encouraged, energized, and gladdened by Venerable Pilindavaccha's talk about the truth – rose from his seat, paid respects to and venerated Venerable Pilindavaccha, and left.

Then Venerable Pilindavaccha sent a messenger to the Blessed One, [saying] “Bhante, King Seniya Bimbisāra of Magadha wishes to give a monastery attendant. Bhante, what method is to be used by me?” Then the Blessed One, on account of this precedent, on account of this incident, after giving a talk about the truth, addressed the monks: “Monks, I allow a monastery attendant.” A second time as well, King Seniya Bimbisāra of Magadha approached Venerable Pilindavaccha; after approaching and paying respects to Venerable Pilindavaccha, he sat to one side. When he was seated to one side, King Seniya Bimbisāra of Magadha said to Venerable Pilindavaccha,

“Bhante, is a monastery attendant allowed by the Blessed One?”
“Yes, Great King.” “Therefore, Bhante, I will give a monastery attendant to the gentleman.” “Then, after promising a monastery attendant to Venerable Pilindavaccha, King Seniya Bimbisāra of Magadha forgot. After a long time he remembered, and addressed a certain minister connected with all [his affairs], “I say, the monastery attendant that I promised to the gentleman – was that monastery attendant given?” “King, a monastery attendant was not given to the gentleman.” “I say, how long has it been since that was [promised]?” Then the minister counted the days and said to King Seniya Bimbisāra of Magadha, “King, five hundred days.” “Therefore, I say, give five hundred monastery attendants to the gentleman.” “Yes, King,” the minister replied to King Seniya Bimbisāra of Magadha. He gave five hundred monastery attendants to Venerable Pilindavaccha, [all] settled in a single village. It was [called] “The Village of Monastery Attendants,” it was [called] “Pilinda's Village.”

Furthermore, on this occasion, Venerable Pilindavaccha was a frequent visitor of that village. Then Venerable Pilindavaccha, after dressing in the morning and taking his bowl and robes, entered Pilinda's Village for alms. Furthermore, on this occasion, there was a festival in that village. Young children were playing, made up with garlands and adornments. Then Venerable Pilindavaccha, while going for alms without skipping a household, approached the dwelling of a certain monastery attendant; after approaching, he sat on the designated seat. Furthermore, on this occasion, the daughter of the female monastery attendant after seeing other children made up with garlands and adornments, cried, “Give me a garland, give me an adornment!” Then Venerable Pilindavaccha said to the female monastery attendant, “Why does this girl cry?” “Bhante, after seeing other children made up with garlands and adornments, this girl cries, 'Give me a garland, give me an adornment!' Where will poor people like us get a garland or an adornment?” Then Venerable Pilindavaccha, after getting a grass headdress, said to that female monastery attendant, “Here, fasten this to that girl's head.” Then the

female monastery attendant took the grass headdress and fastened it to the girl's head. It became a golden wreath – shapely, attractive, and pleasing. There was no golden wreath like that even in the king's harem. People reported to King Seniya Bimbisāra of Magadha, “King, at the house of that monastery attendant there is a golden wreath; it is shapely, attractive, and pleasing. Even in the king's harem there is no golden wreath like that.

Where did a poor person get it? Undoubtedly it was taken by theft!” Then King Seniya Bimbisāra of Magadha had that monastery attendant's family arrested. A second time as well, Venerable Pilindavaccha, after dressing in the morning and taking his bowl and robes, entered Pilinda's Village for alms. Then Venerable Pilindavaccha, while going for alms without skipping a household, approached the dwelling of that monastery attendant; after approaching, he asked the neighbors, “Where has this monastery attendant's family gone?” “Bhante, the king had them arrested for the act of [stealing] a golden wreath.” Then Venerable Pilindavaccha approached the dwelling of King Seniya Bimbisāra of Magadha; after approaching, he sat on the designated seat. Then King Seniya Bimbisāra of Magadha approached Venerable Pilindavaccha; after approaching and paying respects to Venerable Pilindavaccha, he sat to one side. When King Seniya Bimbisāra of Magadha was seated to one side, Venerable Pilindavaccha said to him, “Great king, for what [reason] was the monastery attendant's family arrested?” “Bhante, there was a golden wreath in that monastery attendant's house; it was shapely, attractive, and pleasing. Even in my harem there is no golden wreath like that. Where did a poor person get it?

Undoubtedly it was taken by theft!” Then Venerable Pilindavaccha set his mind upon King Seniya Bimbisāra of Magadha's palace as being golden. It become entirely made of gold. “Great king, where did you get so much gold?” “Bhante, this is acknowledged as the gentleman's psychic power.” He had that monastery attendant's family released.

[Thinking] “A miracle of psychic abilities surpassing normal human abilities has been displayed by Sir Pilindavaccha to the king and his assembly,” satisfied and full of faith, people brought five medicines to Venerable Pilindavaccha – that is, ghee, butter, oil, honey, and molasses. Venerable Pilindavaccha usually received [enough] of these five medicines. He distributed these gains in the [monastic] assembly. The assembly became luxuriant. They filled jars and pitchers and stored them; they filled water-filters and bags and hung them in windows. The [contents] became molten and sticky. The monastery was overrun by rats. People who were visiting the monastery, after seeing this, denounced, criticized, and castigated: “These Sakyan-son contemplatives keep stockpiles in their home – just like King Seniya Bimbisāra of Magadha!” Monks heard of those people – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that monks will plan this kind of luxury?” Then those monks, after reprimanding them in many ways, reported this matter to the Blessed One... “Is it true, monks, that monks planned this kind of luxury?” “It is true, Blessed One.” The Awakened One, the Blessed One, reprimanded... “How is it, monks, that these foolish men will plan this kind of luxury! This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training-rule: “These five medicines may be consumed by sick monks: ghee, butter, oil, honey, and molasses. After receiving them, one may use them from storage for seven days at most. For one who surpasses that: a Nissaggiya Pācittiya.”

Mv 1.4.1 Talk at the Rājāyatana

Then the Lord, at the end of seven days, having emerged from that contemplation, approached the Rājāyatana from the foot of the Mucalinda; having approached, he sat cross-legged in one (posture)

for seven days at the foot of the Rājāyatana experiencing the bliss of freedom.

Now at that time the merchants Tapussa and Bhallika were going along the high-road from Ukkalā to that district. Then a devatā who was a blood-relation of the merchants Tapussa and Bhallika spoke thus to the merchants Tapussa and Bhallika: “My good fellows, this Lord, having just (become) wholly awakened, is staying at the foot of the Rājāyatana, go and serve that Lord with barley-gruel and honey-balls, and this will be a blessing and happiness for you for a long time.”

Then the merchants Tapussa and Bhallika, taking barley-gruel and honey-balls, approached the Lord; having approached, having greeted the Lord, they stood at a respectful distance. As they were standing at a respectful distance, the merchants Tapussa and Bhallika spoke thus to the Lord: “Lord, let the Lord receive our barley-gruel and honey-balls, that this may be a blessing and happiness for us for a long time.”

Then it occurred to the Lord: “Truth-finders do not receive with their hands. Now with what shall I receive the barley-gruel and honey-balls?” Then the four Great Kings, knowing with their minds the reasoning in the Lord’s mind, from the four quarters presented the Lord with four bowls made of rock crystal, saying: “Lord, let the Lord receive the barley-gruel and honey-balls herein.” The Lord received the barley-gruel and the honey-balls in a new bowl made of rock crystal, and having received them he partook of them.

Then the merchants Tapussa and Bhallika, having found that the Lord had removed his hand from the bowl, having inclined their heads towards the Lord’s feet, spoke thus to the Lord: “We, Lord, are those going to the Lord for refuge and to truth; let the Lord accept us as lay-disciples gone for refuge for life from this day forth.” Thus these came to be the first lay-disciples in the world using the two-word formula.

Mv 1.7.1 Yasa

At that time in Benares there was a young man of family, the son of a (great) merchant, delicately reared, called Yasa.

He had three mansions, one for the cold weather, one for the hot weather, one for the rains. Being ministered to by bands of female musicians for four months in the mansion for the rains, he did not come down from that mansion. Then while Yasa, the young man of family, was possessed of and provided with the five kinds of sense-pleasures, and was being ministered to, he fell asleep first and his suite fell asleep after him, and an oil lamp was burning all through the night.

Then Yasa, the young man of family, having awoken first saw his own suite sleeping, one with a lute in the hollow of her arm, one with a tabor at her neck, one with a drum in the hollow of her arm, one with dishevelled hair, one with saliva dripping from her mouth, muttering in their sleep, like a cemetery before his very eyes. Seeing this, its peril grew plain, and his mind was set on disregarding it. Then Yasa, the young man of family, uttered a solemn utterance: "What distress indeed, what affliction indeed."

Then Yasa, the young man of family, having put on his golden sandals, approached the door of the dwelling. Non-human beings opened the door, thinking: "Let there be no obstacle for the going forth from home into homelessness of Yasa, the young man of family." Then Yasa, the young man of family, approached the city-door. Non-human beings opened the door, thinking: "Let there be no obstacle for the going forth from home into homelessness of Yasa, the young man of family." Then Yasa, the young man of family, approached the deer-park at Isipatana.

At that time, the Lord having risen in the night towards dawn, was pacing up and down in the open air. The Lord saw Yasa, the young man of family, coming in the distance: seeing him, having come down from (the place) where he was pacing up and down, he sat down on an appointed seat. Then Yasa, the young man of family,

when he was near, uttered this solemn utterance to the Lord: "What distress indeed, what affliction indeed." Then the Lord spoke thus to Yasa, the young man of family: "This, Yasa, is not distress, this, Yasa, is not affliction. Come, sit down, Yasa, I will teach you the truth."

Then Yasa, the young man of family, thinking: "It is said that this is not distress, that this is not affliction", exultant and uplifted, having taken off his golden sandals, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the Lord talked a progressive talk to Yasa, the young man of family, that is to say, talk on giving, talk on moral habit, talk on heaven, he explained the peril, the vanity, the depravity of pleasures of the senses, the advantage in renouncing them.

