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Sutra on the Eight Realizations

[with commentary]

By Thich Nhat Hanh

(Translated from the Vietnamese by Truong Giam Tan and Carole Melkonian)

Wholeheartedly, day and night, a disciple of the Buddha should recite and meditate on the eight realizations discovered by the mahasattvas, the great beings.

THE FIRST REALIZATION is the awareness that the world is impermanent. All political regimes are subject to fall; all things composed of the four elements (1) are empty and contain the seeds of suffering. Human beings are composed of five skandhas, aggregates, (2) and are without a separate self. They are always in the process of change--constantly being born and constantly dying. They are empty of self, without sovereignty. The mind is the source of all confusion, and the body is the forest of all impure actions. If we meditate on these facts, we can gradually be released from samsara, the round of birth and death.

THE SECOND REALIZATION is the awareness that more desire brings more suffering. All hardships in daily life arise from greed and desire. Those with little desire and ambition can relax, their bodies and minds free from entanglement.

THE THIRD REALIZATION is that the human mind is always searching for possessions and never feels fulfilled. This causes impure actions to ever increase. Bodhisattvas however, always remember the principle of having few desires. They live a simple life in peace in order to practice the Way, and consider the realization of perfect understanding as their only career.

THE FOURTH REALIZATION is the awareness that laziness is the cause of all setbacks. For this reason, we must practice diligently- destroying the unwholesome mental factors, which bind us, conquering the four kinds of Mara, (3) and freeing ourselves from the prisons of the five aggregates and the three worlds. (4)

THE FIFTH REALIZATION is the awareness that ignorance is the cause of the endless round of birth and death. Therefore, bodhisattvas always remember to listen and learn in order to develop their understanding and eloquence. This enables them to educate living beings and bring them to the realm of great joy.

THE SIXTH REALIZATION is the awareness that poverty creates more hatred and anger, which in turn creates more evil. When practicing generosity, bodhisattvas consider everyone, friends, and enemies alike, as equal. They do not condemn anyone's past wrongdoings, nor do they hate even those who are presently doing evil.

THE SEVENTH REALIZATION is that the five categories of desire all lead to difficulties. Although we are in the world, we should try not to be caught up in worldly matters. A monk, for example, has in his possession only three robes and one bowl. He lives simply in order to practice the Way. His precepts keep him above attachment to worldly things, and he treats everyone equally and with compassion.

THE EIGHTH REALIZATION is the awareness that the fire of birth and death is raging, causing endless suffering everywhere. We should take the Great Vow to help everyone, to suffer along with everyone, and to help all beings arrive at the realm of great joy.

These eight realizations are the discoveries of great beings, Buddhas and Bodhisattvas who have diligently practiced the way

of compassion and understanding. They have sailed the Dharmakaya (6) boat to the shore of nirvana, (7) But then they return to the ordinary world, having abandoned the five desires, with their minds and hearts directed toward the noble way, using these eight realizations to help all beings recognize the suffering in this world. If the disciples of the Buddha recite these eight realizations and meditate on them, they will put an end to countless misunderstandings and difficulties moment after moment and progress toward enlightenment, leaving behind the world of birth and death, dwelling forever in peace.

COMMENTARY: THE ORIGIN OF THE SUTRA

This sutra was translated from Pali to Chinese by the Parthian monk, An Shih Kao (Vietnamese: An The Cao), at the Lo Yang Center in China during the later Han Dynasty, 140-171 A.D. It is not certain if the Pali version is extant. The ancient form of this sutra is the culmination of several smaller works combined, just like the Forty-two Chapters Sutra and the Sutra on the Six Paramitas. This sutra is entirely in accord with both the Mahayana and Theravada traditions.

Each of the eight items discussed can be a subject of meditation, and each of these subjects can be further divided. Although the form of the sutra is simple, its content is extremely profound and marvelous. The Sutra on the Eight Realizations of the Great Beings is not an analysis of anything. It is a realistic and effective approach to meditation.

THE CONTENT OF THE SUTRA

The Sutra on the Eight Realizations of the Great Beings contains eleven essential subjects for meditation. I will discuss these subjects along with the eight realizations.

1. The first realization explains and clarifies the four basic subjects of Buddhist meditation: (a) impermanence, (b) suffering, (c) no-self, and (d) impurity. We must always remember and meditate on these four principles of reality. As mentioned in the sutra, if someone meditates on these facts, he or she will gradually be released from samsára, the round of birth and death.

a. Impermanence - the impermanent nature of all things: From moment to moment, all things in this world, including human life, mountains and rivers, and political systems, are in constant transformation. This is called impermanence in each moment. Everything passes through a period of birth, maturity, transformation, and destruction. This destruction is called impermanence in each cycle. To see the impermanent nature of all things, we must examine this closely. Doing so will prevent us from being imprisoned by the things of this world.

b. Suffering - the emptiness of all things: The ancient people of India said that all things are composed of four elements: earth, air, water, and fire. Acknowledging this, Buddhas and Bodhisattvas understand that when there is a harmonious relationship among the four elements, there is peace. When the four elements are not in harmony, there is suffering. Because all things are created by a combination of these elements, nothing can exist independently or permanently. All things are impermanent. Consequently, when we are caught up in the things of the world, we suffer from their impermanent nature. And since all things are empty, when we are caught by things, we also suffer from their emptiness. Awareness of the existence of suffering leads us to begin to practice the way of realization. This is the first of the Four Noble Truths.⁸ When we lose awareness of and do not meditate on the existence of suffering in all things, we can easily be pushed around by passions and desires for worldly things, increasingly destroying our lives in the

pursuit of these desires. Only by being aware of suffering can we find its cause, confront it directly, and eliminate it.

c. Selflessness - the nature of our bodies: Buddhism teaches that human beings are composed of five aggregates, called skandhas in Sanskrit. If the form created by the four elements is empty and without self, then human beings, created by the unification of the five skandhas, must also be empty and without self. Human beings are involved in a transformation process from second to second, minute to minute, and continually pass through the impermanence in each moment. By looking very deeply into the five skandhas, we can experience the selfless nature of our bodies, our passage through birth and death, and emptiness. Thereby destroying the illusion that our bodies are permanent. In Buddhism, no self is the most important subject for meditation. By meditating on no self, we can break through the barrier between self and other. Since we are no longer separate from the universe, a completely harmonious existence with the universe is created. We see that all other human beings exist in us and that we exist in all other human beings. We see that the past and the future are contained in the present moment, and we can penetrate and be completely liberated from the cycle of birth and death. Modern science has also discovered the truth of the selfless nature of all things. In the following paragraph written by the British biologist Lyall Watson, we can see the truth of no self through the eyes of a scientist. Lyall Watson is not a student of Buddhism, but his approach corresponds entirely with the principles of dependent origination and no self. Scientists, who meditate continuously on the selfless nature of their own bodies and minds, as well as the selfless nature of all things, will one day easily attain enlightenment.

d. Impurity- the nature of our bodies and minds: Impurity means the absence of an immaculate state of being, one that is neither holy nor beautiful. From the psychological and physiological

standpoint, human beings are impure. This is not negative or pessimistic, but an objective perspective on human beings. If we examine the constituents of our bodies from the hair on our head to the blood, pus, phlegm, excrement, urine, the many bacteria dwelling in the intestines, and the many diseases present waiting for the opportunity to develop, we can see clearly that our bodies are quite impure and subject to decay. Our bodies also create the motivation to pursue and attempt to satisfy our desires and passions. That is why the sutra regards the body as the place where misdeeds gather. Let us now consider our psychological state. Since we are unable to see the truth of impermanence, suffering, and the selfless nature of all things, our minds often become the victims of greed and hatred, and we act wrongly. So the sutra says, "The mind is the source of all confusion."

2. "More desire brings more suffering" is the basis of the second realization. Most people define happiness as the satisfaction of all desires. There are five types of desire. (9) These desires are boundless but our ability to realize them is not, and unfulfilled desires always create suffering. When desires are only partially fulfilled, we continue to pursue their complete fulfillment, and we create more suffering. Even when a desire is fulfilled, we suffer when its fulfillment terminates. It is only after we become completely exhausted from this incessant pursuit that we begin to realize the extent to which we were caught in the insatiable net of desires and passions. Then we can realize that true happiness is really a peaceful state of body and mind, and this can only exist when our desires are few. Having few desires and not seeking fulfillment through the pursuit of the five desires are great steps towards liberation.

3. Knowing how to feel satisfied with few possessions destroys desire and greed. This means being content with material conditions that allow us to be healthy and strong enough to practice the Way. This is an effective way to cut through the net

of passions and desires, attain a peaceful state of body and mind, have more time to help others, and be free to realize the highest goal--the development of concentration and understanding to attain realization. Knowing how to feel satisfied with few possessions helps us avoid buying unnecessarily and becoming part of an economic system that exploits others, and it enables us to decrease our involvement in the pollution of our environment.

4. Diligent practice destroys laziness. After we cease looking for joy in desires and passions and know how to feel satisfied with few possessions, we must not be lazy, letting days and months slip by neglectfully. Great patience and diligence are needed day and night to continually develop our concentration and understanding--the endeavor of self-realization. We must use all of our time to meditate on the four truths of impermanence, suffering, selflessness, and impurity, the first four subjects of meditation. We must penetrate deeply into the profound meaning of The Four Foundations of Mindfulness, 10 practicing, studying, and meditating on the postures and cycles (becoming, maturing, transformation, and destruction) of our bodies, as well as our feelings, sensations, mental formations, and consciousness. We should read sutras and other writings, which explain meditation--correct sitting and controlling the breath, such as The Satipatthána Sutta and The Maha Prajna Paramita Heart Sutra. We have to follow the teachings of these sutras and practice them in an intelligent way, choosing the methods which best apply to our own situation. As necessary, we can modify the methods suggested in order to accommodate our own needs. Our energy must also be regulated until all the basic desires and passions--greed, anger, narrow-mindedness, arrogance, doubt, and preconceived ideas--are uprooted. At this time we will know that our bodies and minds are liberated from the imprisonment of birth and death, the five skandhas, and the three worlds.

5. Concentration and understanding destroy narrow-mindedness. Among the basic desires and passions, narrow-mindedness has the deepest roots. When these roots are loosened, all other desires and passions--greed, anger, doubt, and preconceived ideas--are also uprooted. Knowing this, we can make a great effort to meditate on the truths of impermanence, no self, and the dependent origination of all things. Once the roots of ignorance are severed, we can not only liberate ourselves, but also teach others to break through the imprisonment of birth and death.

The first four subjects of meditation are to help us attain liberation. The next four subjects have the aim of helping others attain liberation, thus clearly and solidly uniting Theravada and Mahayana Buddhist thought.

6. When practicing generosity, we should consider everyone equal. Some people think that they can only practice generosity if they are wealthy. This is not true. Some people who are very wealthy do practice generosity, but many give alms with the aim of gaining merit, profiting, or pleasing others. People whose lives are grounded in compassion are seldom rich, because they share whatever they have with others. They are not willing to enrich their lives financially at the cost of others' poverty. Many people misunderstand the Buddhist expression "practicing generosity" to mean when casually giving five or ten cents to a beggar on the street. In fact, the practice of generosity is even more beautiful than that. It is both modest and grand.

Practicing generosity means to act in a way that will help equalize the difference between the wealthy and the impoverished. Whatever we do to ease human suffering and create social justice can be considered practicing generosity. This is not to say that we must become active in any political system. To engage in partisan political action that leads to a

power struggle among opposing parties and causes death and destruction is not what we mean by practicing generosity. Practicing generosity is the first of the six paramitas.¹¹ Paramita means to help others reach the other shore, the shore of liberation from sickness, poverty, hunger, ignorance, desires and passions, and birth and death.

How can a person practicing "knowing how to feel satisfied with few possessions" also practice generosity? It is by living simply. Almost everyone who spends his or her life serving and helping others, sacrificing himself or herself for the sake of humanity, lives simply. If they live their lives worrying about making money and gaining merit, how can they practice generosity? Mahatma Gandhi lived a very simple life; nevertheless his merit helping humanity and saving human beings was immeasurable. There are thousands of people among us who live very simply, while being very helpful to many, many others. They do not have as large a reputation as Gandhi, but their merit is no less than his. It is enough for us just to be a little more attentive and aware of the presence of people like these. They do not practice generosity by giving money, which they do not possess, but rather by giving their time, energy, love, and care--their entire lives.

Practicing generosity in a Buddhist context means not to discriminate against anyone. Even though among the poor and destitute there are cruel persons and kind persons, we must not exclude the cruel ones from our practice. Because poverty brings anger and hatred, poor people are more inclined to create evil. As the sutra states, "Bodhisattvas consider everyone, friends and enemies alike, as equal. They do not condemn anyone's past wrongdoings, nor do they hate even those who are presently doing evil" This expresses the spirit of Mahayana Buddhism. Poverty creates anger, hatred, and wrongdoings. If we teach Buddhist philosophy through lectures, but do not practice generosity to ease the suffering of others, we have not

yet attained the essence of Buddhism. We should practice generosity with compassion and not disdain, without discriminating against people who, because of their poverty, have caused anger and hatred.

7. While living in society, we should not be defiled by it. We must live in harmony with society in order to help others, without being caught by the five desires, living like the lotus flower, which blooms in the mud and yet remains pure and unstained. Practicing the way of liberation does not mean avoiding society, but helping in it. Before our capacity to help becomes strong and solid, we may be defiled by living in society. For this reason, Bodhisattvas meditate on the detrimental nature of the five desires and firmly decide to live simply in order to practice generosity without discrimination. Thus, living in society and not being stained by it is to practice the six paramitas.