When the Lord knew that the mind of Yasa, the young man of family, was ready, malleable, devoid of hindrances, uplifted, pleased, then he explained to him the teaching on the truth which the awakened ones have themselves discovered: suffering, uprising, stopping, the Way. And just as a clean cloth without black specks will take a dye easily, even so (as he was sitting) on that very seat, vision into the truth, dustless, stainless, arose to Yasa, the young man of family, that what- ever is of a nature to uprise, all that is of a nature to stop."

Then the mother of Yasa, the young man of family, having mounted up to the mansion, not seeing Yasa, the young man of family, approached the (great) merchant, the householder; having approached she spoke thus to the (great) merchant, the householder; "House- holder, your son, Yasa, is not to be seen." Then the (great) merchant, the householder, having dispatched messengers on horse-back to the four quarters, himself approached the deer-park at Isipatana. The (great) merchant, the householder, saw the prints of golden sandals, and seeing them he followed them along.

The Lord saw the (great) merchant, the householder, coming in the distance; seeing him, it occurred to the Lord: "Suppose I were to

perform such a psychic wonder that the (great) merchant, the householder, sitting here, should not see Yasa the young man of family, sitting here?” Then the Lord performed such a psychic wonder.

Then the (great) merchant, the householder, approached the Lord; having approached he spoke thus to the Lord: “Lord has the Lord not seen Yasa, the young man of family?”

“Well, householder, sit down. Perhaps, sitting here, you may see Yasa, the young man of family, sitting here.”

Then the (great) merchant, the householder, thinking: “It is said that I, sitting here, will see Yasa, the young man of family, sitting here”, and exultant, uplifted, having greeted the Lord, he sat down at a respectful distance.

As the (great) merchant, the householder was sitting down at a respectful distance, the Lord talked a progressive talk ... attained without the help of another to full confidence in the teacher’s instruction, spoke thus to the Lord: “Excellent, Lord! Excellent, Lord! Just as one might set upright what has been upset, or might uncover what was concealed, or might show the way to one who is astray, or might bring an oil lamp into the darkness, thinking, ‘Those with eyes may see shapes’, even so is the truth explained in many a figure by the Lord. I myself go to the Lord as refuge, to the truth, and to the Order of monks. Let the Lord accept me as a lay-disciple gone for refuge from this day forth for as long as life lasts.” Thus he came to be the first lay-disciple in the world using the three-word formula. Then while the father of Yasa, the young man of family, was being taught the truth, as he was reviewing his stage (of knowledge) as it was seen, as it was known, his mind was freed from the cankers without grasping. Then it occurred to the Lord: “While the father of Yasa, the young man of family, was being taught the truth, as he was reviewing his stage (of knowledge) as it was seen, as it was known, his mind was freed from the cankers without grasping. Now Yasa, the young man of family, can not become one, having turned back to the low life, to enjoy pleasures of the senses as he did formerly when

leading a household life. Suppose I were to annul that psychic wonder?" Then the Lord annulled that psychic wonder.

Then the (great) merchant, the householder, saw Yasa, the young man of family sitting down; seeing him, he spoke thus to Yasa, the young man of family: "Dear Yasa, your mother is full of lamentation and grief, give your mother life."

Then Yasa, the young man of family, looked towards the Lord. Then the Lord spoke thus to the (great) merchant, the householder: "What do you think about this, house-holder, that truth was seen by Yasa with a learner's knowledge, with a learner's insight, even as by you? As he was reviewing his stage (of knowledge), as it was seen, as it was known, his mind was freed from the cankers without grasping. Now can Yasa, householder, having turned back to the low life, become one to enjoy pleasures of the senses, as he did formerly when leading a household life?"

"No, Lord."

"Truth was seen by Yasa, the young man of family, householder, with a learner's knowledge, with a learner's insight, even as by you. As he was reviewing his stage (of knowledge), as it was seen, as it was known, his mind was freed from the cankers without grasping. Now Yasa, the young man of family, householder, can not become one, having turned back to the low life, to enjoy pleasures of the senses, as he did formerly when leading a household life."

"Lord, it is a gain for Yasa, the young man of family, Lord, it is well gotten for Yasa, the young man of family, inasmuch as the mind of Yasa, the young man of family, is freed from the cankers without grasping. Lord, may the Lord consent to a meal with me on the morrow with Yasa, the young man of family, as his attendant?" The Lord consented by becoming silent. Then the (great) merchant, the householder, knowing that the Lord had consented, rising from his seat, having greeted the Lord, departed keeping his right side towards him.

Then Yasa, the young man of family, soon after the (great) merchant, the householder, had departed, spoke thus to the Lord: "Lord, may I

receive the going forth in the Lord's presence, may I receive ordination?"

"Come, monk," the Lord said, "well preached is the truth. Lead the Brahma-faring for making an utter end of suffering." So this came to be that venerable one's ordination. At that time there were seven perfected ones in the world.

Ud 3.2 Nanda (Nanda Sutta)

Thus have I heard. At one time the Lord was staying near Sāvathī in the Jeta Wood at Anāthapiṇḍika's monastery. On that occasion the Venerable Nanda, the Lord's (half-) brother, the son of his maternal aunt, informed a number of monks thus:

"I am discontented with leading the holy life, friends. I am unable to endure the holy life. I will give up the training and return to the low life."

Then a certain monk approached the Lord, prostrated himself, sat down to one side, and said: "The Venerable Nanda, revered sir, the Lord's (half-) brother, the son of his maternal aunt, informed a number of monks thus: 'I am discontented with leading the holy life.... I will give up the training and return to the low life.'"

Then the Lord addressed a certain monk: "Come, monk, in my name tell the monk Nanda, 'The Teacher calls you, friend Nanda.'"

"Very well, revered sir," that monk replied, and approaching the Venerable Nanda, he said, "The Teacher calls you, friend Nanda."

"Very well friend," the Venerable Nanda replied, and approaching the Lord he prostrated himself and sat down to one side. The Lord then said to him: "Is it true, Nanda, that you informed a number of monks thus: 'I am discontented with leading the holy life ... I will return to the low life'?"

"Yes, revered sir."

"But why, Nanda, are you discontented with leading the holy life?"

"On departing from home, revered sir, a Sakyan girl, the loveliest in the land, with her hair half-combed, looked up at me and said, 'May

you return soon, master.’ Recollecting that, revered sir, I am discontented with leading the holy life.... I am unable to endure the holy life. I will give up the training and return to the low life.”

Then the Lord took the Venerable Nanda by the arm, and just as a strong man might extend his flexed arm or flex his extended arm, even so did they vanish from the Jeta Wood and appear among the devas of the Tāvātimsa heaven. Now on that occasion about five hundred pink-footed nymphs had come to minister to Sakka, ruler of the devas. And the Lord said to the Venerable Nanda, “Do you see those five hundred pink-footed nymphs?”

“Yes, revered sir.”

“What do you think, Nanda, who is more beautiful, more fair to behold, and more alluring—that Sakyan girl, the loveliest in the land, or these five hundred pink-footed nymphs?”

“Revered sir, compared to these five hundred pink-footed nymphs, that Sakyan girl, the loveliest in the land, is like a mutilated she-monkey that has had its ears and nose chopped off. She does not count; she is not worth a fraction compared to them; there is no comparison. These five hundred nymphs are far more beautiful, more fair to behold, and more alluring.”

“Rejoice, Nanda, rejoice, Nanda! I guarantee that you will obtain five hundred pink-footed nymphs.”

“If, revered sir, the Lord guarantees that I will obtain five hundred pink-footed nymphs, I shall be content in living the holy life under the Lord.”

Then the Lord took the Venerable Nanda by the arm ... even so did they vanish from among the devas of the Tāvātimsa heaven and appear in the Jeta Wood.

The monks heard: “It is said that the Venerable Nanda, the Lord’s (half-) brother, the son of his maternal aunt, is living the holy life for the sake of nymphs. It is said that the Lord has guaranteed that he will obtain five hundred pink-footed nymphs.”

Then the monk-friends of the Venerable Nanda went about calling him “hireling” and “menial,” saying: “The Venerable Nanda is a

hireling! The Venerable Nanda is a menial! He is living the holy life for the sake of nymphs! It is said that the Lord has guaranteed that he will obtain five hundred pink-footed nymphs!”

Then the Venerable Nanda was humiliated, ashamed, and dismayed by his friends calling him “hireling” and “menial.” Living alone, secluded, diligent, ardent, and resolute, he soon realized even here and now through his own direct knowledge that unequalled goal of the holy life for the sake of which sons of good family rightly go forth from home to the homeless state, and entering into it he abode in it. And he knew: “Finished is birth, lived is the holy life, done is what had to be done, there is no more of this state.” And the Venerable Nanda became one of the worthy one`s.

Then, when the night was far advanced, a certain devatā of surpassing beauty, illuminating the whole Jeta Wood, approached the Lord, prostrated himself and stood to one side. Standing there that devatā said to the Lord: “The Venerable Nanda, revered sir, the Lord’s (half-) brother, the son of his maternal aunt, by the ending of the taints has realized here and now through his own direct knowledge the taintless mind-deliverance and wisdom-deliverance, and entering into it, he abides in it.”

The knowledge also arose in the Lord: “Nanda, by the ending of the taints, has realized here and now the taintless mind-deliverance and wisdom-deliverance, and entering into it, he abides in it.”

When that night had ended the Venerable Nanda approached the Lord, prostrated himself, sat down to one side, and said to the Lord: “Revered sir, as to the Lord’s guarantee that I will obtain five hundred pink-footed nymphs, I release the Lord from that promise.”

“But, Nanda, comprehending your mind with my mind, I knew: ‘Nanda has realized here and now the taintless mind-deliverance and wisdom-deliverance.’ Also, a devatā told me: ‘The Venerable Nanda, revered sir, has realized here and now the taintless mind-deliverance and wisdom-deliverance.’ When, Nanda, your mind was released from the taints without grasping, I was then released from that promise.”

Then, on realizing its significance, the Lord uttered on that occasion this inspired utterance:

That monk who has crossed the mire, crushed the thorn of sensual desire,

and reached the destruction of delusion is not perturbed by pleasures and pains.

Ud 3.3 Yasoja (Yasoja Sutta)

Thus have I heard. At one time the Lord was staying near Sāvattthī in the Jeta Wood at Anāthapiṇḍika's monastery. On that occasion about five hundred monks headed by Yasoja had arrived at Sāvattthī to see the Lord. As these incoming monks were exchanging greetings with the resident monks and lodgings were being arranged and bowls and robes put away, there was a loud noise, a great noise. Then the Lord addressed the Venerable Ānanda, "Ānanda, what is that loud noise, that great noise? It sounds like fishermen landing a catch of fish."

"About five hundred monks headed by Yasoja, revered sir, have arrived at Sāvattthī to see the Lord. And as these incoming monks were exchanging greetings ... there was a loud noise, a great noise."

"Well then, Ānanda, in my name tell those monks, 'The Teacher calls the venerable ones.'"

"Yes, revered sir," the Venerable Ānanda replied, and approaching those monks he said, "The Teacher calls the venerable ones."

"Very well, friend," those monks replied to the Venerable Ānanda, and approaching the Lord they prostrated themselves and sat down to one side. The Lord then said to those monks: "Monks, why was there that loud nose, that great noise, which sounded like fishermen landing a catch of fish?"

The Venerable Yasoja replied: "These five hundred monks, revered sir, have arrived at Sāvattthī to see the Lord. As these incoming

monks were exchanging greetings ... there was a loud noise, a great noise.”

“Go away, monks. I dismiss you. You ought not to stay near me.”

“Very well, revered sir,” those monks replied to the Lord. Then, rising from their seats, they prostrated themselves before the Lord keeping their right side toward him. Having set their lodgings in order and taking their bowls and robes, they departed on tour for the Vajjī territory. Walking on tour by stages among the Vajjīs, they approached the river Vaggumudā. And beside the river Vaggamudā they constructed leaf-huts and commenced the rains retreat.

Then the Venerable Yasoja addressed those monks who were commencing the rains retreat: “Friends, the Lord dismissed us out of compassion, wishing our good, wishing to benefit us, being compassionate. Come, friends, let us so abide that the Lord will be pleased with our way of living.”

“Very well, friend,” those monks replied to the Venerable Yasoja. And living secluded, diligent, ardent, and resolute, those monks within that very rains retreat all realized the three knowledges.

Then the Lord, having stayed at Sāvathī as long as he wanted, departed on tour for Vesālī. Walking on tour by stages, the Lord arrived at Vesālī and stayed there near Vesālī in the Great Wood in the Hall of the Gabled House. Then the Lord, comprehending the minds of those monks beside the river Vaggumudā with his mind and having given consideration to it, addressed the Venerable Ānanda: “This direction, Ānanda, seems to me as if it has become light. This direction, Ānanda, seems to me as if it has become radiant. It is agreeable for me to go and consider that direction where those monks are staying beside the river Vaggumudā. Ānanda, you should send a messenger to the monks beside the river Vaggumudā to say: ‘The Teacher calls the venerable ones; the Teacher wishes to see the venerable ones.’”

“Very well, revered sir,” the Venerable Ānanda replied to the Lord. Approaching a certain monk, he said to him:

“Come, friend, go to the monks beside the river Vaggumudā and tell them, ‘The Teacher calls the venerable ones; the Teacher wishes to see the venerable ones.’”

“Very well, friend,” that monk replied to the Venerable Ānanda. Then, just as a strong man might extend his flexed arm or flex his extended arm, even so did he vanish from the Hall of the Gabled House in the Great Wood and appear before those monks beside the river Vaggumudā. He said to them, “The Teacher calls the venerable ones; the Teacher wishes to see the venerable ones.”

“Very well, friend,” those monks replied. Then, having set their lodgings in order and taking their bowls and robes, just as a strong man might extend his flexed arm ... even so did they vanish from beside the river Vaggumudā and appear before the Lord in the Great Wood in the Hall of the Gabled House. At that time the Lord was sitting in imperturbable concentration. Then those monks thought, “In what state is the Lord now abiding?”

Then those monks thought, “The Lord is abiding in the state of imperturbability,” and they too all sat in imperturbable concentration. Then, when the night was far advanced and the first watch had ended, the Venerable Ānanda arose from his seat, arranged his robe over one shoulder, raised his folded hands, and said to the Lord: “The night is far advanced, revered sir, the first watch has ended and the incoming monks have been sitting for a long time. Revered sir, let the Lord greet the incoming monks.”

When this was said the Lord remained silent. When the night was (still further) advanced and the middle watch had ended, a second time the Venerable Ānanda arose from his seat

... and said to the Lord: “The night is far advanced, revered sir, the middle watch has ended and the incoming monks have been sitting for a long time. Revered sir, let the Lord greet the incoming monks.”

For a second time the Lord remained silent. When the night was (yet further) advanced and the last watch had ended, when dawn was approaching and the night was drawing to a close, a third time the Venerable Ānanda arose from his seat ... and said to the Lord: “The

night is far advanced, revered sir, the last watch has ended, dawn is approaching and the night is drawing to a close. The incoming monks have been sitting for a long time. Revered sir, let the Lord greet the incoming monks.”

Then the Lord emerged from that concentration and addressed the Venerable Ānanda: “If you knew, Ānanda, you would not speak in such a way. These five hundred monks and I, Ānanda, have all been sitting in imperturbable concentration.”

Then, on realizing its significance, the Lord uttered on that occasion this inspired utterance:

Who has mastered the thorn of sensual desire, abuse, punishment, imprisonment,

That monk stands steady as a mountain, desireless, not perturbed by pleasures and pains.

SN 6:14 Aruṇavatī

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattihī.... There the Blessed One addressed the monks thus: “Monks!”

“Venerable sir!” those monks replied. The Blessed One said this:

“Monks, once in the past there was a king name Aruṇavā whose capital was named Aruṇavatī. The Blessed One Sikhī, the Arahant, the Perfectly Enlightened One, dwelt in dependence on the capital Aruṇavatī. The chief pair of disciples of the Blessed One Sikhī were named Abhibhū and Sambhava, an excellent pair. Then the Blessed One Sikhī addressed the monk Abhibhū: ‘Come, brahmin, let us go to a certain brahmā world until it is time for our meal.’ – ‘Yes, venerable sir,’ the monk Abhibhū replied.

“Then, monks, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, so the Blessed One Sikhī, the Arahant, the Perfectly Enlightened One, and the monk Abhibhū

disappeared from the capital Aruṇavatī and reappeared in that brahmā world. Then the Blessed One Sikhī addressed the monk Abhibhū thus: ‘Give a talk about the truth, brahmin, to Brahmā and to Brahmā’s retinue and to Brahmā’s assembly.’ – ‘Yes, venerable sir,’ the monk Abhibhū replied. Then, by means of a talk about the truth, he instructed, exhorted, inspired, and gladdened Brahmā and Brahmā’s retinue and Brahmā’s assembly. Thereupon Brahmā and Brahmā’s retinue and Brahmā’s assembly found fault with this, grumbled, and complained about it, saying: ‘It is wonderful indeed, sir! It is amazing indeed, sir! How can a disciple teach the truth in the very presence of the Teacher?’

“Then, monks, the Blessed One Sikhī addressed the monk Abhibhū thus: ‘Brahmin, Brahmā and Brahmā’s retinue and Brahmā’s assembly deplore this, saying, “It is wonderful indeed, sir! It is amazing indeed, sir! How can a disciple teach the truth in the very presence of the Teacher?” Well then, brahmin, stir up an even greater sense of urgency in Brahmā and in Brahmā’s retinue and in Brahmā’s assembly.’ – ‘Yes, venerable sir,’ the monk Abhibhū replied. Then he taught the truth with his body visible, and with his body invisible, and with the lower half of his body visible and the upper half invisible, and with the upper half of his body visible and the lower half invisible. Thereupon, monks, Brahmā and Brahmā’s retinue and Brahmā’s assembly were struck with wonder and amazement, saying: ‘It is wonderful indeed, sir! It is amazing indeed, sir! How the ascetic has such great power and might!’

“Then, monks, the monk Abhibhū said to the Blessed One Sikhī, the Arahant, the Perfectly Enlightened One: ‘I recall, venerable sir, having made such a statement as this in the midst of the Monk Saṅgha: “Friends, while standing in the brahmā world I can make my voice heard throughout the thousandfold world system.”’ – ‘Now is the time for that, brahmin! Now is the time for that, brahmin! While standing in the brahmā world you should make your voice heard throughout the thousandfold world system.’ – ‘Yes, venerable sir,’ the

monk Abhibhū replied. Then, while standing in the brahmā world, he recited these verses:

“Arouse your energy, strive on! Exert yourself in the Awakened One’s Teaching. Sweep away the army of Death as an elephant does a hut of reeds

One who dwells diligently in this truth and Discipline, having abandoned the wandering on in birth, will make an end to suffering.”

“Then, monks, having stirred up a sense of urgency in Brahmā and in Brahmā’s retinue and in Brahmā’s assembly, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Blessed One Sikhī, the Arahant, the Perfectly Enlightened One, and the monk Abhibhū disappeared from that brahmā world and reappeared in the capital Aruṇavatī. Then the Blessed One Sikhī addressed the monks thus: ‘Monks, did you hear the verses that the monk Abhibhū recited while he was standing in the brahmā world?’ – ‘We did, venerable sir.’ – ‘What were the verses that you heard, monks?’ – ‘We heard the verses of the monk Abhibhū thus:

Arouse your energy, strive on!... Will make an end to suffering.”

Such were the verses that we heard the monk Abhibhū recite while he was standing in the brahmā world.’ – ‘Good, good, monks! It is good that you heard the verses that the monk Abhibhū recited while he was standing in the brahmā world.”