8. We should create in ourselves the firm decision to help others. We must make a deep and solemn vow to overcome the difficulties, dangers, and suffering that may occur while helping others. Since the suffering in society is limitless, the willingness and devotion to practice the way of helping others must also be limitless. Thus, the Mahayana spirit is an endless source of energy, which inspires us to practice generosity without discrimination. With the Mahayana spirit, we can withstand the many challenges and humiliations encountered in society and be able to continue to practice the Way. This will bring great happiness to others. Only with the Mahayana spirit can we realize the following topics taught by the Po Lun San Mei Lu (Vietnamese: Bao Vuong Tam Muoi Sastra):

1. While meditating on the body, do not hope or pray to be exempt from sickness. Without sickness, desires and passions can easily arise.

2. While acting in society, do not hope or pray not to have any difficulties. Without difficulties, arrogance can easily arise.

3. While meditating on the mind, do not hope or pray not to encounter hindrances. Without hindrances, present knowledge will not be challenged or broadened.

4. While working, do not hope or pray not to encounter obstacles. Without obstacles, the vow to help others will deepen.

5. While developing a plan, do not hope or pray to achieve success easily. With easy success, arrogance can easily arise.

6. While interacting with others, do not hope or pray to gain personal profit. With the hope for personal gain, the spiritual nature of the encounter is diminished.

7. While speaking with others, do not hope or pray not to be disagreed with. Without disagreement, self-righteousness can flourish.

8. While helping others, do not hope or pray to be paid. With the hope of remuneration, the act of helping others will not be pure.

9. If you see personal profit in an action, do not participate in it. Even minimal participation will stir up desires and passions.

10. When wrongly accused, do not attempt to exonerate yourself. Attempting to defend yourself will create needless anger and animosity.

11. The Buddha spoke of sickness and suffering as effective medicines; times of difficulties and accidents as times of freedom and realization; obstacles as liberation; the army of evil as the guards of the Dharma; difficulties as required for success; the person who mistreats one as one's good friend; one's enemies as an orchard or garden; the act of doing someone a

favor as base as the act of casting away a pair of old shoes; the abandonment of material possessions as wealth; and being wrongly accused as the source of strength to work for justice.

In the paragraph explaining the eighth realization, it should be noted that the Mahayana Buddhist practice of the six Paramitas is contained in this sutra:

The 1st Paramita, giving = the sixth realization

The 2nd Paramita, observing the precepts = the second, third and seventh realizations

The 3rd Paramita, diligent effort = the fourth realization

The 4th Paramita, endurance = the eighth realization

The 5th Paramita, concentration = the first realization

The 6th Paramita, understanding = the fifth realization

The style, content, and methodology of The Sutra on The Eight Realizations are consistent and logical. It is a very practical and concise sutra. But this discussion of the content is only intended to serve as a preliminary guideline. To fully benefit from this sutra, we must also practice and observe its teachings.

PRACTICING AND OBSERVING THE SUTRA ON THE EIGHT REALIZATIONS

To practice and observe The Sutra on the Eight Realizations of the Great Beings, choose a time when your body and mind are completely relaxed, for example after taking a comfortable bath. You can begin by lighting a stick of incense to give the room a pleasant fragrance. Then, take the Sutra and slowly read it to discover its deepest meanings. Relate the words of the sutra to your own life experiences. It is through your own life experiences

that you can understand any Sutra's content and not through someone else's explanation of it.

Each time you sit in meditation, thoroughly examine each subject of the Sutra. The more you meditate on each subject, the more deeply you will discover the profound wisdom contained in the Sutra. It would be helpful for you to also read other sutras, such as The Anapanasati Sutta of Mindfulness on Breathing and The Satipatthána Sutta. Both are profound and concise works, which will complement The Sutra on the Eight Realizations. These two sutras explain in practical detail how to progress step-by-step towards realization. If you combine the method of following and relaxing your breathing, as described in these two sutras, with meditation on the eleven subjects described in The Sutra on the Eight Realizations; you will easily succeed in achieving your aim of realizing your own self-nature.

The content of The Sutra on the Eight Realizations is grounded in both Mahayana and Theravada viewpoints. Please treasure this Sutra. When I was seventeen, and in my first year of novice studies at a Buddhist Monastery, I had to study and memorize it. This enabled me to easily combine the meaning of the Sutra with the meditation of breath counting. From this period until now, 35 years have passed and this Sutra is still an invaluable torch lighting my path. Today I have the opportunity to present it to you. I am grateful to this deep and miraculous Sutra. I join my hands and respectfully recite, "Homage to the precious Sutra on the Eight Realizations."

Afterword:

In 1978, I asked the La Boi Press to give this sutra away in order to pray for those boat people who drowned in the South China Sea and the Gulf of Siam in the prior three years, and also for those who had the chance to survive so that they can find a new home somewhere in the world. In 1987, I asked Parallax Press

to publish a new English edition in order to make it available for western readers and refugees in the west.

-Thich Nhat Hanh

(Written in 1978 while the author was conducting a project to rescue boat people in the South China Sea.)

NOTES:

1. Earth, air, water, fire
2. Forms, feelings, perceptions, mental formations, consciousness
3. Unwholesome mental factors, five skandhas, death, distractions (e.g. fantasies or forgetfulness)
4. Desire and passion, form (without desire and passion), formlessness (only mental functioning's)
5. Being wealthy, being beautiful, being ambitious, finding pleasure in eating, being lazy
6. The body of the teaching of awakening
7. Liberation from birth and death
8. Suffering, The Cause of Suffering, The End of Suffering, The Eightfold Path
9. See footnote 5
10. Body, feeling, state of mind, mental contents
11. Giving, observing the precepts, diligent effort, endurance, concentration, understanding

The Enlightenment Sutra

I who would follow the Teachings of Buddha
Should concentrate earnestly morning and night
With resolve in my heart, on these Teachings the Buddha
Has given to free us from suffering's grasp.

This is the first of the things to remember:
Throughout all the world there is nothing that's permanent.
Even the Earth has the nature of transience.
Bodies are centers of sorrow and emptiness.
All of my parts are devoid of self,
Are dependent on causes and therefore impermanent,
Changing, decaying and out of control.
Expectations of permanence cause disappointment,
Forming attachments that lead to wrongdoing.
Observing the world in this light, may I daily
progress toward freedom from birth and from death.

This is the second thing I should remember:
Excessive desire only brings me to suffering.
Birth and death, sorrow and weariness all are from
Greedy attachment to things of this world.
But controlling desire cuts the root of unhappiness,
Leaving the body and mind to relax.

This is the third of the things to remember:
Insatiable cravings for things of this world
Only cause me to pile up more useless possessions,
Increasing my motives for sin and wrongdoing.
A seeker of freedom should let go of craving
And, seeing it's uselessness, grow in contentment.
Rejecting life's baubles and seeking the Way
I'll concern myself only with gaining release.

This is the fourth of the things to remember:
My laziness leads to my own degradation.
I always should work just as hard as I can
Because only by this can I solve all my problems
And so be released from the things that bedevil me,
Finally escaping to Infinite Light.

This is the fifth of the things to remember:
The roots of unhappiness spring from my ignorance.
I who would follow the Buddha, remember to
Listen and read to develop my knowledge,
So as to aid other sufferers, hoping to
Bring sentient beings Nirvana's release
And awaken them all to Enlightenment's bliss.

This is the sixth of the things to remember:
Ill feeling is often occasioned by poverty
Leading to discord and further unhappiness.
Following Buddha's example, I always should
Treat every being with love and respect.
Having malice toward none, I should dwell in contentment
And aid and encourage all beings to Peace.

This is the seventh thing I should remember:
The passions would lead me to sin and to sorrow,
But students of Dharma won't drag themselves down
By relying on pleasure to bring themselves happiness.
Better to think of the monks in their robes,
Who are happy and free from the causes of misery.
Seeing the benefits brought by the Teachings,
I firmly resolve to attain to Enlightenment,
Being a better example to others,
In hopes that they also will gain this release.

This is the eighth of the things to remember:
The flames of existence are hard to escape from.

They bring us to pain and to sorrow unlimited.
Thus I resolve to awake from my slumber
And, feeling concern for all sentient beings,
Arouse in myself an intense dedication
Which lets me withstand all my pain with forbearance,
Avoiding taking it out on my neighbors
But helping them, too, to attain Perfect Peace.

These are the precepts that lead to enlightenment,
This is the path that was trod by the Buddhas,
The great Bodhisattvas and Buddha's disciples.
The truths they remembered which brought them release.
I will follow them carefully, constantly try to
Develop compassion and wisdom together
To help me escape to the opposite shore
Whereupon, freed from suffering, I can return
To the realm of Samsara in comfort and joy,
Bringing freedom and peace to all sentient beings.
These statements are tools that will help me remember.
In order to follow the Teachings, I'll always
Remember these eight ways of looking at life,
Gaining the wisdom and peace of Nirvana
For only by this will I always be free
From the wheel of rebirth with its pain and its sorrow,
At last and forever to finally find rest.

The Empty Beggar's Bowl

[The Polished Plate]
[The Purification of Alms-food]
[Complete Purity for Alms-Gathering]

Introduction:

How is it that concentrating on One Thing, Ahara, Food, can encompass the entire system?

The following Sutta is translated "The Purification of Alms-food" by Bhikkhu Bodhi. "Purification" here is a term that points to the process whereby the food received by a Beggar is made to produce the maximum outcome for the giver. This involves putting that food to the best possible use with the least possible hanging on...in other words, with "detachment."

To visualize the meaning, recollect the saying "You are what you eat." (overlooking the non-Pali implications of the words "You Are") and then imagine the processing of a meal from beginning to end as it passes from the hand to the mouth, is chewed and savored, swallowed, passes down through the esophagus into the stomach, from there into the intestines where the valuable nutrients are extracted and the waste material is sent on down the intestines to pass on out. That which remains is then absorbed into the bloodstream and is used to nourish the cells which in their turn extract what they need and discard the waste, and so forth until what has been eaten comes down to that which supports one's efforts to end Dukkha. When in so "reviewing" one can see that the maximum value has been extracted from each bite eaten and the best possible use has been made of it's nutrients then one can be said to have "cleaned up the beggars bowl" or "polished the plate." or "cleaned up every scrap on your platter:"

The Purification of Alms-food

Thus have I heard. On one occasion the Blessed One was living at Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary. Then, when it was evening, the venerable Shariputra rose from meditation and went to the Blessed One. After paying homage to him, he sat down at one side. The Blessed One then said to him:

"Shariputra, your faculties are clear. The color of your skin is pure and bright. What abiding do you often abide in now, Shariputra?"

"Now, venerable sir, I often abide in void-ness." [1]

"Good, good, Shariputra! Now, indeed, you often abide in the abiding of a great man. For this is the abiding of a great man, namely, void-ness.

"So, Shariputra, if a Bhikkhu should wish: 'May I now often abide in void-ness,' he should consider thus: 'On the path by which I went to the village for alms, or in the place where I wandered for alms, or on the path by which I returned from the alms-round, was there any desire, lust, hate, delusion, or aversion in my mind regarding forms cognizable by the eye? If, by so reviewing, he knows thus: 'On the path by which I went to the village for alms, or in the place where I wandered for alms, or on the path by which I returned from the alms-round, there was desire, lust, hate, delusion, or aversion [2] in my mind regarding forms cognizable by the eye,' then he should make an effort to abandon those evil unwholesome states. But if, by reviewing, he knows thus: 'On the path by which I went to the village for alms, and in the place where I wandered for alms, and on the path by which I returned from the alms-round, there was no desire, lust, hate, delusion, or aversion in my mind

regarding forms cognizable by the eye,' then he can abide happy and glad, training day and night in wholesome states.

"Again, Shariputra, a Bhikkhu should consider thus: 'On the path by which I went to the village for alms, or in the place where I wandered for alms, or on the path by which I returned from the alms-round, was there any desire, lust, hate, delusion, or aversion in my mind regarding sounds cognizable by the ear...regarding odors cognizable by the nose...regarding flavors cognizable by the tongue...regarding tangibles cognizable by the body...regarding mind-objects cognizable by the mind? [3] ' If, by reviewing, he knows thus: 'On the path by which I went to the village for alms...there was desire, lust, hate, delusion, or aversion in my mind regarding mind-objects cognizable by the mind,' then he should make an effort to abandon those evil unwholesome states. But if, by reviewing, he knows thus: 'On the path by which I went to the village for alms...there was no desire, lust, hate, delusion, or aversion in my mind regarding mind-objects cognizable by the mind,' then he can abide happy and glad, training day and night in wholesome states.

"Again, Shariputra, a Bhikkhu should consider thus: 'Are the five cords of sensual pleasure [4] abandoned in me? If, by reviewing, he knows thus: 'The five cords of sensual pleasure are not abandoned in me,' then he should make an effort to abandon those five cords of sensual pleasure. But if, by reviewing, he knows thus: 'The five cords of sensual pleasure are abandoned in me,' then he can abide happy and glad, training day and night in wholesome states.

"Again, Shariputra, a Bhikkhu should consider thus: 'Are the five hindrances abandoned in me? [5] If, by reviewing he knows thus: 'The five hindrances are not abandoned in me,' then he should make an effort to abandon those five hindrances. But if, by reviewing, he knows thus: 'The five

hindrances are abandoned in me,' then he can abide happy and glad, training day and night in wholesome states.

Again, Shariputra, a Bhikkhu should consider thus: 'Are the five aggregates affected by clinging [6] fully understood by me?' If, by reviewing, he knows thus: 'The five aggregates affected by clinging are not fully understood by me,' then he should make an effort to fully understand those five aggregates affected by clinging. But if, by reviewing, he knows thus: 'The five aggregates affected by clinging are fully understood by me,' then he can abide happy and glad, training day and night in wholesome states.