This is what the Blessed One said. Elated, those monks delighted in the Blessed One’s statement.

A 3-80 Abhibhū

Then the Venerable Ānanda approached the Blessed One . . . and said to him:

“Bhante, in the presence of the Blessed One I heard this; in his presence I learned this: ‘Abhibhū, a disciple of the Blessed One

Sikhī, while staying in the brahmā world, conveyed his voice throughout a thousandfold world system.’ How far, Bhante, can the Blessed One, the Arahant, the Perfectly Enlightened One convey his voice?”

“He was a disciple, Ānanda. The Tathāgatas are immeasurable.”

A second time the Venerable Ānanda said to the Blessed One: “Bhante, in the presence of the Blessed One I heard this. . . .

How far, Bhante, can the Blessed One, the Arahant, the Perfectly Enlightened One convey his voice?”

“He was a disciple, Ānanda. The Tathāgatas are immeasurable.”

A third time the Venerable Ānanda said to the Blessed One: “Bhante, in the presence of the Blessed One I heard this. . . .

How far, Bhante, can the Blessed One, the Arahant, the Perfectly Enlightened One convey his voice?”

“Have you heard, Ānanda, about a thousandfold minor world system?”

“It is the time for this, Blessed One. It is the time for this, Sublime One. The Blessed One should speak. Having heard this from the Blessed One, the monks will retain it in mind.”

“Well then, Ānanda, listen and attend closely. I will speak.” “Yes, Bhante,” the Venerable Ānanda replied. The Blessed One said this:

“A thousand times the world in which the sun and moon revolve and light up the quarters with their brightness is called a thousandfold minor world system. In that thousandfold world system there are a thousand moons, a thousand suns, a thousand Sinerus king of mountains, a thousand Jambudīpas, a thousand Aparagoyānas, a thousand Uttarakurus, a thousand Pubbavidehas, and a thousand four great oceans; a thousand four great kings, a thousand [heavens] of devas [ruled by] the four great kings, a thousand Tāvatiṃsa [heavens], a thousand Yāma [heavens], a thousand Tusita [heavens], a thousand [heavens] of devas who delight in creation, a thousand [heavens] of devas who control what is created by others, a thousand brahmā worlds.

“A world that is a thousand times a thousandfold minor world system is called a thousand-to-the-second-power middling world system. A world that is a thousand times a thousand-to-the-second-power middling world system is called a thousand-to-the-third-power great world system. Ānanda, the Tathāgata can convey his voice as far as he wants in a thousand-to-the-third-power great world system.”

“But in what way, Bhante, can the Tathāgata convey his voice as far as he wants in a thousand-to-the-third-power great world system?”

“Here, Ānanda, the Tathāgata suffuses with his radiance a thousand-to-the-third-power great world system. When those beings perceive that light, then the Tathāgata projects his voice and makes them hear its sound. It is in such a way, Ānanda, the Tathāgata can convey his voice in a thousand-to-the-third-power great world system or as far as he wants.”

When this was said, the Venerable Ānanda said to the Blessed One: “It is my good fortune! I am very fortunate that my Teacher is so powerful and mighty.”

When this was said, the Venerable Udāyī said to the Venerable Ānanda: “What is it to you, friend Ānanda, that your Teacher is so powerful and mighty?”

When this was said, the Blessed One said to the Venerable Udāyī: “Do not say so, Udāyī! Do not say so, Udāyī! Udāyī, if Ānanda were to die without being free of lust, then because of his confidence he would exercise celestial kingship among the devas seven times and great kingship in this Jambudīpa seven times. However, in this very life Ānanda will attain final quenching.”

Mv 1.15.2 Kassapa of Uruvelā

Then the Lord, walking on tour, in due course arrived at Uruvelā. Now at that time three matted hair ascetics, Kassapa of Uruvelā, Kassapa of the River, Kassapa of Gayā, were living at Uruvelā. Of these, the matted hair ascetic Kassapa of Uruvelā was leader, guide,

highest, chief, head of five hundred matted hair ascetics; the matted hair ascetic Kassapa of the River was leader ... head of three hundred matted hair ascetics; the matted hair ascetic Kassapa of Gayā was leader ... head of two hundred matted hair ascetics.

Then the Lord approached the hermitage of the matted hair ascetic Kassapa of Uruvelā; having approached, he spoke thus to the matted hair ascetic Kassapa of Uruvelā: “If it is not inconvenient to you, Kassapa, let me stay for one night in the fire-room.”

“It is not inconvenient to me, great recluse, (but) there is a fierce serpent king of psychic power there; he is a terribly venomous snake. Do not let him harm you.” And a second time the Lord spoke thus to the matted hair ascetic Kassapa of Uruvelā: “If it is not inconvenient to you ...” And a third time the Lord spoke thus to the matted hair ascetic Kassapa of Uruvelā: “If it is not inconvenient to you, Kassapa, let me stay for one night in the fire-room.”

“It is not inconvenient to me, great recluse, (but) there is a fierce serpent king of psychic power there; he is a terribly venomous snake. Do not let him harm you.”

“It is not likely that he can harm me. Please do you, Kassapa, allow (me the use of) the fire-room,”

“Stay, great recluse, as you wish it.”

Then the Lord, having entered the fire-room, having laid down a grass mat, sat down cross-legged, keeping his back erect, having caused mindfulness to be present in front of him. Then that serpent saw that the Lord had entered, and seeing this, pained, afflicted, he blew forth smoke. Then it occurred to the Lord: “What now if I, without destroying this serpent’s skin and hide and flesh and ligaments and bones and the marrow of the bones, were to master (his) heat by heat?”

Then the Lord, having worked a work of psychic power, blew forth smoke. Then that serpent, not conquering anger, blazed up. The Lord, having attained the condition of heat, also blazed up. When both were in flames, the fire-room became as though burning, ablaze, in flames. Then the matted hair ascetics, having surrounded

the fire-room, spoke thus: “Beautiful indeed is the great recluse, (but) he will be harmed by the serpent.”

Then the Lord at the end of that night, without having destroyed that serpent’s skin and hide and flesh and ligaments and bones and the marrow of the bones, having mastered (his) heat by heat, having placed him in his bowl, showed him to the matted hair ascetic, Uruvelākassapa, saying: “This, Kassapa, is your serpent, his heat was mastered by heat.” Then it occurred to the matted hair ascetic Uruvelākassapa: “Truly the great recluse is of great psychic power, of great majesty, in that he can master by heat the heat of the fierce serpent king who has psychic power and is a terribly venomous snake; but yet he is not a perfected one as I am.”

Near the Nerañjarā, the Lord spoke thus to the matted hair ascetic Uruvelākassapa:

“If it is not inconvenient to you, Kassapa, let me stay this day (only) in the fire-hall.”

“It is not inconvenient to me, great recluse, (but) as I am anxious for your comfort I warn you that there is a fierce serpent king there, of psychic power, a terribly venomous snake. Do not let him harm you.”

“It is not likely that he can harm me. Please do you, Kassapa, allow (me the use of) the fire- room.”

“It is given”; having understood this, the fearless one entered, fear overpassed.

Having seen that the holy man had entered, the chief of snakes, afflicted, blew forth smoke. The chief of men, joyful, unperturbed, blew forth smoke there too. But the chief of snakes, not conquering anger, blazed up like a fire. The chief of men, highly proficient in the condition of heat, blazed up there too. When both were in flames, the matted hair ascetics, as they were looking at the fireroom, said:

“Beautiful indeed is the great recluse, (but) he will be harmed by the serpent.”

Then at the end of that night the serpent’s flames became extinguished, but the multicoloured flames of him of psychic power

remained, and multicoloured flames, dark green, then red, crimson, yellow and crystal-coloured were on Radiant One's body.

Having put the chief of snakes into his bowl, he showed him to the brahmin, saying:

"This, Kassapa, is your serpent, his heat was mastered by heat."

Then the matted hair ascetic Uruvelakassapa, thoroughly believing in this wonder of psychic power of the Lord, spoke thus to the Lord: "Stay just here, great recluse, I (can offer you) a constant supply of food."

Then the Lord stayed in a certain woodland grove near the hermitage of the matted hair ascetic Uruvelakassapa. Then the four Great Kings, having illumined the entire woodland grove on a glorious night with glorious colour, approached the Lord; having approached, having greeted the Lord, they stood at the four quarters like huge fires.

Then the matted hair ascetic Uruvelakassapa approached the Lord at the end of that night, and having approached he spoke thus to the Lord: "It is time, great recluse, the meal is ready. But now, who were these, great recluse, who, having illumined the entire woodland grove during the glorious night with glorious colour, approached you and having approached, having greeted you, stood at the four quarters like huge fires?"

"Kassapa, these were the four Great Kings who approached me in order to hear the truth."

Then it occurred to the matted hair ascetic Uruvelākassapa: "Truly the great recluse is of great psychic power, of great might, in that the four Great Kings also approach him in order to hear the truth; but yet he is not a perfected one as I am."

Then the Lord, having eaten the meal (offered by) the matted hair ascetic Uruvelākassapa, stayed in that same woodland grove.

Then Sakka, lord of the devas, having illumined the entire woodland grove on a glorious night with glorious colour, approached the Lord; having approached, having greeted the Lord, he stood at a

respectful distance, like a huge fire, more glorious and more superb than the former splendours of colour.

Then the matted hair ascetic Uruvelakassapa approached the Lord at the end of that night ... (as before) ... stayed in that same woodland grove.

Then Brahmā Sahampati ... (as before) ... stayed in that same woodland grove.

Now at that time a great sacrifice (made by) the matted hair ascetic Uruvelakassapa was going forward, and the entire (population of) Aṅga and Magadha, taking abundant solid food and soft food, wanted to go (to it). Then it occurred to the matted hair ascetic Uruvelakassapa: “At present my great sacrifice is going forward, and the entire (population of) Aṅga and Magadha, taking abundant solid food and soft food, will come. If the great recluse does a wonder of psychic power before the populace, the great recluse’s gains and hon- our will much increase, my gains and honour will decline. Now the great recluse shall certainly not come to-morrow.”

Then the Lord, knowing by mind the reasoning in the mind of the matted hair ascetic Uruvelakassapa, having gone to Uttarakuru, having fetched almsfood from there, having eaten it by the Anotatta lake, took his midday rest there. Then at the end of that night the matted hair ascetic Uruvelakassapa approached the Lord; having approached, he spoke thus to the Lord: “It is time, great recluse, the meal is ready. But why did you not come yesterday, great recluse? We thought of you however, saying ‘How is it that the great recluse does not come?’ A portion of solid food and soft food was put aside for you.”

“Now did it not occur to you, Kassapa, ‘At present my great sacrifice is going forward ... Now the great recluse shall certainly not come to-morrow’?

“So I, Kassapa, knowing by mind the reasoning in your mind, having gone to Uttarakuru, having fetched almsfood from there, having eaten it by the Anotatta lake, took my mid-day rest there.” Then it occurred to the matted hair ascetic Uruvelakassapa, “Truly the great

recluse is of great psychic power, of great might, in that he also knows mind by mind; but yet he is not a perfected one as I am.” Then the Lord, having eaten the meal (offered by) the matted hair ascetic Uruvelakassapa, stayed in that same woodland grove.

Now at that time a rag-robe accrued to the Lord. Then it occurred to the Lord: “Now where can I wash the rag-robe?” Then Sakka, lord of the devas, knowing by mind the reasoning in the Lord’s mind, having dug a tank with his hand, spoke thus to the Lord: “Lord, the Lord may wash the rag-robe here.” Then it occurred to the Lord: “Now on what can I knead the rag-robe?” Then Sakka, lord of the devas, knowing by mind the reasoning in the Lord’s mind, having put down a large stone near him, said: “Lord, the Lord may knead the rag-robe here.”

Then it occurred to the Lord: “Now holding on to what can I come up from (the water)?” Then a devatā inhabiting a kakudha (tree), knowing by mind the reasoning in the Lord’s mind, bent down a bough, saying: “Lord, the Lord may come up from (the water) holding on here.” Then it occurred to the Lord: “Now on what can I stretch out² the rag-robe?” Then Sakka, lord of the devas, knowing by mind the reasoning in the Lord’s mind, having put down a large stone near him said: “Lord, the Lord may stretch out the rag-robe here”

Then the matted hair ascetic Uruvelakassapa approached the Lord at the end of that night; having approached, he spoke thus to the Lord: “It is time, great recluse, the meal is ready. But how is it, great recluse, that this tank was not here before, and now this tank is here? Nor was this stone put down before. By whom was this stone put down? Nor was a bough of this kakudha (tree) bent down before, and now this bough is bent down.”

“Kassapa, a rag-robe accrued to me here, and this occurred to me, Kassapa, ‘Now where can I wash the rag-robe? ‘Then, Kassapa, Sakka, lord of the devas, knowing by mind the reasoning in my mind, having dug a tank with his hand, spoke thus to me: ‘Lord, the Lord may wash the rag-robe here.’ So this tank was dug by the hand of a non-human being. Then this occurred to me, Kassapa, ‘Now on what

can I knead the rag-robe? "... So this stone was put by a non-human being.

Then this occurred to me, Kassapa, 'Now holding on to what can I come up out of (the water)?' Then, Kassapa, a devatā ... said: 'Lord, the Lord may come up from (the water) holding on here.' So this kakudha (tree) was a hold for my hand. Then this occurred to me, Kassapa, 'Now on what can I stretch out the rag-robe?' Then Sakka, lord of the devas ... So this stone was put by a non-human being."

Then it occurred to the matted hair ascetic Uruvelakassapa: "Truly the great recluse is of great psychic power, of great might, in that Sakka, lord of the devas, does him a service; but yet he is not a perfected one as I am." Then the Lord, having eaten the meal (offered by) the matted hair ascetic Uruvelākassapa, stayed in that same wood- land grove.

Then the matted hair ascetic Uruvelakassapa approached the Lord at die end of that night; having approached, he announced the time to the Lord, saying: "It is time, great recluse, the meal is ready." "You go on, Kassapa, I am coming along," and having dismissed the matted hair ascetic Uruvelakassapa, having plucked a fruit from a rose-apple tree, after which this Land of the Rose-apples is named, he sat down in the fire-room, having arrived first.

The matted hair ascetic Uruvelakassapa saw the Lord sitting in the fire-room; seeing him he spoke thus to the Lord: "By what way have you come, great recluse? I set out before you, but you are sitting in the fire-room, having arrived first."

"Now I, Kassapa, having dismissed you, having plucked a fruit from a rose-apple tree, after which this Land of the Rose-apples is named, am sitting in the fire-room, having arrived first. Truly, Kassapa, this rose-apple fruit is full of colour, full of scent, full of flavor; if you like, do eat it." "No, great recluse, you alone are worthy of it, you alone eat it." Then it occurred to the matted hair ascetic Uruvelakassapa: "Truly the great recluse is of great psychic power, of great might, in that having dismissed me first ... he sat down in the fire-room, having arrived first; but yet he is not a perfected one

as I am.” Then the Lord, having eaten the meal (offered by) the matted hair ascetic Uruvelakassapa, stayed in that same woodland grove.

Then the matted hair ascetic Uruvelakassapa approached the Lord at the end of that night; having approached he announced the time to the Lord, saying: “It is time, great recluse, the meal is ready.” “You go on, Kassapa, I am coming along,” and having dismissed the matted hair ascetic Uruvelakassapa, and having plucked a mango fruit not far from the rose-apple tree, after which this Land of the Rose-apples is named ... having plucked a fruit of emblic myrobalan not far from the mango tree ... having plucked a fruit of yellow myrobalan not far from the emblic myrobalan, having gone to the Thirty, having plucked a flower from the Coral Tree, he sat down in the fire-room, having arrived first. The matted hair ascetic Uruvelakassapa saw the Lord sitting in the fire-room, and seeing him he spoke thus to the Lord: “By what way have you come, great recluse?

I set out before you, but you are sitting in the fire-room, having arrived first.”

“Now I, Kassapa, having dismissed you, having gone to the Thirty, having plucked a flower from the Coral Tree, am sitting in the fire-room, having arrived first. Truly, Kassapa, this flower of the Coral Tree is full of colour, full of scent; if you like, do take it.”

“No, great recluse, you alone are worthy of it, you alone take it.” Then it occurred to the matted hair ascetic Uruvelakassapa: “Truly the great recluse is of great psychic power, of great might, in that having dismissed me first, having gone to the Thirty, having plucked a flower from the Coral Tree, he is sitting in the fire-room, having arrived first; but yet he is not a perfected one as I am.”

Now at that time these matted hair ascetics, wanting to tend the (sacred) fires, were unable to chop sticks. Then it occurred to these matted hair ascetics: “Doubtless it is (owing to) the psychic might of the great recluse that we are unable to chop sticks.” Then the Lord spoke thus to the matted hair ascetic Uruvelakassapa: “Kassapa, let sticks be chopped.”

“Let them be chopped, great recluse.” Five hundred sticks were chopped simultaneously. Then it occurred to the matted hair ascetic Uruvelakassapa: “Truly the great recluse is of great psychic power, of great might, in that also sticks are chopped; but yet he is not a perfected one as I am.”

Now at that time these matted hair ascetics, wanting to tend the (sacred) fires, were unable to kindle the fires. Then it occurred to these matted hair ascetics: “Doubtless ... unable to kindle the fires.” Then the Lord spoke thus to the matted hair ascetic Uruvelakassapa: “Kassapa, let the fires be kindled.”

“Let them be kindled, great recluse.” Five hundred fires were kindled simultaneously ... “... in that also the fires are kindled; but yet he is not a perfected one as I am.”

Now at that time these matted hair ascetics, having tended the fires, were unable to extinguish the fires. ... The five hundred fires were extinguished simultaneously ... “... in that also the fires are extinguished; but yet he is not a perfected one as I am.”

Now at that time on the cold winter nights between the eights in a time of snowfall these matted hair ascetics were plunging into the river Nerañjarā, then emerging and repeatedly plunging in and out. Then the Lord created as many as five hundred fire-vessels just where these matted hair ascetics, having come up from (the river), warmed themselves. Then it occurred to these matted hair ascetics: “Doubtless it is (owing to) the psychic might of the great recluse that these fire-vessels are created.” Then it occurred to the matted hair ascetic Uruvelakassapa: “Truly the great recluse is of great psychic power, of great might, in that he can create these fire-vessels; but yet he is not a perfected one as I am.”

Now at that time a great rain fell out of the proper season, and a great flood resulted. The Lord was staying in a place which became inundated by water. Then it occurred to the Lord: “Now suppose that I, having made the water recede all round, should pace up and down in the middle on dust-covered ground?” Then the Lord, having made the water recede all round, paced up and down in the middle on

dust-covered ground. Then the matted hair ascetic Uruvelakassapa, thinking: "I hope that the great recluse has not been carried away by the water," went together with a boat and many matted hair ascetics to that place where the Lord was staying. The matted hair ascetic Uruvelakassapa saw the Lord who, having made the water recede all round, was pacing up and down in the middle on dust-covered ground, and seeing him he spoke thus to the Lord: "Is it indeed you who are here, great recluse?"

"It is I, Kassapa," and the Lord having risen up above the ground, placed himself in the boat. Then it occurred to the matted hair ascetic Uruvelakassapa: "Truly the great recluse is of great psychic power, of great might, in that also the water does not carry him away; but yet he is not a perfected one as I am."

Then it occurred to the Lord: "Now, for a long time it will occur to this foolish man, 'Truly the great recluse is of great psychic power, of great might; but yet he is not a perfected one as I am.' Now, suppose I should deeply stir this matted hair ascetic?" Then the Lord spoke thus to the matted hair ascetic Kassapa of Uruvelā: "Neither are you, Kassapa, a perfected one nor have you entered on the way to perfection, and that course is not for you by which you either could be a perfected one or could have entered on the way to perfection." Then the matted hair ascetic Kassapa of Uruvelā, having inclined his head to the Lord's feet, spoke thus to the Lord: "Lord, may I receive the going forth in the Lord's presence, may I receive ordination?"