"Again, Shariputra, a Bhikkhu should consider thus: 'Are the four foundations of mindfulness [7] developed in me?' If, by reviewing, he knows thus: 'The four foundations of mindfulness are not developed in me,'; then he should make an effort to develop those four foundations of mindfulness. But if, by reviewing, he knows thus: 'The four foundations of mindfulness are developed in me,' then he can abide happy and glad, training day and night in wholesome states.

"Again, Shariputra, a Bhikkhu should consider thus: 'Are the four right kinds of striving [8] developed in me...Are the four bases for spiritual power [9] developed in me...Are the five faculties [10] developed in me...Are the five powers [11] developed in me...Are the seven enlightenment factors [12] developed in me...Is the Noble Eightfold Path [13] developed in me...Are serenity and insight [14] developed in me?' If, by reviewing, he knows thus: 'Serenity and insight are not developed in me,'; Then he should make an effort to develop them. But if, by reviewing, he knows thus: 'Serenity and insight are developed in me,' then he can abide happy and glad, training day and night in wholesome states.

"Again, Shariputra, a Bhikkhu should consider thus: 'Are true knowledge and deliverance [15] realized by me?' If, by reviewing, he knows thus: 'True knowledge and deliverance are not realized by me,' then he should make an effort to realize true knowledge and deliverance. But if, by reviewing, he knows thus: 'True knowledge and deliverance are realized by me,' then he can abide happy and glad, training day and night in wholesome states.

"Shariputra, whatever recluses and Brahmins in the past have purified their alms-food have all done so by repeatedly reviewing thus. Whatever recluses and Brahmins in the future will purify their alms-food will all do so by repeatedly reviewing thus. Whatever recluses and Brahmins in the present are purifying their alms-food are all doing so by repeatedly reviewing thus. Therefore, Shariputra, you should train thus: 'We will purify our alms-food by repeatedly reviewing thus.'"

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

Footnotes:

[1] suññataviharena

[2] the asavas, as Bhikkhu Bodhi points out, with some redundancy: lust equals desire, hate equals aversion.

[3] see The Sixth Lesson

[4] pañca (5) kaamagunaa the five strands of sense pleasure: of the eye, ear, nose, tongue and body. Note: not of the mind.

[5] panca niivara.naa the five Down-bound Mindbending Bindups to High-getting

[6] pañc'upaadaanakkhandhaa the Five Stockpiles, see The Fifth Lesson

[7] cattaaro satipa.t.thaanaa the Four Satisfaction Pastures of the Masters

[8] cattaaro sammappadhaanaa the Four Right Efforts

[9] cattaro iddhipaadaa The Four Power Paths

[10] pañc'indriyaanii The Five Mighty Strengths: Strength over the faculties of sight, sound, scent, taste and touch.

[11] pañca balaanii The Five Balancing Strengths: Trust, Energy, Memory, Getting High, and Wisdom

[12] satta bojjha.ngaa The Seven Dimensions of Awakening Wisdom, see The Seventh Lesson

[13] ariyo attha.ngiko maggo The Aristocratic Multi-Dimensional Way

[14] samatho and vipassanaa Calm and Review

[15] vijjaa and vimuttii Vision and Freedom

Esukaari Sutta

To the Brahmin Esukari

I heard thus.

At one time the Blessed One was living in the monastery offered by Anathapindika in Jet's grove in Savatthi. The Brahmin Esukaari approached the Blessed One, exchanged friendly greetings and sat on a side. The Brahmin Esukaari said to the Blessed One. 'Good Gotama, the Brahmins appoint services to the Brahmins, warriors, the ordinary people and the low caste. Good Gotama the Brahmins appoint services to the Brahmins thus. A Brahmin should attend on a Brahmin, or a warrior should attend on a Brahmin, or an ordinary man should attend on a Brahmin or else one of low caste, should attend on a Brahmin. Brahmins appoint services to the warrior thus. A warrior should attend on a warrior, or an ordinary man should attend on a warrior, or else one of low caste should attend on a warrior. Brahmins appoint services to the ordinary man thus. An ordinary man should attend on an ordinary man, or else one of low caste should attend on him. Brahmins appoint services to one of low caste thus. One of low caste should attend on a person of low caste. Who else would attend on him? Good Gotama, the Brahmins appoint these four kinds of services. What has good Gotama to say about that?'

'Brahmin, does all the world acknowledge, this appointment of services by the Brahmins?'

'Good Gotama, that is not so.'

'Brahmin, it is like a poor miserable man against his wish was told, here good man, you should eat meat and you should not spend money on it. In a likewise manner, without the consent

of recluses and Brahmins, have appointed these four services. Brahmin, I do not say all services should be done. I do not say, all services should not be done. When doing those services if there is evil, that service is not good. I say it should not be done. When doing those services, if there is no evil, that service is good. I say it should be done. Brahmin, the warriors, should be questioned. When serving if there is evil and no good, and when serving if there is good and no evil, how would you serve in this case? The warriors replying correctly should reply thus. When serving if there is evil and no good, I will not do that service. When serving if there is good and no evil, I will do that service. Even the Brahmins...the ordinary class and the low caste should be questioned. When serving if there is evil and no good, and when serving if there is good and no evil, how would you serve in this case? One of low caste replying correctly should reply thus. When serving if there is evil and no good, I will not do that service. When serving if there is good and no evil, I will do that service. Brahmin, I do not see excellence, in a high clan, nor do I see any evil in a high clan. Brahmin, I do not see excellence, in noble appearance, nor do I see evil in noble appearance. Brahmin, I do not see excellence in great wealth, nor do I see evil in great wealth.

Brahmin, a certain one of high clan may destroy living things, take the not given, misbehave in sexuality, tell lies, malicious things, talk roughly and frivolously, may have a coveting mind, angry mind and wrong view. Therefore I do not say there is excellence in high birth. A certain one of high clan may abstain, from destroying living things, taking the not given, misbehaving in sexuality, telling lies, malicious things, talking roughly and frivolously, may not, covet or bear an angry mind and would have right view. Therefore I do not say there is evil in high birth.

Brahmin, a certain one of noble appearance...of great wealth may destroy living things, take the not given, misbehave in sexuality, tell, lies, malicious things, talk roughly and frivolously, may have a coveting mind, an angry mind and wrong view. Therefore I do not say there is excellence wealth. A certain wealthy one may abstain, from destroying living things, taking the not given, misbehaving in sexuality, telling lies, malicious things, talking roughly and frivolously, may not bear a coveting mind, or angry mind and would have right view. Therefore I do not say there is evil in wealth. I do not say everything should be followed after, nor do I say everything should not be followed after. When following after something, if faith, virtues, learnedness, benevolence and wisdom increases, I say that should be followed.'

When this was said, the Brahmin Esukaari said. 'Good Gotama, the Brahmins give four types of wealth, one wealth for the Brahmins, another for the warriors, another for the ordinary and another for the low castes. Brahmins offer going for alms, for the Brahmins. Brahmins that belittle going for alms, dismiss it, and become cowherds, which is not their wealth. Brahmins give the wealth of the bow and arrow to the warriors. Warriors belittle the bow and arrow, dismiss it and become cowherds, which is not their wealth. Brahmins give agriculture and cattle rearing to the ordinary class. They belittle that, dismiss it and become cowherds, which is not their wealth. Brahmins give the wealth of the pingo to the low cast to carry, and dismiss dirt. They belittle it, dismiss it and become cowherds, which is not their wealth. What does good Gotama say about that?'

'Brahmin, does all the world acknowledge the offering of wealth by the Brahmins?'

'Good Gotama, that is not so.'

‘Brahmin, it is like a poor miserable man against his wish was told, here good man, you should eat meat and you should not spend money on it. In a likewise manner, without the consent of recluses and Brahmins, have offered these four types of wealth.

‘Brahmin, I offer this noble wealth to humans, which is beyond this world. Earlier, humans recollect, the name and clan of their mother and father and are reckoned accordingly. If born with the warriors, he is reckoned a warrior, with the Brahmins a Brahmin, with the ordinary class, one of that class and with the low caste, one of that caste. Brahmin, just as on account of whatever, fire is burnt, on that it is reckoned. So fire that burns from twigs is twig fire, fire that burns with grass is grass fire, fire that burns from cow dung is cow dung fire. In the same manner, I offer this noble wealth to humans, which is beyond this world. Earlier, humans recollect the name and clan of their mother and father and are reckoned accordingly. If born with the warriors, he is reckoned a warrior, with the Brahmins a Brahmin, with the ordinary class, one of the ordinary class and with the low caste, one of them. Brahmin, even a warrior that goes forth homeless, to the Dispensation declared by the Thus Gone One, abstains from, destroying life, taking the not given, sexual misbehavior, telling lies, malicious things, rough talk and frivolous talk. He does not covet, bear an angry mind and comes to right view. Arouses effort for merit. Even a Brahmin... even one of the ordinary class...even one of low caste, that goes forth homeless, to the Dispensation declared by the Thus Gone One, abstains from, destroying life, taking the not given, sexual misbehavior, telling lies, malicious things, rough talk and frivolous talk He does not covet, bear an angry mind and comes to right view. Arouses effort for merit. Brahmin, is it only a Brahmin+ that could develop the thought of loving kindness, not a warrior, not one of the ordinary class and not one of the low caste?

‘No good Gotama a warrior too could develop the thought of loving kindness, without anger and without ill will, a Brahmin too could, one of the ordinary class too could and one of the low caste too could develop the thought of loving kindness, without anger and ill will.’

‘Brahmin in the same manner, even a warrior could go forth homeless to the Dispensation of the Thus Gone One, abstain from destroying life...and arouse effort for merit. Even a Brahmin could, even one of the ordinary class could and even one of low caste could go forth homeless to the Dispensation of the Thus Gone One, abstain from destroying life...and arouse effort for merit. Brahmin, is it only a Brahmin, that could take the soap and brush and wash his dust and dirt in the river, not a warrior, not one of ordinary class and not one of the low class?’

‘Good Gotama, that is not so, even a warrior could take the soap and brush and wash his dust and dirt in the river, even a Brahmin could, even one of ordinary class could and one of the low class too could take the soap and brush and wash his dust and dirt in the river.’

‘Brahmin in the same manner, even a warrior could go forth homeless to the Dispensation of the Thus Gone One, abstain from destroying life... and arouse effort for merit. Even a Brahmin could, even one of the ordinary class could and even one of low caste could go forth homeless to the Dispensation of the Thus Gone One, abstain from destroying life... and arouse effort for merit.

Brahmin, a head anointed warrior king invites hundreds of people born in various clans, such as warrior, Brahmin, the ordinary class or low caste. Whether you are born in a hall, under a sweet scented tree, under a Chandana tree, or in a lotus, take an outer cover and make a fire. Come sirs, it does

not matter, whether you are born with the out castes, low castes, bamboo weavers, or chariot makers, or the cleaners. Whether born in a trough of the, dogs, pigs, the washer man, or born in some brushwood. Take an outer cover and make a fire. If fire that has the flame, color and luster is made, could anything that is done with fire be done? Those born with the out castes, low castes, bamboo weavers, chariot makers or the cleaners, born in a trough of the dogs, pigs, the washer man, or born in a brush wood, would take an outer cover and make fire, would not that fire give the flame, color and luster and wouldn't whatever that should be done with the fire not be done?'

'Good Gotama, that is not so, whatever clan it may be, warrior, Brahmin, the ordinary class or slaves. Whether born in a hall, under a sweet scented tree, under a Chandana tree, or in a lotus. If he takes an outer cover and makes a fire, it would have the flame, color and luster and whatever that could be done with fire could be done with it. Even those born with the out castes, low castes, bamboo weavers, or chariot makers, or the cleaners, whether born in a trough of the, dogs, pigs, the washer man, or born in some brushwood, the fire they make has the flame, color and luster and anything that is done with fire could be done with it. Good Gotama, all fire has the flame, color and luster and it is possible to do, whatever work that has to be done with fire.'

'Brahmin in the same manner, even a warrior could go forth homeless to the Dispensation of the Thus Gone One, abstain from destroying life...and arouse effort for merit. Even a Brahmin could, even one of the ordinary class could and even one of low caste could go forth homeless to the Dispensation of the Thus Gone One, abstain from destroying life...and arouse effort for merit.'

Then the Brahmin Esukaari said. 'Now I know good Gotama...may I be remembered as a lay disciple who has taken refuge from good Gotama from today until life ends.

Filial Piety Sutra

Thus I have heard;

At one time, the Buddha dwelt at Shravasti, in the Jeta Grove, in the Garden of the Benefactor of Orphans and the Solitary, together with a gathering of great Bhikshus, twelve hundred fifty in all and with all of the Bodhisattvas, thirty-eight thousand in all.

At that time, the World Honored One led the great assembly on a walk toward the south. Suddenly they came upon a pile of bones beside the road. The World Honored One turned to face them, placed his five limbs on the ground, and bowed respectfully.

Ánanda put his palms together and asked the World Honored One, "The Tathágata is the Great Teacher of the Triple Realm and the compassionate father of beings of the four kinds of births. He has the respect and reverence of the entire assembly. What is the reason that he now bows to a pile of dried bones?"

The Buddha told Ánanda, "Although all of you are my foremost disciples and have been members of the Sangha for a long time, you still have not achieved far-reaching understanding. This pile of bones could have belonged to my ancestors from former lives. They could have been my parents in many past lives. That is the reason I now bow to them." The Buddha continued speaking to Ánanda, "These bones we are looking at can be divided into two groups. One group is composed of the bones of men, which are heavy and white in color. The other group is composed of the bones of women, which are light and black in color."

Ánanda said to the Buddha, "World Honored One, when men are alive in the world, they adorn their bodies with robes, belts, shoes, hats and other fine attire, so that they clearly assume a male appearance. When women are alive, they put on cosmetics, perfumes, powders, and elegant fragrances to adorn their bodies, so that they clearly assume a female appearance. Yet, once man and women die, all that is left are their bones. How does one tell them apart? Please teach us how you are able to distinguish them."