"It is you, Kassapa, who are leader, guide, highest, chief, head of five hundred matted hair ascetics; do consult these so that they can do what they think (right)." Then the matted hair ascetic Kassapa of Uruvelā approached these matted hair ascetics; having approached, he spoke thus to these matted hair ascetics: "I want, good sirs, to fare the Brahma-faring under the great recluse; let the revered sirs⁵ do what they think (right)."

"For a long time we, good sir, have been much pleased by the great recluse; if, revered sir, you will fare the Brahma-faring under the

great recluse, all of us will fare the Brahma-faring under the great recluse.”

Then these matted hair ascetics, having let their hair, their braids, their bundles on the carrying-poles, their implements for fire worship be carried away all mixed up in the water, approached the Lord; having approached, having inclined their heads to the Lord’s feet, they spoke thus to the Lord: “Lord, may we receive the going forth in the Lord’s presence, may we receive ordination?”

“Come, monks,” the Lord said, “well taught is the truth fare the Brahma-faring for making an utter end of suffering.” So this came to be these venerable ones’ ordination.

The matted hair ascetic Kassapa of the River saw the hair the braids, the bundles on the carrying-poles, the implements for fire-worship being carried away all mixed up in the water; seeing this, it occurred to him: “I hope my brother is not in danger,” and he dispatched matted hair ascetics saying: “Go and find out about my brother,” and he himself with his three hundred matted hair ascetics approached the venerable Kassapa of Uruvela; having approached he spoke thus to the venerable Kassapa of Uruvela: “Is this better, Kassapa?”

“Yes, friend, this is better.”

Then these matted hair ascetics ... So this came to be these venerable ones’ ordination.

The matted hair ascetic Kassapa of Gayā saw the hair, the braids, the bundles on the carrying-poles, the implements for fire worship being carried away all mixed up in the water; seeing this, it occurred to him: “I hope my brothers are not in danger,” and he dispatched matted hair ascetics, saying: “Go and find out about my brothers,” and he himself with his two hundred matted hair ascetics approached the venerable Kassapa of Uruvela; having approached, he spoke thus to the venerable Kassapa of Uruvelā: “Is this better, Kassapa?”

“Yes, friend, this is better.” Then these matted hair ascetics, having let their hair, their braids, their bundles on the carrying-poles, their

implements for fire worship be carried away all mixed up in the water, approached the Lord; having approached, having inclined their heads to the Lord's feet, they spoke thus to the Lord: "Lord, may we receive the going forth in the Lord's presence, may we receive ordination?"

"Come, monks," the Lord said, "well taught is the truth, fare the Brahma-faring for making an utter end of suffering." So this came to be these venerable ones' ordination.

Through the Lord's psychic resolution, five hundred fire-sticks could not be chopped, (and) were chopped; fires could not be kindled (and) were kindled; could not be extinguished (and) were extinguished; five hundred fire-vessels were created. In this way there came to be three thousand five hundred marvels.

Then the Lord, having stayed at Uruvelā for as long as he found suiting, set out on tour for Gayā Head together with a large Order of monks, with all those same thousand monks who had formerly been matted hair ascetics. Then the Lord stayed near Gayā at Gayā Head together with the thousand monks.

And there the Lord addressed the monks, saying: "Monks, everything is burning. And what, monks, is everything that is burning? The eye, monks, is burning, material shapes are burning, consciousness through the eye is burning, impingement on the eye is burning, in other words the feeling which arises from impingement on the eye, be it pleasant or painful or neither painful nor pleasant, that too is burning. With what is it burning? I say it is burning with the fire of passion, with the fire of hatred, with the fire of stupidity; it is burning because of birth, ageing, dying, because of grief, sorrow, suffering, lamentation and despair.

"The ear is burning, sounds are burning ... the nose is burning, odours are burning ... the tongue is burning, tastes are burning ... the body is burning, tangible objects are burning ... the mind is burning, mental states are burning, consciousness through the mind is burning, impingement on the mind is burning, in other words the feeling which arises through impingement on the mind, be it pleasant

or painful or neither painful nor pleasant, that too is burning. With what is it burning? I say it is burning with the fire of passion, with the fire of hatred, with the fire of stupidity; it is burning because of birth, ageing, dying, because of grief, sorrow, suffering, lamentation and despair.

“Seeing this, monks, the instructed disciple of the nobles disregards the eye and he disregards material shapes and he disregards consciousness through the eye and he disregards impingement on the eye, in other words the feeling which arises from impingement on the eye, be it pleasant or painful or neither painful nor pleasant, that too he disregards. And he disregards the ear and he disregards sounds, and he disregards the nose and he disregards odours, and he disregards the tongue and he disregards tastes, and he disregards the body and he disregards tangible objects, and he disregards the mind and he disregards mental states and he disregards consciousness through the mind and he disregards impingement on the mind, in other words the feeling that arises from impingement on the mind, be it pleasant or painful or neither painful nor pleasant, that too he disregards; disregarding, he is dispassionate; through dispassion he is freed; in freedom the knowledge comes to be, ‘I am freed’, and he comprehends: Destroyed is birth, lived is the Brahma-faring, done is what was to be done, there is no more of being such or such.”

And while this discourse was being uttered, the minds of these thousand monks were freed from the cankers without grasping.

A6 - 55 Soṇa

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Now on that occasion the Venerable Soṇa was dwelling at Rājagaha in the Cool Grove. Then, while the Venerable Soṇa was alone in seclusion, the following course of thought arose in his mind: “I am one of the Blessed One’s

most energetic disciples, yet my mind has not been liberated from the taints by non-clinging. Now there is wealth in my family, and it is possible for me to enjoy my wealth and do meritorious deeds. Let me then give up the training and return to the lower life, so that I can enjoy my wealth and do meritorious deeds.”

Then, having known with his own mind the course of thought in the Venerable Soṇa’s mind, just as a strong man might extend his drawn-in arm or draw in his extended arm, the Blessed One disappeared on Mount Vulture Peak and appeared in the Cool Grove in the presence of the Venerable Soṇa. The Blessed One sat down on the seat prepared for him. The Venerable Soṇa paid homage to the Blessed One and sat down to one side. The Blessed One then said to him:

“Soṇa, when you were alone in seclusion, didn’t the following course of thought arise in your mind: ‘I am one of the Blessed One’s most energetic disciples, yet my mind has not been liberated from the taints by non-clinging. Now there is wealth in my family, and it is possible for me to enjoy my wealth and do meritorious deeds. Let me then give up the training and return to the lower life, so that I can enjoy my wealth and do meritorious deeds’?”

“Yes, Bhante.”

“Tell me, Soṇa, in the past, when you lived at home, weren’t you skilled at the lute?”

“Yes, Bhante.”

“What do you think, Soṇa? When its strings were too tight, was your lute well tuned and easy to play?”

“No, Bhante.”

“When its strings were too loose, was your lute well tuned and easy to play?”

“No, Bhante.”

“But, Soṇa, when its strings were neither too tight nor too loose but adjusted to a balanced pitch, was your lute well tuned and easy to play?”

“Yes, Bhante.”

“So too, Soṇa, if energy is aroused too forcefully this leads to restlessness, and if energy is too lax this leads to laziness. Therefore, Soṇa, resolve on a balance of energy, achieve evenness of the spiritual faculties, and take up the object there.”

“Yes, Bhante,” the Venerable Soṇa replied.

When the Blessed One had finished giving the Venerable Soṇa this exhortation, just as a strong man might extend his drawn-in arm or draw in his extended arm, he disappeared in the Cool Grove and reappeared on Mount Vulture Peak. Then, some time later, the Venerable Soṇa resolved on a balance of energy, achieved evenness of the spiritual faculties, and took up the object there. Then, dwelling alone, withdrawn, heedful, ardent, and resolute, in no long time the Venerable Soṇa realized for himself with direct knowledge, in this very life, that unsurpassed consummation of the spiritual life for the sake of which clansmen rightly go forth from the household life into homelessness, and having entered upon it, he dwelled in it. He directly knew: “Destroyed is birth, the spiritual life has been lived, what had to be done has been done, there is no more coming back to any state of being.” And the Venerable Soṇa became one of the arahants.

Having attained enlightenment, the Venerable Soṇa thought: “Let me go to the Blessed One and declare final knowledge in his presence.” Then he approached the Blessed One, paid homage to him, sat down to one side, and said:

“Bhante, when a monk is an arahant, one whose taints are destroyed, who has lived the spiritual life, done what had to be done, laid down the burden, reached his own goal, utterly destroyed the fetters of existence, and become completely liberated through final knowledge, he is intent upon six things: on renunciation, on solitude, on non-affliction, on the destruction of craving, on the destruction of clinging, and on non- confusion.

“It may be, Bhante, that some venerable one here thinks: ‘Could it be that this venerable one is intent upon renunciation on account of mere faith?’ But it should not be seen in such a way. A monk with

taints destroyed, who has lived the spiritual life and done his task, does not see in himself any- thing further to be done or any [need to] increase what has been done. He is intent upon renunciation because he is devoid of lust through the destruction of lust; because he is devoid of hatred through the destruction of hatred; because he is devoid of delusion through the destruction of delusion.

“It may be that some venerable one here thinks: ‘Could it be that this venerable one is intent upon solitude because he is hankering after gain, honor, and praise?’ But it should not be seen in such a way. A monk with taints destroyed, who has lived the spiritual life and done his task, does not see in himself anything further to be done or any [need to] increase what has been done. He is intent upon solitude because he is devoid of lust through the destruction of lust; because he is devoid of hatred through the destruction of hatred; because he is devoid of delusion through the destruction of delusion.

“It may be that some venerable one here thinks: ‘Could it be that this venerable one is intent upon non-affliction because he has fallen back on the wrong grasp of behavior and observances as the essence?’ But it should not be seen in such a way. A monk with taints destroyed, who has lived the spiritual life and done his task, does not see in himself anything further to be done or any [need to] increase what has been done. He is intent upon non-affliction because he is devoid of lust through the destruction of lust; because he is devoid of hatred through the destruction of hatred; because he is devoid of delusion through the destruction of delusion.

“. . . He is intent upon the destruction of craving because he is devoid of lust through the destruction of lust; because he is devoid of hatred through the destruction of hatred; because he is devoid of delusion through the destruction of delusion.

“. . . He is intent upon the destruction of clinging because he is devoid of lust through the destruction of lust; because he is devoid of hatred through the destruction of hatred; because he is devoid of delusion through the destruction of delusion.

“. . . He is intent upon non-confusion because he is devoid of lust through the destruction of lust; because he is devoid of hatred through the destruction of hatred; because he is devoid of delusion through the destruction of delusion.

“Bhante, when a monk is thus perfectly liberated in mind, even if powerful forms cognizable by the eye come into range of the eye, they do not obsess his mind; his mind is not at all affected. It remains steady, attained to imperturbability, and he observes its vanishing. Even if powerful sounds cognizable by the ear come into range of the ear . . . Even if powerful odors cognizable by the nose come into range of the nose . . . Even if powerful tastes cognizable by the tongue come into range of the tongue . . . Even if powerful tactile objects cognizable by the body come into range of the body . . . Even if powerful phenomena cognizable by the mind come into range of the mind, they do not obsess his mind; his mind is not at all affected. It remains steady, attained to imperturbability, and he observes its vanishing.

“Suppose, Bhante, there were a stone mountain, without clefts or fissures, one solid mass. If a violent rainstorm should come from the east, it could not make it quake, wobble, and tremble; if a violent rainstorm should come from the west . . . from the north . . . from the south, it could not make it quake, wobble, and tremble. So too, when a monk is thus perfectly liberated in mind, even if powerful forms cognizable by the eye come into range of the eye . . . Even if powerful phenomena cognizable by the mind come into range of the mind, they do not obsess his mind; his mind is not at all affected. It remains steady, attained to imperturbability, and he observes its vanishing.”

If one is intent on renunciation and solitude of mind; if one is intent on non-affliction and the destruction of clinging;

if one is intent on craving's destruction and non-confusion of mind: when one sees the sense bases' arising, one's mind is completely

liberated.

For a monk of peaceful mind, one completely liberated, there's nothing further to be done, no [need to] increase what has been done.

As a stone mountain, one solid mass, is not stirred by the wind, so no forms and tastes, sounds, odors, and tactile objects, and phenomena desirable or undesirable stir the stable one's mind. His mind is steady and freed, and he observes its vanishing.

Mv 1.6.10 On the group of five

Then the Lord, walking on tour, in due course approached Benares, the deer-park of Isipatana, the group of five monks. The group of five monks saw the Lord coming in the distance; seeing him, they agreed among themselves, saying: "Your reverences, this recluse Gotama is coming, he lives in abundance, he is wavering in his striving, he has reverted to a life of abundance. He should neither be greeted, nor stood up for, nor should his bowl and robe be received; all the same a seat may be put out, he can sit down if he wants to."

But as the Lord gradually approached this group of five monks, so this group of five monks, not adhering to their own agreement, having gone towards the Lord, one received his bowl and robe, one made ready a seat, one brought water for washing the feet, a foot-stool, a foot-stand. The Lord sat down on the seat made ready, and the Lord, while he was sitting down, washed his feet. Further, they addressed the Lord by name and with the epithet of "your reverence."

When this had been said, the Lord spoke thus to the group of five monks: "Do not, monks, address a Blessed One, who has found the truth by name, and with the epithet 'your reverence'. A Blessed One, who has found the truth, monks, is a perfected one, a fully awakened one. Give ear, monks, the deathless has been found; I instruct, I

teach the truth. Going along in accordance with what has been enjoined, having soon realised here and now by your own super-knowledge that supreme goal of the Brahma-faring for the sake of which young men of family rightly go forth from home into homelessness, you will abide in it.”

When this had been said, the group of five monks spoke thus to the Lord: “But you, reverend Gotama, did not come to a distinction, to the eminence of truly noble vision of knowledge, by this conduct, by this course, by this practice of austerities. So how can you now come to a distinction, to the eminence of the truly noble vision of knowledge, when you live in abundance, are wavering in striving, and have reverted to a life of abundance?”

When this had been said, the Lord spoke thus to the group of five monks: “A Blessed One, who has found the truth, monks, does not live in abundance, he does not waver in striving, he does not revert to a life of abundance. A Blessed One, who has found the truth, monks, is a perfected one, a fully awakened one. Give ear, monks, the deathless has been found; I instruct, I teach the truth. Going along in accordance with what has been enjoined, having soon realised here and now by your own super-knowledge that supreme goal of the Brahma-faring for the sake of which young men of family rightly go forth from home into homelessness, you will abide in it.”

And a second time did the group of five monks speak thus to the Lord ... And a second time did the Lord speak thus to the group of five monks ... And a third time did the group of five monks speak thus to the Lord: “But you, reverend Gotama, did not come to a distinction ... by this practice of austerities ... to a life of abundance?”

When this had been said, the Lord spoke thus to the group of five monks: “Do you allow, monks, that I have never spoken to you like this before?”

“You have not, Lord.”

“A Blessed One, who has found the truth, monks, is a perfected one, a fully awakened one. Give ear ... you will abide in it.” And the Lord

was able to convince the group of five monks. Then the group of five monks listened to the Lord again, gave ear to him and aroused their minds for profound knowledge.

Then the Lord addressed the group of five monks, saying: “These two (dead) ends, monks, should not be followed by one who has gone forth. Which two? That which is, among sense-pleasures, addiction to attractive sense-pleasures, low, of the villager, of the average man, unnoble, not connected with the goal; and that which is addiction to self-torment, suffering, unnoble, not connected with the goal. Now, monks, without adopting either of these two (dead) ends, there is a middle course, fully awakened to by the Blessed One, who has found the truth, making for vision, making for knowledge, which conduces to calming, to super-knowledge, to awakening, to quenching.

“And what, monks, is this middle course fully awakened to by the Blessed One, who has found the truth, making for vision, making for knowledge, which conduces to calming, to super-knowledge, to awakening, to quenching? It is this noble eightfold Way itself, that is to say: right view, right thought, right speech, right action, right mode of living, right endeavour, right mindfulness, right concentration. This, monks, is the middle course, fully awakened to by the Blessed One, who has found the truth, making for vision, making for knowledge, which conduces to calming, to super-knowledge to awakening, to quenching.

“And this, monks, is the noble truth of suffering: birth is suffering, and old age is suffering and disease is suffering and dying is suffering, association with what is not dear is suffering, separation from what is dear is suffering, not getting what one wants is suffering—in short the five groups of grasping are suffering.

“And this, monks, is the noble truth of the uprising of suffering: that which is craving connected with again-becoming, accompanied by delight and passion, finding delight in this and that, that is to say: craving for sense-pleasures, craving for becoming, craving for de-becoming.

“And this, monks, is the noble truth of the stopping of suffering: the utter and passionless stopping of that very craving, its renunciation, surrender, release, the lack of pleasure in it.

“And this, monks, is the noble truth of the course leading to the stopping of suffering: this noble eightfold Way itself, that is to say: right view ... right concentration.

On thinking, ‘This is the noble truth of suffering’, among things not heard before by me, monks, vision arose, knowledge arose, wisdom arose, higher knowledge arose, light arose. On thinking, ‘Now that which is the noble truth of suffering must be completely known’ ... ‘Now that which is the noble truth of suffering is completely known’, among things not heard before by me, monks, vision arose, knowledge arose, wisdom arose, higher knowledge arose, light arose.

“On thinking, ‘This is the noble truth of the uprising of suffering’ ... light arose. On thinking, ‘Now that which is this noble truth of the uprising of suffering must be given up’ ... ‘... is given up’ ... light arose.

“On thinking, ‘This is the noble truth of the stopping of suffering’ ... light arose. On thinking, ‘Now that which is this noble truth of the stopping of suffering must be realized’ ... ‘... is realised’ ... light arose.

“On thinking, ‘This is the noble truth of the course going to the stopping of suffering’ ... light arose. On thinking, ‘Now that which is this noble truth of the course leading to the stopping of suffering must be made to become’ ... ‘... is made to become’ ... light arose.

“And so long, monks, the vision of knowledge of these four noble truths, with the three sections and twelve modes as they really are, was not well purified by me, so long was I, monks, not thoroughly awakened with the supreme full awakening as to the world with its devas, with its Māras, with its Brahmās, with its recluses and brahmins, its creatures with devas and men. This I knew.

“But when, monks, the vision of knowledge of these four noble truths, with the three sections and twelve modes as they really are,

was well purified by me, then was I, monks, thoroughly awakened with the supreme full awakening as to the world ... with its recluses and brahmins, its creatures with devas and men. This I knew.

“Moreover, the vision of knowledge arose in me: ‘Freedom of mind is for me unshakeable, this the last birth, there is not now again-becoming.’” Thus spoke the Lord; delighted, the group of five monks rejoiced in the Lord’s utterance. Moreover, while this discourse was being uttered, vision into the truth, dustless, stainless, arose to the venerable Koṇḍañña that “whatever is of the nature to uprise, all that is of the nature to stop.”

And when the Lord had rolled the dhamma-wheel, the earth devas made this sound heard: “The supreme dhamma-wheel rolled thus by the Lord at Benares in the deer-park at Isipatana can not be rolled back by a recluse or brahmin or deva or by Māra or by Brahmā or by anyone in the world.” Having heard the sound of the earth devas, the devas of the Four Great Kings made this sound heard ... the Thirty devas ... Yama’s devas ... the Happy devas ... the devas who delight in creation ... the devas who delight in the creation of others ... the devas of Brahmā’s retinue made this sound heard: “The supreme dhamma-wheel rolled thus by the Lord at Benares in the deer-park at Isipatana can not be rolled back by a recluse or brahmin or deva or by Māra or by Brahmā or by anyone in the world.”