The Buddha answered Ánanda, "If when men are in the world, they enter temples, listen to explanations of Sutras and Vinaya texts, make obeisance to the Triple Gem, and recite the Buddha's names, then when they die, their bones will be heavy and white in color. Most women in the world have little wisdom and are saturated with emotion. They give birth to and raise children, feeling that this is their duty. Each child relies on its mother's milk for life and nourishment, and that milk is a transformation of the mother's blood. Each child can drink up to one thousand two hundred gallons of its mother's milk. Because of this drain on the mother's body whereby the child takes milk for its nourishment, the mother becomes worn and haggard and so her bones turn black in color and are light in weight."

When Ánanda heard these words, he felt a pain in his heart as if he had been stabbed and wept silently. He said to the World Honored One, "How can one repay one's mother's kindness and virtue?"

The Buddha told Ánanda, "Listen well, and I will explain it for you in detail. The fetus grows in its mother's womb for ten lunar months. What bitterness she goes through while it dwells there! In the first month of pregnancy, the life of the fetus is as

precarious as a dewdrop on grass: how likely that it will not last from morning to evening but will evaporate by midday!"

"During the second lunar month, the embryo congeals like curds. In the third month it is like coagulated blood. During the fourth month of pregnancy, the fetus begins to assume a slightly human form. During the fifth month in the womb, the child's five limbs- two legs, two arms, and a head- start to take shape. In the sixth lunar month of pregnancy, the child begins to develop the essences of the six sense faculties: the eyes, ears, nose, tongue, body and mind. During the seventh month, the three hundred sixty bones and joints are formed, and the eighty-four thousand hair pores are also complete. In the eighth lunar month of the pregnancy, the intellect and the nine apertures are formed. By the ninth month the fetus has learned to assimilate the different nutrients of the foods it eats. For example, it can assimilate the essence of peaches, pears, certain plant roots and the five kinds of grains."

"Inside the mother's body, the solid internal organs used for storing hang downward, while the hollow internal organs used for processing, spiral upward. These can be likened to three mountains, which arise from the face of the earth. We can call these mountains Mount Sumeru, Karma Mountain, and Blood Mountain. These analogous mountains come together and form a single range in a pattern of upward peaks and downward valleys. So too, the coagulation of the mother's blood from her internal organs forms a single substance, which becomes the child's food."

"During the tenth month of pregnancy, the body of the fetus is completed and ready to be born. If the child is extremely filial, it will emerge with palms joined together in respect and the birth will be peaceful and auspicious. The mother will remain uninjured by the birth and will not suffer pain. However, if the

child is extremely rebellious in nature, to the extent that it is capable of committing the five rebellious acts*, then it will injure its mother's womb, rip apart its mother's heart and liver, or get entangled in its mother's bones. The birth will feel like the slices of a thousand knives or like ten thousand sharp swords stabbing her heart. Those are the agonies involved in the birth of a defiant and rebellious child."

To explain more clearly, there are ten types of kindnesses bestowed by the mother on the child:

The first is the kindness of providing protection and care while the child is in the womb.

The second is the kindness of bearing suffering during the birth.

The third is the kindness of forgetting all the pain once the child has been born.

The fourth is the kindness of eating the bitter herself and saving the sweet for the child.

The fifth is the kindness of moving the child to a dry place and lying in the wet herself.

The sixth is the kindness of suckling the child at her breast, nourishing and bringing up the child.

The seventh is the kindness of washing away the unclean.

The eighth is the kindness of always thinking of the child when it has traveled far.

The ninth is the kindness of deep care and devotion.

The tenth is the kindness of ultimate pity and sympathy.

1. THE KINDNESS OF PROVIDING PROTECTION AND CARE WHILE THE CHILD IS IN THE WOMB

The causes and conditions from accumulated kalpas grows heavy, Until in this life the child ends up in its Mother's womb. As the months pass, the five vital organs develop; Within seven weeks the six sense organs start to grow. The mother's body becomes as heavy as a mountain; The stillness and movements of the fetus are like a kalpic wind disaster. The mother's fine clothes no longer hang properly, And so her mirror gathers dust.

2. THE KINDNESS OF BEARING SUFFERING DURING BIRTH

The pregnancy lasts for ten lunar months And culminates in difficult labor at the approach of the birth. Meanwhile, each morning the mother is seriously ill And during each day drowsy and sluggish. Her fear and agitation are difficult to describe; Grieving and tears fill her breast. She painfully tells her family That she is only afraid that death will overtake her.

3. THE KINDNESS OF FORGETTING ALL THE PAIN ONCE THE CHILD HAS BEEN BORN

On the day the compassionate mothers bears the child, Her five organs all open wide, Leaving her totally exhausted in body and mind. The blood flows as from a slaughtered lamb; Yet, upon hearing that the child is healthy, She is overcome with redoubling joy, But after the joy, the grief returns, And the agony wrenches her very insides.

4. THE KINDNESS OF EATING THE BITTER HERSELF AND SAVING THE SWEET FOR THE CHILD

The kindness of both parents is profound and deep, Their care and devotion never cease. Never resting, the mother saves the sweet for the child, And without complain she swallows the bitter herself. Her love is weighty and her emotion difficult to bear; Her kindness is deep and so is her compassion. Only wanting the child to get its fill, The compassionate mother doesn't speak of her own hunger.

5. THE KINDNESS OF MOVING THE CHILD TO A DRY PLACE AND LYING IN THE WET HERSELF

The mother is willing to be wet So that the child can be dry. With her two breasts she satisfies its hunger and thirst; Covering it with her sleeve, she protects it from the wind and cold. In kindness, her head rarely rests on the pillow, And yet she does this happily, So long as the child is comfortable, The kind mother seeks no solace for herself.

6. THE KINDNESS OF SUCKLING THE CHILD AT HER BREAST, NOURISHING AND BRINGING UP THE CHILD

The kind mother is like the great earth. The stern father is like the encompassing heaven: One covers from above; the other supports from below. The kindness of parents is such that They know no hatred or anger toward their offspring, And are not displeased, even if the child is born crippled. After the mother carries the child in her womb and gives birth to it, The parents care for and protect it together until the end of their days.

7. THE KINDNESS OF WASHING AWAY THE UNCLEAN

Originally, she had a pretty face and a beautiful body, Her spirit was strong and vibrant. Her eyebrows were like fresh green willows, And her complexion would have put a red rose to shame. But her kindness is so deep she will forgo a beautiful face. Although washing away the filth injures her constitution, The kind mother acts solely for the sake of her sons and daughters, And willingly allows her beauty to fade.

8. THE KINDNESS OF ALWAYS THINKING OF THE CHILD WHEN IT HAS TRAVELLED FAR

The death of loved ones is difficult to endure. But separation is also painful. When the child travels afar, The mother worries in her village. From morning until night, her heart is with her child, And a thousand tears fall from her eyes. Like the monkey weeping silently in love for her child, Bit by bit her heart is broken.

9. THE KINDNESS OF DEEP CARE AND DEVOTION

How heavy is parental kindness and emotional concern! Their kindness is deep and difficult to repay. Willingly they undergo suffering on their child's behalf. If the child toils, the parents are uncomfortable. If they hear that he has traveled far, They worry that at night he will have to lie in the cold. Even a moment's pain suffered by their sons and daughters. Will cause the parents sustained distress.

10. THE KINDNESS OF ULTIMATE COMPASSION AND SYMPATHY

The kindness of parents is profound and important. Their tender concern never cease.

From the moment they awake each day, their thoughts are with their children.

Whether the children are near or far away, the parents think of them often.

Even if a mother lives for a hundred years,

She will constantly worry about her eighty-year-old child.

Do you wish to know when such kindness and love ends?

It doesn't even begin to dissipate until her life is over!

The Buddha told Ānanda, "When I contemplate living beings, I see that although they are born as human beings, nonetheless, they are ignorant and dull in their thoughts and actions. They don't consider their parents' great kindness and virtue. They are disrespectful and turn their backs on kindness and what is right. They lack humaneness and are neither filial nor compliant."

"For ten months while the mother is with child, she feels discomfort each time she rises, as if she were lifting a heavy burden. Like a chronic invalid, she is unable to keep her food and drink down. When the ten months have passed and the time comes for the birth, she undergoes all kinds of pain and suffering so that the child can be born. She is afraid of her own mortality, like a pig or lamb waiting to be slaughtered. Then the blood flows all over the ground. These are the sufferings she undergoes."

"Once the child is born, she saves what is sweet for him and swallows what is bitter herself. She carries the child and nourishes it, washing away its filth. There is no toil or difficulty that she does not willingly undertake for the sake of her child. She endures both cold and heat and never even mentions what she has gone through. She gives the dry place to her child and sleeps in the damp herself. For three years she nourishes the

baby with milk, which is transformed from the blood of her own body."

"Parents continually instruct and guide their children in the ways of propriety and morality as the youngsters mature into adults. They arrange marriages for them and provide them with property and wealth or devise ways to get it for them. They take this responsibility and trouble upon themselves with tremendous zeal and toil, never speaking about their care and kindness."

"When a son or daughter become ill, parents are worried and afraid to the point that they may even grow ill themselves. They remain by the child's side providing constant care, and only when the child gets well are the parents happy once again. In this way, they care for and raise their children with the sustained hope that their offspring will soon grow to be mature adults."

"How sad that all too often the children are un-filial in return! In speaking with relatives whom they should honor, the children display no compliance. When they ought to be polite, they have no manners. They glare at those whom they should venerate, and insult their uncles and aunts. They scold their siblings and destroy any family feeling that might have existed among them. Children like that have no respect of sense of propriety."

"Children may be well taught, but if they are un-filial, they will not heed the instructions or obey the rules. Rarely will they rely upon the guidance of their parents. They are contrary and rebellious when interacting with their brothers. They come and go from home without ever reporting to their parents. Their speech and actions are very arrogant and they act on impulse without consulting others. Such children ignore the admonishments and punishments set down by their parents and pay no regard to their uncles' warnings. Yet, at the same

time, they are immature and always need to be looked after and protected by their elders."

"As such children grow up, they become more and more obstinate and uncontrollable. They are entirely ungrateful and totally contrary. They are defiant and hateful, rejecting both family and friends. They befriend evil people and under influence, soon adopt the same kinds of bad habits. They come to take what is false to be true."

"Such children may be enticed by others to leave their families and run away to live in others towns, thus denouncing their parents and rejecting their native town. They may become businessmen or civil servants who languish in comfort and luxury. They may marry in haste, and that new bond provides yet another obstruction which prevents them from returning home for long periods of time."

"Or, in going to live in other towns, these children may be incautious and find themselves plotted against or accused of doing evil. They may be unfairly locked up in prison or they may meet with illness and become enmeshed in disasters and hardships, subject to the terrible pain of poverty, starvation, and emaciation. Yet no one there will care for them. Being scorned and disliked by others, they will be abandoned on the street. In such circumstances, their lives may come to an end. No one bothers to try to save them. Their bodies swell up, rot, decay, and are exposed to the sun and blown away by the wind. The bones entirely disintegrate and scatter as these children come to their final rest in the dirt of some other town. These children will never again have a happy reunion with their relatives and kin. Nor will they ever know how their ageing parents mourn for and worry about them. The parents may grow blind from weeping or become sick from extreme grief and despair. Constantly dwelling on the memory of their

children, they may pass away, but even when they become ghosts, their souls still cling to this attachment and are unable to get it go."

"Others of these un-filial children may not aspire to learning, but instead become interested in strange and bizarre doctrines. Such children may be villainous, coarse and stubborn, delighting in practices that are utterly devoid of benefit. They may become involved in fights and thefts, setting themselves at odds with the town by drinking and gambling. As if debauchery were not enough, they drag their brothers into it as well, to the further distress of their parents."

"If such children do live at home, they leave early in the morning and do not return until late at night. Never do they ask about the welfare of their parents or make sure that they don't suffer from heat or cold. They do not inquire after their parents' well being in the morning or the evening, nor even on the first and fifteenth of the lunar month. In fact, it never occurs to these un-filial children to ever ask whether their parents have slept comfortably or rested peacefully. Such children are simply not concerned in the least about their parents' well being. When the parents of such children grow old and their appearance becomes more and more withered and emaciated, they are made to feel ashamed to be seen in public and are subjected to abuse and oppression."

"Such un-filial children may end up with a father who is a widower or a mother who is a widow. The solitary parents are left alone in empty houses, feeling like guests in their own homes. They may endure cold and hunger, but no one takes heed of their plight. They may weep incessantly from morning to night, sighing and lamenting. It is only right that children should provide for ageing parents with food and drink of delicious flavors, but irresponsible children are sure to overlook

their duties. If they ever do attempt to help their parents in any way, they feel embarrassed and are afraid people will laugh at them. Yet, such offspring may lavish wealth and food on their own wives and children, disregarding the toil and weariness involved in doing so. Other un-filial offspring may be so intimidated by their wives that they go along with all of their wishes. But when appealed to by their parents and elders, they ignore them and are totally unfazed by their pleas."

"It may be the case that daughters were quite filial to their parents before their own marriages, but they may become progressively rebellious after they marry. This situation may be so extreme that if their parents show even the slightest signs of displeasure, the daughters become hateful and vengeful toward them. Yet they bear their husband's scolding and beatings with sweet tempers, even though their spouses are outsiders with other surnames and family ties. The emotional bonds between such couples are deeply entangled, and yet these daughters hold their parents at a distance. They may follow their husbands and move to other towns, leaving their parents behind entirely. They do not long for them and simply cut off all communication with them. When the parents continue to hear no word from their daughters, they feel incessant anxiety. They become so fraught with sorrow that it is as if they were suspended upside down. Their every thought is of seeing their children, just as one who is thirsty longs for something to drink. Their kind thoughts for their offspring never cease."