In this wise in that moment, in that second, in that instant, the sound reached as far as the Brahma-world, and the ten thousand- fold world-system trembled, quaked, shook violently and a radiance, splendid, measureless, surpassing the devas’ own glory, was manifest in the world. Then the Lord uttered this solemn utterance: “Indeed, Koṇḍañña has understood, indeed, Koṇḍañña has understood.” Thus it was that Aññata Koṇḍañña became the venerable Koṇḍañña’s name.

Then the venerable Aññata Koṇḍañña, having seen the truth, attained the truth, known the truth, plunged into the truth, having crossed over doubt, having put away uncertainty, having attained without another’s help to full confidence in the teacher’s instruction,

spoke thus to the Lord: “May I, Lord, receive the going forth in the Lord’s presence, may I receive ordination?”

“Come, monk,” the Lord said, “well taught is the truth. Fare the Brahma-faring for making an utter end of suffering.” So this came to be this venerable one’s ordination.

Then the Lord exhorted, instructed those remaining monks with a talk about the truth. Then while they were being exhorted, instructed by the Lord with a talk about the truth, vision into the truth, dustless, stainless, arose to the venerable Vappaand to the venerable Bhaddiya, that “whatever is of the nature to uprise, all that is of the nature to stop.”

These, having seen the truth, attained the truth, known the truth ... having attained without another’s help to full confidence in the teacher’s instruction, spoke thus to the Lord: “May we, Lord, receive the going forth in the Lord’s presence, may we receive ordination?”

“Come, monks,” the Lord said, “well taught is the truth, fare the Brahma-faring for making an utter end of suffering.” So this came to be these venerable ones’ ordination.

Then the Lord, eating the food brought back by these, exhorted, instructed those remaining monks with a talk about the truth, saying: “Let the group of six live on whatever the three monks bring when they have walked for almsfood.”

Then while they were being exhorted, instructed by the Lord with a talk about the truth, vision into the truth, dustless, stainless, arose to the venerable Mahānāma and to the venerable Assaji, that “whatever is of the nature to uprise, all that is of the nature to stop.”

These, having seen the truth, attained the truth ... having attained without another’s help to full confidence in the teacher’s instruction, spoke thus to the Lord: “May we, Lord, receive the going forth in the Lord’s presence, may we receive ordination?”

“Come, monks,” the Lord said, “well taught is the truth, fare the Brahma-faring for making an utter end of suffering.” So this came to be these venerable ones’ ordination.

Then the Lord addressed the group of five monks, saying: “Body, monks, is not self. Now were this body self, monks this body would not tend to sickness, and one might get the chance of saying in regard to body, ‘Let body become thus for me, let body not become thus for me’. But inasmuch, monks, as body is not self, therefore body tends to sickness, and one does not get the chance of saying in regard to body, ‘Let body become thus for me, let body not become thus for me’.

Feeling is not self ... and one does not get the chance of saying in regard to feeling, ‘Let feeling become thus for me, let feeling not become thus for me’.

“Perception is not self ... The habitual tendencies are not self ... one does not get the chance of saying in regard to the habitual tendencies, ‘Let the habitual tendencies become thus for me, let the habitual tendencies not become thus for me’.

“Consciousness is not self ... Inasmuch, monks, as consciousness is not self, therefore consciousness tends to sickness, and one does not get the chance to say in regard to consciousness, ‘Let consciousness become such for me, let consciousness not become thus for me.’

What do you think about this, monks? Is body permanent or impermanent?”

“Impermanent, Lord.”

“But is that which is impermanent painful or pleasurable?” “Painful, Lord.”

“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, this am I, this is my self’?”

“It is not Lord.”

“Is feeling ... perception ... are the habitual tendencies ... is consciousness permanent or impermanent?”

“Impermanent, Lord.”

“But is that which is impermanent painful or pleasurable?” “Painful, Lord.”

“But is it (it to consider that which is impermanent, painful of a nature to change, as ‘This is mine, this am I, this is my self ’?”

“It is not so, Lord.”

“Wherefore, monks, whatever is body, past, future, present or internal or external, or gross or subtle, or low or excellent whether it is far or near—all body should, by means of right wisdom, be seen, as it really is, thus: This is not mine, this am I not, this is not my self.

“Whatever is feeling ... whatever is perception ... whatever are the habitual tendencies ... whatever is consciousness past, future, present, or internal or external, or gross or subtle, or low or excellent, whether far or near—all consciousness should, by means of right wisdom, be seen as it really is, thus: This is not mine, this am I not, this is not my self.

“Seeing in this way, monks, the instructed disciple of the nobles disregards body and he disregards feeling and he disregards perception and he disregards the habitual tendencies and he disregards consciousness; disregarding he is dispassionate; through dispassion he is freed; in freedom the knowledge comes to be: ‘I am freed’, and he knows: Destroyed is birth, lived is the Brahma-faring, done is what was to be done, there is no more of being such or such.”

Thus spoke the Lord; delighted, the group of five monks rejoiced in what the Lord had said. Moreover while this discourse was being uttered, the minds of the group of five monks were freed from the cankers without grasping. At that time there were six perfected ones in the world.

SN 21.3 The Barrel

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Now on that occasion the Venerable Sāriputta and the Venerable Mahāmoggallāna were dwelling at Rājagaha in a single dwelling in

the Bamboo Grove, the Squirrel Sanctuary. Then, in the evening, the Venerable Sāriputta emerged from seclusion and approached the Venerable Mahāmoggallāna. He exchanged greetings with the Venerable Mahāmoggallāna and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

“Friend Moggallāna, your faculties are serene, your facial complexion is pure and bright. Has the Venerable Mahāmoggallāna spent the day in a peaceful dwelling?”

“I spent the day in a gross dwelling, friend, but I did have some talk about the truth.”

“With whom did the Venerable Mahāmoggallāna have some talk about the truth?”

“I had some talk about the truth with the Blessed One, friend.”

“But the Blessed One is far away, friend. He is now dwelling at Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Did the Venerable Mahāmoggallāna approach the Blessed One by means of spiritual power, or did the Blessed One approach the Venerable Mahāmoggallāna by means of spiritual power?” “I didn’t approach the Blessed One by means of spiritual power, friend, nor did the Blessed One approach me by means of spiritual power. Rather, the Blessed One cleared his divine eye and divine ear element to communicate with me, and I cleared my divine eye and divine ear element to communicate with the Blessed One.”

“What kind of talk about the truth did the Venerable Mahāmoggallāna have with the Blessed One?”

“Here, friend, I said to the Blessed One: ‘Venerable sir, it is said, “one with energy aroused, one with energy aroused.” In what way, venerable sir, does one have energy aroused?’ The Blessed One then said to me: ‘Here, Moggallāna, a monk with energy aroused dwells thus: “Willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry up in my body, but I will not relax my energy so long as I have not attained what can be attained by manly strength, by manly energy, by manly exertion.” It is in such a way,

Moggallāna, that one has aroused energy.’ Such, friend, is the talk about the truth that I had with the Blessed One.”

“Friend, compared to the Venerable Mahāmoggallāna we are like a few grains of gravel compared to the Himalayas, the king of mountains. For the Venerable Mahāmoggallāna is of such great spiritual power and might that if so he wished he could live on for an aeon.”

“Friend, compared to the Venerable Sāriputta we are like a few grains of salt compared to a barrel of salt. For the Venerable Sāriputta has been extolled, lauded, and praised in many ways by the Blessed One:

“Sāriputta is supreme in wisdom, virtue, and peace, a monk who has gone beyond at best can only equal him.”

In this manner both these mighty great ones rejoiced in what was well stated and well declared by the other.

SN 21.6 Lakuṅṭaka Bhaddiya

At Sāvattḥī. Then the Venerable Lakuṅṭaka Bhaddiya approached the Blessed One. The Blessed One saw him coming in the distance and addressed the monks thus: “Monks, do you see that monk coming, ugly, unsightly, deformed, despised among the monks?”

“Yes, venerable sir.”

“That monk is of great spiritual power and might. It is not easy to find an attainment which that monk has not already attained. And he is one who, by realizing it for himself with direct knowledge, in this very life enters and dwells in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness.”

This is what the Blessed One said ... [who] further said this:

“Geese, herons, and peacocks, elephants, and spotted deer, all are frightened of the lion regardless of their bodies’ size.

“In the same way among human beings the small one endowed with wisdom— He is the one that is truly great, not the fool with a well-built body.”

SN 10.5 Sānu

On one occasion the Blessed One was dwelling at Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Now on that occasion a certain female lay follower had a son named Sānu who had been possessed by a yakkha. Then that female lay follower, lamenting, on that occasion recited these verses:

“With those who lead the holy life,
Who observe the Uposatha days Complete in eight factors
On the fourteenth or fifteenth,
And on the eighths of the fortnight,
And during special periods,
The yakkhas do not sport around:
So I have heard from the arahants.
But now today I see for myself
The yakkhas sporting with Sānu.”

[The yakkha that has entered Sānu:]

“With those who lead the holy life,
Who observe the Uposatha days Complete in eight factors
On the fourteenth or fifteenth,
And on the eighths of the fortnight,
And during special periods,
The yakkhas do not sport around:
What you heard from the arahants is good.

“When Sānu has awakened tell him
This injunction of the yakkhas:
Do not do an evil deed
Either openly or in secret.
If you should do an evil deed,
Or if you are doing one now,
You won’t be free from suffering
Though you fly up and flee.”

[Sānu:]

“They weep, mother, for the dead
Or for one living who isn’t seen.
When you see, mother, that I’m alive,
Why, O mother, do you weep for me?”

[Mother]

“Drawn out, my dear, from hot embers,
You wish to plunge into hot embers;
Drawn out, my dear, from an inferno,
You wish to plunge into an inferno.

“Run forward, good luck be with you!
To whom could we voice our grief?
Being an item rescued from the fire,
You wish to be burnt again.”