"The virtue of one's parents' kindness is boundless and limitless. If one has made the mistake of being un-filial, how difficult it is to repay that kindness!"

At that time, upon hearing the Buddha speak about the depth of one's parents kindness, everyone in the Great Assembly threw themselves on the ground and began beating their

breasts and striking themselves until their hair pores flowed with blood. Some fell unconscious to the ground, while others stamped their feet in grief. It was a long time before they could control themselves. With loud voices they lamented, "Such suffering! What suffering! How painful! How painful! We are all offenders. We are criminals who have never awakened, like those who travel in a dark night. We have just now understood our offenses and our very insides are torn to bits. We only hope that the World Honored One will pity and save us. Please tell us how we can repay the deep kindness of our parents!"

At the time the Tathágata used eight kinds of profoundly deep and pure sounds to speak to the assembly. "All of you should know this. I will now explain for you the various aspects of this matter."

"If there were a person who carries his father on his left shoulder and his mother on his right shoulder until his bones were ground to powder by their weight as they bore through to the marrow, and if that person were to circumambulate Mount Sumeru for a hundred thousand kalpas until the blood that flowed out covered his ankles, that person would still not have repaid the deep kindness of his parents."

"If there were a person who, during the period of a kalpa fraught with famine and starvation, sliced the flesh off his own body to feed his parents and did this as many times as there are dust motes as he passed through hundreds of thousand of kalpas, that person still would not have repaid the deep kindness of his parents."

"If there were a person who, for the sake of this parents, took a sharp knife and cut his eyes and made an offering of them to the Tathágotas, and continued to do that for hundreds of thousands of kalpas, that person still would not have repaid the deep kindness of his parents."

"If there a person who, for the sake of this father and mother, used a sharp knife to cut out his heart and liver so that the blood flowed and covered the ground and if he continued in this way to do this for hundreds of thousands of kalpas, never once complaining about the pain, that person still would not have repaid the deep kindness of his parents."

"If there were a person who, for the sake of his parents, took a hundred thousand swords and stabbed his body with them all at once such that they entered one side and came out the other, and if he continued in this way to do this for hundreds of thousands of kalpas, that person still would not have repaid the deep kindness of his parents."

"If there were a person who, for the sake of his parents, beat his bones down to the marrow and continued in this way to do this way to do this for hundreds of thousands of kalpas, that person still would not have repaid the deep kindness of his parents."

"If there were a person who, for the sake of this parents, swallowed molten iron pellets and continued in this way to do this for hundreds of thousands of kalpas, that person still would not have repaid the deep kindness of his parents."

At that time, upon hearing the Buddha speak about the kindness and virtue of parents, everyone in the Great Assembly wept silent tears and felt searing pain in their hearts. They reflected deeply, simultaneously brought forth shame and said to the Buddha, "World Honored One, how can we repay the deep kindness of our parents?"

The Buddha replied, "Disciples of the Buddha, if you wish to repay your parents' kindness, write out this Sutra on their behalf. Recite this Sutra on their behalf. Repent of transgressions and offenses on their behalf. For the sake of

your parents, make offerings to the Triple Gem. For the sake of your parents, hold the precept of pure eating. For the sake of your parents, practice giving and cultivate blessings. If you are able to do these things, you are being a filial child. If you do not do these things, you are a person destined for the hells."

The Buddha told Ānanda, "If a person is not filial, when his life ends and his body decays, he will fall into, the great Avici Hell. This great hell is eighty thousand yojanas in circumference and is surrounded on all four sides by iron walls. Above, it is covered over by nets, and the ground is also made of iron. A mass of fire burns fiercely, while thunder roars and bright bolts of lightning set things afire. Molten brass and iron fluids are poured over the offenders' bodies. Brass dogs and iron snakes constantly spew out fire and smoke which burns the offenders and broils their flesh and fat to a pulp."

"Oh, such suffering! Difficult to take, difficult to bear! There are poles, hooks, spears, and lances, iron halberds and iron chains, iron hammers and iron awls. Wheels of iron knives rain down from the air. The offender is chopped, hacked, or stabbed, and undergoes these cruel punishments for kalpas without respite. Then they enter the remaining hells, where their heads are capped with fiery basins, while iron wheels roll over their bodies, passing both horizontally and vertically until their guts are ripped open and their bones and flesh are squashed to a pulp. Within a single day, they experience myriad births and myriad deaths. Such sufferings are a result of committing the five rebellious acts and of being un-filial when one was alive."

At that time, upon hearing the Buddha speak about the virtue of parents' kindness, everyone in the Great Assembly wept sorrowfully and addressed the Tathágata, "On this day, how can we repay the deep kindness of our parents?"

The Buddha said, "Disciples of the Buddha, if you wish to repay their kindness, then for the sake of your parents, print this Sutra. This is truly repaying their kindness. If one can print one copy, then one will get to see one Buddha. If one can print ten copies, then one will get to see ten Buddhas. If one can print one hundred copies, then one will get to see one hundred Buddhas. If one can print one thousand copies, then one will get to see one thousand Buddhas. If one can print ten thousand copies, then one will get to see ten thousand Buddhas. This is the power derived when good people print Sutras. All Buddhas will forever protect such people with their kindness and their parents can be reborn in the heavens to enjoy all kinds of happiness, leaving behind the sufferings of the hells."

At that time, Ānanda and the rest of the Great Assembly the asuras, garudas, kimnaras, mahoragas, people, non-people, and others, as well as the gods, dragons, yakshas, gandharvas, wheel-turning sage kings, and all the lesser kings, felt all the hairs on their bodies stand on their ends when they heard what the Buddha had said. They wept grievously and were unable to stop themselves. Each one of them made a vow saying, "All of us, from now until the exhaustion of the bounds of the future, would rather that our bodies be pulverized into small particles of dust for a hundred thousand kalpas, than to ever go against the Tathágata's sagely teachings. We would rather that our tongues be plucked out, so that they would extend for a full yojana, and that for a hundred thousand kalpas an iron plough run over them; we would rather have a hundred thousand bladed wheel roll freely over bodies, than to ever go against the Tathágata's sagely teachings. We would rather that our bodies be ensnared in an iron net for a hundred thousand kalpas, than to ever go against the Tathágata's sagely teachings. We would rather that for a hundred thousand kalpas our bodies be chopped, hacked, mutilated, and chiseled into ten million

pieces, so that our skin, flesh, joints, and bones would be completely disintegrated, than to ever go against the Tathágata's sagely teachings."

At that time, Ánanda, with a dignity and a sense of peace, rose from his seat and asked the Buddha, "World Honored One, what name shall this Sutra have when we accord with it and uphold it?"

The Buddha told Ánanda, "This Sutra is called THE SUTRA ABOUT THE DEEP KINDNESS OF PARENTS AND THE DIFFICULTY OF REPAYING IT. Use this name when you accord with it and uphold it."

At that time, the Great Assembly, the gods, humans, asuras, and the others, hearing what the Buddha has said, were completely delighted. They believed the Buddha's teaching, received it, and offered up their conduct in accord with it. Then they bowed respectfully to the Buddha, before withdrawing.

The First Discourse Of The Buddha

By the Adipati Sayadaw

Precisely two months after his Enlightenment at Buddhagaya on the full - moon day of Asalhi (July), the Buddha delivered the first discourse to group of five ascetics who had been His disciples previously.

This discourse was expounded by the Buddha, while He was residing at Deer Park in Isipatana, near Baranasi. The Intellectual five monks were closely associated with Buddha for six years in Uruvela forest before his enlightenment.

They were the only human beings that were present to hear the first sermon. Many other invisible beings such as devas and Brahmas also were present on that great occasion. They took advantage of the golden opportunity of listening to the first sermon. The Buddha directly addressed His sermon to the five ascetics and the discourse was intended mainly for them.

Dhammacakka is the name given to this first discourse of the Buddha. Here in 'Dhamma' means wisdom or knowledge and 'cakka' means founding or establishment. Therefore, Dhammacakka means the 'Founding of Wisdom, or the Establishment of Wisdom'. Dhammacakkapavattana means the Exposition of the Establishment of Wisdom. Dhamma may also be interpreted as Truth and cakka as wheel. Therefore, Dhammacakkapavattana would mean the Turning of the wheel of Truth.

Two Extremes

In this most important discourse He cautioned His old disciples to avoid two extremes. His actual words were: "There

two extremes which should not be resorted to by a recluse who has renounced the world".

One extreme was constant attachment to sensual pleasures.

The Buddha described this extreme as base, vulgar, worldly, ignoble and profit less. This extreme of self-indulgence retards spiritual progress of meditator's.

Another extreme was self-mortification, which weakens the intellect. This extreme is not practiced by the ordinary man. The Buddha remarked that it is painful, ignoble, and profitless. Unlike the first extreme this is not described as base, worldly, and vulgar. The Buddha had painful experience of this profitless course, described it as useless. It only multiplies suffering instead of diminishing it.

Ariya means Noble Ones who are free from passions. Attha means the Ultimate Good. For a Buddhist this is Nibbána, the complete emancipation from suffering. Therefore, 'anattasamhita' may be interpreted as not conducive to ultimate good.

The Buddha said that by realizing the mistake of both these two extremes, He followed a middle path. He discovered this new path by Himself. The Buddha termed His new system "Majjhima patipada", the "Middle Path."

Unlike the two diametrically opposite extremes he rejected, this middle path produces spiritual insight and intellectual wisdom to see things as they truly are. When insight is clarified and the intellect is sharpened, everything is seen in its true perspective.

Furthermore, the Middle Path leads to the subjugation of passions and the multiplying of wisdom and peace. Above all it leads to the attainment of the four supra-mundane Path Knowledge's of Sainthood, to the understanding of the Four Noble Truths and finally to the realization of the Ultimate Goal, Nibbána.

The Middle Path

Now, What is the Middle Path?

The Buddha replied: It is the Noble Eightfold Path.

Then He elaborated the eight factors of this Noble Path.

1. The first factor is Right Understanding. This is the keynote of Buddhism. The Buddha started with Right Understanding in order to clear the doubts of the group of five monks, and guided them on the right way.

Right Understanding deals with knowledge of oneself as one really is. It is explained as the knowledge the four Noble Truths also. These Truths are concerned with this "one-fathom long body of man". Right understanding of the first Noble Truth leads to the eradication of the second Noble Truth, which is the origin of the first Noble Truth.

One who searches for supra-mundane happiness and final liberation must understand that the first Noble Truth is to be penetrated, the Second Noble Truth to be eradicated, the Third Noble Truth is to be realized and the Fourth Noble Truth is to be followed. This is the brief meaning of Right Understanding. The keynote of Buddhism is this Right Understanding.

2. Clear vision leads to clear thinking. The second factor of the Noble Eightfold Path, therefore, is Right Thinking. This mental state may be called "initial application". This important

mental state eliminates wrong ideas or emotions and helps the other moral adjuncts to be directed towards Nibbána.

Samma Sankappa serves the double purpose of eliminating evil thoughts and developing pure thoughts. In this particular connection, Right Thought is three-fold.

I. Nekkhamma Sankappa - The Thought of Renunciation of worldly pleasures or the thought of selflessness. This is opposed to attachment, selfishness, and self-possessiveness.

II. Abyapada Sankappa - The thought of loving-kindness or benevolence, which is opposed to hatred, ill-will, or aversion.

III. Avihimsa Sankappa - The thought of harmlessness or compassion, which is opposed to cruelty and callousness.

These evil and good forces are latent in all mankind. As long as we are worldlings, these evil forces rise to the surface at unexpected moments in disconcerting strength. When once they are totally eradicated on attaining full enlightenment, ones stream of consciousness becomes perfectly purified.

He whose mind is free from selfish desires, hatred and cruelty, and is saturated with spirit of selflessness, loving-kindness, and harmlessness, lives in perfect peace. He is indeed a blessing to himself and others.

3. Right Thought leads to Right Speech, the third factor. It deals with refraining from false speech, slandering, harsh words and frivolous talk.

People should be truthful and trustworthy and should ever seeks the good and beautiful in others, instead of deceiving, defaming, denouncing, or disuniting of others. A harmless mind generated by loving-kindness can not give vent to harsh speech which first defaces the speaker and then hurts another.

Whatever his utterance is not only true, but it must also be sweet and pleasant, useful, fruitful, beneficial and acceptable by others.

4. Right Action follows after Right Speech, Right Action entails refraining from killing, stealing, and sexual misconduct. These three evil deeds are caused by craving and anger, associated with ignorance. By the gradual eliminating of these causes from the mind, blameworthy actions will find no expression. Being pure in mind, a person will lead a pure life.

5. Right Livelihood: Purifying view, thoughts, words, and deeds at the outset, the spiritual pilgrim tries to purify his livelihood by refraining from the five kinds of trade which are forbidden to lay disciples. They are trading in 1) weapons, 2) humans, 3) the slaughter of animals and 4) intoxicating drink and drugs. To show an appreciation for the beauty of life, all people should abstain from these five kinds of improper trade.

6. Right Effort is fourfold, namely:

I. The endeavor to prevent the arising of evils not yet arisen.

II. The endeavor to discard evil that has already arisen.

III. The endeavor to cultivate good not yet arisen.

IV. The endeavor to develop the good, which has already arisen.

Right Effort plays a very important part in the Noble Eightfold Path. It is by one's own effort that deliverance is obtained; not by seeking refuge in others or by offering prayers.

Both a rubbish-heap of evil and a storehouse of virtue are found in men. By Right Effort one removes the rubbish-heap and cultivates the seeds of latent virtues.

7. Right Effort is closely associated with Right Mindfulness. It is constant mindfulness with regard to body, feelings, thoughts and mind objects.

Mindfulness on these four objects tends to eradicate misconceptions with regard to desirability, so-called happiness, permanence and an immortal soul.

8. Right Effort and Right Mindfulness lead to Right Concentration, which is one-pointed-ness of mind. A concentrated mind acts a powerful aid to see things as they truly are by means of penetrative insight.

Of these eight factors of the Noble Eightfold Path, the first two are grouped under Wisdom, the second three under morality, and the last three under concentration.

According to the order of development, SÍla=morality, Samadhi=Concentration, and Paññá=Wisdom are the three stages of the Noble Path.

All these factors denote the mental attitude of the aspirant who is striving to gain Deliverance.

Having prefaced the discourse with a description of the two extremes and His newly discovered Middle Path, the Buddha expounded the Four Noble Truths in detail.

Sacca

Sacca is the Pali term for Truth, which means what really is. Its Sanskrit equivalent is Satya, which denotes an incontrovertible fact. The Buddha expressed definitely four such Truths, the foundations of His teaching, which are associated with the so-called being. Hence, His doctrine is homo-centric, in contrast to theo-centric religions. His teaching is inward looking rather than outward looking. Whether a

Buddha arises or not, these Truths always exist. It is the Buddha who reveals these to the deluded world. Nobody can change them with time, space, or person, because they are Ultimate Truths. The Buddha did not depend upon anyone for His realization of the Noble Truths.

He Himself said in this discourse; - With regard to this Dhamma unheard before, there arose in me the eye; the knowledge, the wisdom, the insight and the light. These 'words are very significant, because they testify to the originality of His new teaching.

In Pali these truths are called Ariya Saccani. These were discovered by Ariya who is far removed from passions. Therefore, they are so-called Ariya Saccani=The Noble Truths.

The First Noble Truth

The First Noble Truth deals with dukkha, which means suffering or misery. Here, "du" means emptiness and "kha" means feeling. Dukkha therefore means feeling of emptiness. Average men are only surface-seers.. An Ariya sees things as they truly are.

To an Ariya all life is suffering and he finds no real happiness in this world which otherwise deceives mankind with illusory pleasures. Material happiness is merely the gratification of some desire.

All beings are subject to birth (jati), decay (jara), disease (byadhi), and finally to death (marana). No one is exempt from these four causes of suffering.

In the discourse the Buddha said "Birth is suffering, decay is suffering, disease is suffering, death is suffering".

Unfulfilled wishes are also suffering. As a rule, every body wishes to be associated either with beloved persons or pleasant things. No body wishes to be associated with hated persons or unpleasant things. We always wish to be associated with persons or things we like. However, our cherished desires are not always gratified. At times what we least expect or least desire is thrust on us. Sometimes, such unexpected unpleasant circumstances become so intolerable and painful that weak ignorant people are compelled to commit suicide; as if such an act would solve the problems of life.

Real happiness is found within and it is not defined in terms of wealth, power, honors, or conquests. If such worldly possessions are forcibly or unjustly obtained or are misdirected or even viewed with attachment, they become a source of misery and sorrow for the possessors.

Normally the enjoyment of sensual pleasures is the highest and only happiness for average people. There is no doubt some momentary happiness in the anticipation, gratification, and retrospection of such fleeting material pleasure, but this is illusory and temporary. According to the Buddha, non-attachment (viraga) to material pleasure, or transcending material pleasure is a greater bliss. In brief, this composite body of clinging is itself a great heap of manifold suffering.

The Second Noble Truth

It is said in the text, "It is this craving which produces rebirth, accompanied by passionate clinging, delight now here this life, then there that life. It is the craving for sensual pleasures, craving for existence, and craving for non-existence".

There are three kinds of craving. The first is the grossest form of craving, which is simple attachment to all sensual pleasures (kamatanha). The second is attachment to existence

(bhavatanha). The third is attachment to non-existence (vibhava tanha). Of the three, the second craving is attachment to sensual pleasures connected with the belief in Eternalism (sassataditthi), and the third craving is attachment to sensual pleasures connected with the belief in nihilism. (ecchedaditthi).

Bhavatanha may also be interpreted as attachment to the realms of form and vibhavatanha as attachment to the formless realms. (rupatanha and arupatanha)

Craving is a powerful mental force latent in all beings. It is the chief cause of most of the miseries of life. This craving, gross or subtle, leads to repeated births in cycle of continuity of suffering. This craving makes beings cling to all forms of life.

Right Understanding of the first Noble Truth leads to the eradication of craving.

The Third Noble Truth

This is said in the discourse. "Now, O Bhikkhus, this is the Noble Truth of the cessation of suffering. It is the complete separation from, and destruction of, this very craving; its forsaking, renunciation, liberation there from, and non-attachment thereto.

The Third Noble Truth states that there is a complete cessation of suffering which is Nibbána, the ultimate goal of Buddhists.

Nibbána can be achieved in this very life by the total eradication of all forms of craving. This Nibbána is to be realized by the eye of enlightenment by renouncing all attachment to the internal body and external world.

This First Truth of suffering which depends on this so-called being and various aspects of life, is to be carefully

examined, analyzed, and understood. This examination leads to a proper understanding of oneself as one really is.

The cause of this suffering is craving or attachment. It is stated in the Dhammapada; -

"From craving springs grief; from craving springs fear; for him who is wholly free from craving, there is no grief, much less fear." (v.216)

Craving leads to repeated births. This second Truth indirectly deals with past, present and future births.

This second Truth of craving which produces rebirth and which is original cause of suffering, is to be totally eradicated, uprooted and destroyed without exception.

This Third Truth of the cessation of suffering is to be realized by developing the Noble Eight Fold Path.

When a person develops properly the Noble Eight Fold Path, he can eradicate craving, which is cause of suffering. When he eradicates craving, he can stop completely the continuous cycle of suffering. When this craving and this suffering are removed completely, one can realize Nibbána. This is the power of the Noble Eight Fold Path. This unique path is the only straight way to Nibbána. This...

Fourth Noble Truth

...is to be developed.

Expounding the four Noble Truths in various ways the Buddha concluded the discourse with the forcible words; "O Bhikkhu, As long as the absolute true intuitive knowledge regarding these four Noble Truths under their three aspects, and twelve modes, was not perfectly clear to me, so long did I

not acknowledge that I had gained incomparable Supreme Enlightenment."

"When the absolute true intuitive knowledge regarding these Four Noble Truths become perfectly clear to me, then only did I acknowledge that I had gained incomparable Supreme Enlightenment."

"There arose in me the knowledge and insight; 'Unshakable is the deliverance of my mind, this is my last birth, and now there is no existence again.'"

At the end of the discourse Kondanna, the senior of the five disciples, understood the Dhamma and attained the first stage of Sainthood whereby he realized that whatever is subject to origination all that is subject to cessation - Yam kinci samudaya dhammam sabbam tam nirodha dhammam.

When the Buddha expounded the discourse of the Dhammacakka, the earth-bound deities exclaimed: "This excellent Dhammacakka, which could not be expounded by any ascetic, priest, god, Mara or Brahma in this world, has been expounded by the Exalted One at the Deer Park, in Isipatana, near Baranasi."

Hearing this, Devas and Brahmas of all the other planes also shouted the same in joyous chorus.

A radiant light, surpassing the light of gods, appeared in the world.

The light of the Dhamma illumined the whole world, and brought peace and happiness to all beings.

First Khandhaka

The Admission to the Order of Bhikkhus [1]

Section One [2]

1. At that time the Blessed Buddha dwelt at Uruvelà, on the bank of the river Neranjara, [3] at the foot of the Bodhi tree (tree of wisdom), just after He had become Sambuddha. And the Blessed Buddha sat cross-legged at the foot of the Bodhi tree uninterruptedly during seven days, enjoying the bliss of emancipation. [4]

2. Then the Blessed One (at the end of these seven days) during the first watch of the night fixed His mind upon the chain of causation, [5] in direct and in reverse order:

From ignorance [6] spring the saïkharas [7] from the saïkharas springs consciousness, from consciousness spring name-and-form, from name-and-form spring the six provinces (of the six senses [8]), from the six provinces springs contact, from contact springs sensation, from sensation springs thirst (or desire), from thirst springs attachment, from attachment springs existence, from existence birth, from birth spring old age and death, grief, lamentation, suffering, dejection, and despair. Such is the origination of this whole mass of suffering. Again, by the destruction of ignorance, which consists in the complete absence of lust, the saïkharas are destroyed, by the destruction of the saïkharas consciousness is destroyed, by the destruction of consciousness name-and-form are destroyed, by the destruction of name-and-form the six provinces are destroyed, by the destruction of the six provinces contact is destroyed, by the destruction of contact sensation is destroyed, by the destruction of sensation thirst is destroyed, by the destruction of thirst attachment is destroyed, by the destruction

of attachment existence is destroyed, by the destruction of existence birth is destroyed, by the destruction of birth old age and death, grief, lamentation, suffering, dejection, and despair are destroyed. Such is the cessation of this whole mass of suffering.'

3. Knowing this the Blessed One then on that occasion pronounced this solemn utterance: 'When the real nature of things becomes clear to the ardent, meditating Brahmana, then all his doubts fade away, since he realizes what is that nature and what its cause.'

4. Then the Blessed One during the middle watch of the night fixed His mind upon the chain of causation, in direct and reverse order: 'From ignorance spring, the saïkharas, and such is the origination of this whole mass of suffering, and etc. such is the cessation of this whole mass of suffering.'

5. Knowing this the Blessed One then on that occasion pronounced this solemn utterance: 'When the real nature of things becomes clear to the ardent, meditating Brahmana, then all his doubts fade away, since he has understood the cessation of causation.'

6. Then the Blessed One during the third watch of the night fixed His mind, and etc.

7. Knowing this the Blessed One then on that occasion pronounced this solemn utterance: 'When the real nature of things becomes clear to the ardent, meditating Brahmana, he stands, dispelling the hosts of Mära, like the sun that illuminates the sky.'

Here Ends the Account of What Passed Under the Bodhi Tree.

Section Two

1. Then the Blessed One, at the end of those seven days, arose from that state of meditation, and went from the foot of the Bodhi tree to the Ajapàla Banyan tree (Banyan tree of the goat-herds [9]). And when He had reached it, He sat cross-legged at the foot of. The Ajapàla Banyan tree uninterruptedly during seven days, enjoying the bliss of emancipation.

2. Now a certain Brahmana, who was of a haughty disposition, [10] went to the place where the Blessed One was; having approached Him, He exchanged greeting with the Blessed One; having exchanged with Him greeting and complaisant words, He stationed himself near Him; then standing near Him that Brahmana thus spoke to the Blessed One: `By what, Gotama, does one become a Brahmana, and what are the characteristics that make a man a Brahmana?'

3. And the Blessed One, having heard that, on this occasion pronounced this solemn utterance: that Brahmana who has removed (from himself) all sinfulness, who is free from haughtiness, free from impurity, self-restrained, who is an accomplished master of knowledge (or, of the Veda), who has fulfilled the duties of holiness, such a Brahmana may justly call himself a Brahmana, whose behavior is uneven to nothing in the world.'

Here Ends the Account of What Passed Under the Ajapàla tree.

Section Three

1. Then the Blessed One, at the end of those seven days, arose from that state of meditation, and went from the foot of

the Ajapàla Banyan tree to the Mucalinda tree. And when He had reached it, He sat cross-legged at the foot of the Mucalinda tree uninterruptedly during seven days, enjoying the bliss of emancipation.

2. At that time a great cloud appeared out of season, rainy weather, which lasted seven days, cold weather, storms, and darkness. And the Naga (or serpent) king Mucalinda came out from his abode, and seven times encircled the body of the Blessed One with his windings, and kept extending his large hood over the Blessed One's head, thinking to himself: `May no coldness (touch) the Blessed One I may no heat (touch) the Blessed One! May no vexation by gadflies and gnats, by storms and heat of the sun, and reptiles (touch) the Blessed One!'

3. And at the end of those seven days, when the Naga king Mucalinda saw the open, cloudless sky, he loosened his windings from the body of the Blessed One, made his own appearance disappear, created the appearance of a youth, and stationed himself in front of the Blessed One, raising his clasped hands, and paying reverence to the Blessed One.

4. And the Blessed One, perceiving that, on this occasion, pronounced this solemn utterance: `Happy is the solitude of him who is full of joy, who has learnt the Truth, who sees (the Truth). Happy is freedom from malice in this world, (self-) restraint towards all beings that have life. Happy is freedom from lust in this world, getting beyond all desires; the putting away of that pride which comes from the thought "I am!" This truly is the highest happiness!'

Here Ends the Account of What Passed Under the Mucalinda Tree.

Section Four

1. Then the Blessed One, at the end of those seven days, arose from that state of meditation, and went from the foot of the Mucalinda tree to the Ràjàyatana (tree [11]); when He had reached it, He sat cross-legged at the foot of the Ràjàyatana tree uninterruptedly during seven days, enjoying the bliss of emancipation.
2. At that time Tapussa and Bhallika, two merchants, came traveling on the road from Ukkala (Orissa) to that place. Then a deity who had been (in a former life) a blood-relation of the merchants Tapussa and Bhallika, thus spoke to the merchants Tapussa and Bhallika: `Here, my noble friends, at the foot of the Ràjàyatana tree, is staying the Blessed One, who has just become Sambuddha. Go and show your reverence to Him, the Blessed One, by (offering Him) rice-cakes and lumps of honey. Long will this be to you for a good and for a blessing.'
3. And the merchants Tapussa and Bhallika took rice-cakes and lumps of honey, and went to the place where the Blessed One was; having approached Him and respectfully saluted the Blessed One, they stationed themselves near Him; standing near Him, the merchants Tapussa and Bhallika thus addressed the Blessed One: `May, O Lord, the Blessed One accept from us these rice-cakes and lumps of honey, that that may long be to us for a good and for a blessing!'
4. Then the Blessed One thought: `The Tathágatas [12] do not accept (food) with their hands. Now with what shall I accept the rice-cakes and lumps of honey?' then the four Mahàràja gods, [13] understanding by the power of their minds the reflection which had arisen in the mind of the Blessed One, offered to the Blessed One from the four quarters (of the horizon) four bowls made of stone (saying), `May, O Lord, the Blessed One accept

herewith the rice-cakes and the lumps of honey!' the Blessed One accepted those new stone bowls; and therein He received the rice-cakes and honey lumps, and those, when He had received, He ate.

5. And Tapussa and Bhallika, the merchants, when they saw that the Blessed One had cleansed [14] His bowl and His hands, bowed down in reverence at the feet of the Blessed One and thus addressed the Blessed One: `We take our refuge, Lord, in the Blessed One and in the Dhamma; may the Blessed One receive us as disciples who, from this day forth while our life lasts, have taken their refuge (in Him).' These were the first in the world to become lay-disciples (of the Buddha) by the formula, which contained (only) the dyad. [15]

Here Ends the Account of What Passed Under the Rājāyatana Tree.

Section Five

1. Then the Blessed One, at the end of those seven days, arose from that state of meditation, and went from the foot of the Rājāyatana tree to the Ajapāla Banyan tree. And when He had reached it, the Blessed One stayed there at the foot of the Ajapāla Banyan tree.

2. Then in the mind of the Blessed One, who was alone, and had retired into solitude, the following thought arose: `I have penetrated this Doctrine which is profound, difficult to perceive and to understand, which brings quietude of heart, which is exalted, which is unattainable by reasoning, abstruse, intelligible (only) to the wise. This people, on the other hand, is given to desire, intent upon desire, delighting in desire. To this people, therefore, who are given, to desire, intent upon desire, delighting in desire, the law of causality and the chain of causation will be a matter difficult to understand; most difficult for them to understand will be also the extinction of all saïkharas, the getting rid of all the substrata (of existence [16]), the destruction of desire, the absence of passion, quietude of heart, Nirvana! Now if I proclaim the Doctrine, and other men are not able to understand my preaching, there would result but weariness and annoyance to me.'

3. And then the following . . . [17] stanzas, unheard before, occurred to the Blessed One: With great pains have I acquired it. Enough! Why should I now proclaim it? This Doctrine will not be easy to understand to beings that are lost in lust and hatred.

`Given to lust, surrounded with thick darkness, they will not see what is repugnant (to their minds), abstruse, profound, difficult to perceive, and subtle.'

4. When the Blessed One pondered over this matter, His mind became inclined to remain in quiet, and not to preach the Doctrine. Then Brahma Sahampati, [18] understanding by the power of his mind the reflection which had arisen in the mind of the Blessed One, thought: `Alas! The world perishes! Alas! The world is destroyed! If the mind of the Tathágata, of the Holy, of the Absolute Sambuddha inclines itself to remain in quiet, and not to preach the Doctrine.'

5. Then Brahma Sahampati disappeared from Brahma's world, and appeared before the Blessed One (as quickly) as a strong man might stretch his bent arm out, or draw back his out-stretched arm.

6. And Brahma Sahampati adjusted his upper robe so as to cover one shoulder, and putting his right knee on the ground, raised his joined hands towards the Blessed One, and said to the Blessed One: `Lord, may the Blessed One preach the Doctrine! May the perfect one preach the Doctrine! There are beings whose mental eyes are darkened by scarcely any dust; but if they do not hear the Doctrine, they cannot attain salvation. These will understand the Doctrine.'

7. Thus spoke Brahma Sahampati; and when he had thus spoken, he further said: `The Dhamma hitherto manifested in the country of Magadha has been impure, thought out by contaminated men. But do Thou now open the door of the Immortal; [19] let them hear the Doctrine discovered by the Spotless One!

`As a man standing on a rock, on mountain's top, might overlook the people all around, thus, O Wise One, ascending to the highest palace of Truth, look down, all-seeing one, upon the people lost in suffering, overcome by birth and decay, Thou, who hast freed Thyself from suffering!

`Arise, O Hero; O Victorious One! Wander through the world, O Leader of the pilgrim band, who thyself art free from debt. May the Blessed One preach the Doctrine; there will be people who can understand it!

8. When he had spoken thus, the Blessed One said to Brahma Sahampati: `the following thought, Brahma, has occurred to me: "I have penetrated this Doctrine (and etc., down to end of sect.2)." And also, Brahma, the following... [20] stanzas have presented themselves to my mind, which had not been heard (by me) before: "With great pains (and etc., down to end of sect.3)." When I pondered over this matter, Brahma, my mind became inclined to remain in quiet, and not to preach the Doctrine.'

9. And a second time Brahma Sahampati said to the Blessed One: `Lord, may the Blessed One preach the Doctrine (and etc., as in sects. 6, 7).' and for the second time the Blessed One said to Brahma Sahampati: `The following thought (and etc., as before).'

10. And a third time Brahma Sahampati said to the Blessed One: `Lord, may the Blessed One preach the Doctrine (and etc., as before).'

Then the Blessed One, when He had heard Brahma's solicitation, looked, full of compassion towards sentient beings, over the world, with His (all-perceiving) eye of a Buddha. And the Blessed One, looking over the world with His eye of a Buddha, saw beings whose mental eyes were darkened by scarcely any dust, and beings whose eyes were covered by much dust, beings sharp of sense and blunt of sense, of good disposition and of bad disposition, easy to instruct and difficult to instruct, some of them seeing the dangers of future life and of sin.

11. As, in a pond of blue lotuses, or water-roses, or white lotuses, some blue lotuses, or water-roses, or white lotuses, born in the water, grown up in the water, do not emerge over the water, but thrive hidden under the water; and other blue lotuses, or water-roses, or white lotuses, born in the water, grown up in the water, reach to the surface of the water; and other blue lotuses, or water-roses, or white lotuses, born in the water, grown up in the water, stand emerging out of the water, and the water does not touch them,-

12. Thus the Blessed One, looking over the world with His eye of a Buddha, saw beings whose mental eyes were darkened (and etc., the text repeats sect.10); and when He had thus seen them, He addressed Brahma Sahampati in the following stanza: `Wide opened is the door of the Immortal to all who have ears to hear; let them send forth faith to meet it. The Dhamma sweet and good I spake not, Brahma, despairing of the weary task, to men.'

13. Then Brahma Sahampati understood: `The Blessed One grants my request that He should preach the Doctrine.' And he bowed down before the Blessed One, and passed round Him with his right side towards Him; and then he straightway disappeared.

Here Ends the Story of Brahma's Request

Section Six

1. Now the Blessed One thought: `to whom shall I preach the Doctrine first? Who will understand this Doctrine easily?' and the Blessed One thought: `There is âëàra Kàlàma; [21] he is clever, wise, and learned; long since have the eye of his mind been darkened by scarcely any dust. What if I were to preach the Doctrine first to âëàra Kàlàma? He will easily understand this Doctrine.'

2. Then an invisible deity said to the Blessed One: Kàlàma has died, Lord, seven days ago.' And knowledge sprang up in the Blessed One's mind that âëàra Kàlàma had died seven days ago. And the Blessed One thought: `Highly noble was âëàra Kàlàma. If he had heard my Doctrine, he would easily have understood it.'

3. Then the Blessed One thought: `to whom shall I preach the Doctrine first? Who will understand this Doctrine easily?' And the Blessed One thought: `There is Uddaka Ràmaputta I; he is clever, wise, and learned; long since have the eye of his mind been darkened by scarcely any dust. What if I were to preach the Doctrine first to Uddaka Ràmaputta? He will easily understand this Doctrine.'

4. Then an invisible deity said to the Blessed One: `Uddaka Ràmaputta has died, Lord, yesterday evening.' And knowledge arose in the Blessed One's mind that Uddaka Ràmaputta had died the previous evening, and the Blessed One thought: `Highly noble was Uddaka Ràmaputta. If he had heard my Doctrine, he would easily have understood it.'

5. Then the Blessed One thought: `to whom shall I preach the Doctrine first? Who will understand this Doctrine easily?' And the Blessed One thought: `the five Bhikkhus [22] have done

many services to me; [23] they attended on me during the time of my exertions (to attain sanctification by undergoing austerities). What if I were to preach the Doctrine first to the five Bhikkhus?'

6. Now the Blessed One thought: 'Where do the five Bhikkhus dwell now?' And the Blessed One saw by the, power of His divine, clear vision, surpassing that of men that the five Bhikkhus were living at Benares, in the deer park Isipatana. [24] And the Blessed One, after having remained at Uruvelà as long as He thought fit, went forth to Benares.

7. Now Upaka, a man belonging, to the âjāvaka sect (i.e. the sect of naked ascetics), saw the Blessed One traveling on the road, between Gayà and the Bodhi tree; and when he saw Him, he said to the Blessed One: 'Your countenance, friend, is serene; your complexion is pure and bright. In whose name, friend, have you retired from the world? Who is your teacher? Whose Doctrine do you profess?'

8. When Upaka the âjāvaka had spoken thus, the Blessed One addressed him in the following stanzas: 'I have overcome all foes; I am all-wise; I am free from stains in every way; I have left everything; and have obtained emancipation by the destruction of desire. Having myself gained knowledge, whom should I call my master? I have no teacher; no one is equal to me; in the world of men and of gods no being is like me. I am the holy one in this world, I am the highest Teacher, I alone am the absolute Sambuddha; I have gained coolness (by the extinction of all passion) and have obtained Nirvana. To found the kingdom of Truth I go to the city of the Kasis (Benares); I will beat the drum of the Immortal in the darkness of this world.'

9. (Upaka replied): 'You profess then, friend, to be the holy, absolute Jina.' [25]

(The Buddha said): `Like me are all jinas who have reached extinction of the àsavas; [26] I have overcome (gita me) all states of sinfulness'; therefore, Upaka, am I the Jina.'

When He had spoken thus, Upaka the âjāvaka replied: `It may be so, friend;' shook his head, took another road, and went away.

10. And the Blessed One, wandering from place to place, came to Benares, to the deer park Isipatana, to the place where the five Bhikkhus were. And the five Bhikkhus saw the Blessed One coming from afar; when they saw Him, they concerted with each other, saying, `Friends, there comes the Samana Gotama, who lives in abundance, who has given up his exertions, and who has turned to an abundant life. Let us not salute him; nor rise from our seats when he approaches; nor take his bowl and his robe from his hands. But let us put there a seat; if he likes, let him sit down.'

11. But when the Blessed One gradually approached near unto those five Bhikkhus, the five Bhikkhus kept not their agreement. They went forth to meet the Blessed One; one took His bowl and His robe, another prepared a seat, a third one brought water for the washing of the feet, a footstool, and a towel. [27] Then the Blessed One sat down on the seat they had prepared; and when He was seated, the Blessed One washed His feet. Now they addressed the Blessed One by His name, and with the appellation `Friend.'

12. When they spoke to Him thus, the Blessed One said to the five Bhikkhus: `do not address, O Bhikkhus, the Tathágata by His name, and with the appellation "Friend." The Tathágata, O Bhikkhus, is the Holy, Absolute Sambuddha. Give ear, O Bhikkhus! The Immortal (amata) has been won (by me); I will teach you; to you I preach the Doctrine. If you walk in the way I show you, you will, ere long, have penetrated to the Truth,

having yourselves known it and seen it face to face; and you will live in the possession of that highest goal of the holy life, for the sake of which noble youths fully give up the world and go forth into the houseless state.'

13. When He had spoken thus, the five monks said to the Blessed One: `By those observances, friend Gotama, by those practices, by those austerities, you have not been able to obtain power surpassing that of men, nor the superiority of full and holy knowledge and insight. How will you now, living in abundance, having given up your exertions, having turned to an abundant life, be able to obtain power surpassing that of men, and the superiority of full and holy knowledge and insight?'

14. When they had spoken thus, the Blessed One said to the five Bhikkhus: `The Tathágata, O Bhikkhus, does not live in abundance, he has not given up exertion, he has not turned to an abundant life. The Tathágata, O Bhikkhus, is the Holy, Absolute Sambuddha. Give ear, O Bhikkhus; the Immortal has been won (by me); I will teach you, to you I will preach the Doctrine. If you walk in the way I show you, you will, ere long, have penetrated to the Truth, having yourselves known it and seen it face to face; and you will live in the possession of that highest goal of the holy life, for the sake of which noble youths fully give up the world and go forth into the houseless state.'

15. And the five Bhikkhus said to the Blessed One a second time (as above). And the Blessed One said to the five Bhikkhus a second time (as above). And the five Bhikkhus said to the Blessed One a third time (as above).

16. When they had spoken thus, the Blessed One said to the five Bhikkhus: `Do you admit, O Bhikkhus, that I have never spoken to you in this way before this day?'

You have never spoken so, Lord.'

The Tathágata, O Bhikkhus, is the holy, absolute Sambuddha. Give ear, O Bhikkhus, and etc. (as above).'

And the Blessed One was able to convince the five Bhikkhus; and the five Bhikkhus again [28] listened willingly to the Blessed One; they gave ear, and fixed their mind on the knowledge (which the Buddha imparted to them).

17. And the Blessed One thus addressed the five Bhikkhus: [29] `there are two extremes, O Bhikkhus, which he who has given up the world, ought to avoid. What are these two extremes? A life given to pleasures, devoted to pleasures and lusts: this is degrading, sensual, vulgar, ignoble, and profitless; and a life given to mortification: this is painful, ignoble, and profitless. By avoiding these two extremes, O Bhikkhus, the Tathágata has gained the knowledge of the middle path which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to the Sambodhi, to Nirvana.

18. `Which, O Bhikkhus, is this middle path the knowledge of which the Tathágata has gained, which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to the Sambodhi, to Nirvana? It is the holy eightfold path, namely, right belief, right aspiration, right speech, right conduct, right means of livelihood, right endeavor, right memory, right meditation. This, O Bhikkhus, is the middle path the knowledge of which the Tathágata has gained, which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to the Sambodhi, to Nirvana.

19. `This, O Bhikkhus, is the Noble Truth of Suffering: birth is suffering; decay is suffering; illness is suffering; death is suffering. Presence of objects we hate, is suffering; separation from objects we love, is suffering; not to obtain what we desire,

is suffering. Briefly, the fivefold clinging to existence [30] is suffering.

20. `This, O Bhikkhus, is the Noble Truth of the Cause of Suffering: thirst, that leads to re-birth, accompanied by pleasure and lust, finding its delight here; and there. (This thirst is threefold), namely, thirst for pleasure, thirst for existence, thirst for prosperity.

21. `This, O Bhikkhus, is the Noble Truth of the Cessation of Suffering: (it ceases with) the complete cessation of this thirst -- a cessation which consists in the absence of every passion -- with the abandoning of this thirst, with the doing-away with it, with the deliverance from it, with the destruction of desire.

22. `This, O Bhikkhus, is the Noble Truth of the Path Which Leads to the Cessation of Suffering: that holy eightfold path, that is to say, right belief, right aspiration, right speech, right conduct, right means of livelihood, right endeavor, right memory , right meditation.

23. ` "This is the Noble Truth of Suffering." Thus, O Bhikkhus, of this Doctrine, which formerly had not been heard of, have I obtained insight, knowledge, understanding, wisdom, intuition. "This Noble Truth of Suffering must be understood," thus, O Bhikkhus, of this Doctrine (and etc., down to intuition). "This Noble Truth of Suffering I have understood," thus, O Bhikkhus, of this Doctrine (and etc., down to intuition).

24. ` "This is the Noble Truth of the Cause of Suffering." Thus, O Bhikkhus, (and etc.) "This Noble Truth of the Cause of Suffering must be abandoned [31] . . . has been abandoned by me," thus, O Bhikkhus, (and etc.)

25. ` "This is the Noble Truth of the Cessation of Suffering," thus, O Bhikkhus, (and etc.) "This Noble Truth of the Cessation of

Suffering must be seen face to face . . . has been seen by me face to face," thus, O Bhikkhus, (and etc.)

26. ` "This is the Noble Truth of the Path Which Leads to the Cessation of Suffering," thus, O Bhikkhus, (and etc.) "This Noble Truth of the Path Which Leads to the Cessation of Suffering must be realized . . . has been realized by me," thus, O Bhikkhus, (and etc.)

27. ` As long, O Bhikkhus, as I did not possess with perfect purity this true knowledge and insight into these Four Noble Truths, with its three modifications and its twelve constituent parts; [32] so long, O Bhikkhus, I knew that I had not yet obtained the highest, absolute Sambodhi in the world of men and gods, in Mara's and Brahma's world, among all beings, Samanas and Brahmanas, gods and men.

28. ` But since I possessed, O Bhikkhus, with perfect purity this true knowledge and insight into these four noble Truths, with its three modifications and its twelve constituent parts, then I knew, O Bhikkhus, that I had obtained the highest, universal Sambodhi in the world of men and gods (and etc., as in sect.27).

29. ` And this knowledge and insight arose in my mind: "The emancipation of my mind cannot be lost; this is my last birth; hence I shall not be born again!"

Thus the Blessed One spoke. The five Bhikkhus were delighted, and they rejoiced at the words of the Blessed One. And when this exposition was propounded, the Venerable Kondanna obtained the pure and spotless eye of the Truth (that is to say, the following knowledge): `Whatsoever is subject to the condition of origination, is subject also to the condition of cessation.'

30. And as the Blessed One had founded the kingdom of Truth (by propounding the four noble Truths), the earth-inhabiting devas shouted: `Truly the Blessed One has founded at Benares, in the deer park Isipatana, the highest kingdom of Truth, which may be opposed neither by a Samana nor by a Brahmana, neither by a deva, nor by M`ara, nor by Brahma, nor by any being in the world.'

Hearing the shout of the earth inhabiting devas, the C`atumah`ar`ajika devas (gods belonging to the world of the four divine Mah`ar`ajas) shouted (and etc., as above). Hearing the shout of the C`atumah`ar`ajika devas, the T`avati`usa devas [33] . . . the Y`ama devas . . . the Tusita devas the Nimm`anarati devas . . . the Paranimmitavasavatti devas . . . the Brahmak`ayika devas shouted: `Truly the Blessed One (and etc., as above).

31. Thus in that moment, in that instant, in that second the shout reached the Brahma world; and this whole system of ten Thousand worlds quaked, was shaken, and trembled; and an infinite, mighty light was seen through the world, which surpassed the light that can be produced by the divine power of the devas.

And the Blessed One pronounced this solemn utterance: `Truly Kondanna has perceived it ("Annasi"), truly Kondanna has perceived it!' Hence the Venerable Kondanna received the name Ann`atakondanna (Kondanna who has perceived the Doctrine).

32. And the Venerable Ann`atakondanna, having seen the Truth, having mastered the Truth, having understood the Truth, having penetrated the Truth, having overcome uncertainty, having dispelled all doubts, having gained full knowledge, dependent on nobody else for knowledge of the Doctrine of the Teacher, thus spoke to the Blessed One: `Lord, let me receive

the pabbajjà and upasampadà ordinations from the Blessed One.'

'Come, O Bhikkhu,' said the Blessed One, 'Well taught is the Doctrine; lead a holy life for the sake of the complete extinction of suffering.' Thus this Venerable person received the upasampadà ordination.

33. And the Blessed One administered to the other Bhikkhus exhortation and instruction by discourses relating to the Dhamma. And the Venerable Vappa, and the Venerable Bhaddiya, when they received from the Blessed One such exhortation and instruction by discourses relating to the Dhamma, obtained the pure and spotless eye of the Truth (that is to say, the following knowledge): 'Whatsoever is subject to the condition of origination is subject also to the condition of cessation.'

34. And having seen the Truth, having mastered the Truth (and etc., as in sect.32), they thus spoke to the Blessed One: 'Lord, let us receive the pabbajjà and upasampadà ordinations from the Blessed One.' 'Come, O Bhikkhus,' said the Blessed One, 'Well taught is the Doctrine; lead a holy life for the sake of the complete extinction of suffering.' Thus these Venerable persons received the upasampadà ordination.

35. And the Blessed One, living on what the Bhikkhus brought Him, administered to the other Bhikkhus exhortation and instruction by discourse relating to the Dhamma; in this way the six persons lived on what the three Bhikkhus [34] brought home from their alms pilgrimage.

36, 37. And the Venerable Mahànàma and the Venerable Assaji, when they received from the Blessed One (and etc., as in sect.33,34, down to:). Thus these Venerable persons received the upasampadà ordination.

38. And the Blessed One thus spoke to the five Bhikkhus: `The body (rāpa), O Bhikkhus, is not the self if the body, O Bhikkhus, were the self, the body would not be subject to disease, and we should be able to say: "Let my body be such and such a one, let my body not be such and such a one." But since the body, O Bhikkhus, is not the self, therefore the body is subject to disease, and we are not able to say: "Let my body be such and such one, let my body not be such and such a one."

39-41. `Sensation (vedanà), O Bhikkhus, is not the self (and etc. [35]) perception (sañña) is not the self . . . the saïkharas [36] are not the self . . . consciousness (vinnàna) is not the self (and etc.) [37]

42. `Now what do you think, O Bhikkhus, is the body permanent or perishable?'

`It is perishable, Lord.'

`And that which is perishable, does that cause pain or joy?'

`It causes pain, Lord.'

`And that which is perishable, painful, subject to change, is it possible to regard that in this way. `This is mine, this am I, this is my self?' `That is impossible, Lord.'

43. `Is sensation permanent or perishable?' (and etc.) [38]

44. `Therefore, O Bhikkhus, whatever body has been, will be, and is now, belonging or not belonging to sentient beings, gross or subtle, inferior or superior, distant or near, all that body is not mine, is not me is not my self: thus it should be considered by right knowledge according to the Truth.

45. `Whatever sensation (and etc.) [39]

46. ` Considering this, O Bhikkhus, a learned noble hearer of the word becomes weary of body, weary of sensation, weary of perception, weary of the saïkharas, weary of consciousness. Becoming weary of all that, he divests himself of passion; by absence of passion he is made free; when he is free, he becomes aware that he is free; and he realizes that re-birth is exhausted; that holiness is completed; that duty is fulfilled; and that there is no further return to this world. [40]

47. Thus the Blessed One spoke; the five Bhikkhus were delighted, and rejoiced at the words of the, Blessed One. And when this exposition had been propounded, the minds of the five Bhikkhus became free from attachment to the world, and were released from the àsavas. [41]

At that time there were six arahats (persons who had reached absolute holiness) in the world.

End of the First Bhànavàra.

Section Seven [42]

1. At that time there was in Benares a noble youth, Yasa by name, the son of a *seññipi* (or treasurer [43]) and delicately nurtured. He had three palaces, one for winter, one for summer, one for the rainy season. In the palace for the rainy season he lived during the four months (of that season), surrounded with female musicians among whom no man was, and he did not descend from that palace (all that time). Now one day Yasa, the noble youth, who was endowed with, and possessed of the five pleasures of sense, [44] while he was attended (by those female musicians), fell asleep sooner than usual; and after him his attendants also fell asleep. Now an oil lamp was burning through the whole night.

2. And Yasa, the noble youth, awoke sooner than usual; and he saw his attendants sleeping; one had her lute leaning against her arm-pit; one had her tabor leaning against her neck; one had her drum leaning against her arm-pit; one had disheveled hair; one had saliva flowing from her mouth; and they were muttering in their sleep. One would think it was a cemetery one had fallen into. [45] When he saw that, the evils (of the life he led) manifested themselves to him; his mind became weary (of worldly pleasures). And Yasa, the noble youth, gave utterance to this solemn exclamation: `Alas! What distress; alas! What danger!'

3. And Yasa, the noble youth, put on his gilt slippers, and went to the gate of his house. Non-human beings opened the gate, in order that no being might prevent Yasa the noble youth's leaving the world, and going forth into the houseless state. And Yasa, the noble youth, went to the gate of the city. Non-human beings opened the gate, in order that no being might prevent Yasa the noble youth's leaving the world, and going forth into

the houseless state. And Yasa, the noble youth, went to. The deer park Isipatana.

4. At that time the Blessed One; having arisen in the night, at dawn was walking up and down in the open air. And the Blessed One saw Yasa, the noble youth, coming from afar. And when He saw him, He left the place where He was walking, and sat down on a seat laid out (for Him). And Yasa, the noble youth, gave utterance near the Blessed One to that solemn exclamation: `Alas! What distress; alas! What danger!' and the Blessed One said to Yasa, the noble youth: `here is no distress Yasa here is no danger. Come here, Yasa, sit down, I will teach you the Truth (Dhamma).'

5. And Yasa, the noble youth, when he heard that there was no distress, and that there was no danger, became glad and joyful; and he put off his gilt slippers, and went to the place where the Blessed One was; having approached Him and having respectfully saluted the Blessed One, he sat down near Him. When Yasa, the noble youth, was sitting near Him, the Blessed One preached to him in due course: that is to say, he talked about the merits obtained by alms-giving, about the duties of morality, about heaven, about the evils, the vanity, and the sinfulness of desires, and about the blessings of the abandonment of desire. [46]

6. When the Blessed One saw that the mind of Yasa, the noble youth, was prepared, impressible, free from obstacles (to understanding the Truth), elated, and believing, then He preached what is the principal Doctrine of the Buddhas, namely, suffering, the cause of suffering, the cessation of suffering the path. Just as a clean cloth free from black specks properly takes the dye, thus Yasa, the noble youth, even while sitting there, obtained the pure and spotless eye of the Truth (that is,

the knowledge): `Whatsoever is subject to the condition of origination is subject also to the condition of cessation.'

7. Now the mother of Yasa, the noble youth, having gone up to his palace, did not see Yasa, the noble youth, and she went to the seṅṅpi, the householder (her husband), and having approached him, she said to the seṅṅpi, the householder: `Your son Yasa, O householder, has disappeared.' then the seṅṅpi, the householder, sent messengers on horseback to the four quarters of the horizon; and he went himself to the deer park Isipatana. Then the seṅṅpi, the householder, saw on the ground the marks of the gilt slippers; and when he saw them, he followed them up.

8. And the Blessed One saw the seṅṅpi, the householder, coming from afar. On seeing him, He thought: `What if I were to effect such an exercise of miraculous power, that the seṅṅpi, the householder, sitting here, should not see Yasa, the noble youth, who is sitting here also.' And the Blessed One affected such an exercise of His miraculous power.

9. And the seṅṅpi, the householder, went to the place where the Blessed One was; having approached Him, he said to the Blessed One: `Pray, Lord, has the Blessed One seen Yasa, the noble youth?'

`Well, householder, sit down. Perhaps, sitting here, you may see Yasa, the noble youth, sitting here also.'

And the seṅṅpi the householder, who thought, indeed, sitting here I shall see Yasa, the noble youth sitting here also!' became glad and joyful, and having respectfully saluted the Blessed One, he sat down near Him.

10. When the seṅṅpi, the householder, was sitting near Him, the Blessed One preached to him in due course; that is to say,

He talked about the merits obtained by alms-giving (and etc., as at end of sect.5). And the seṇṇīpi, the householder, having seen the Truth, having mastered the Truth, having penetrated the Truth, having overcome uncertainty, having dispelled all doubts, having gained full knowledge, dependent on nobody else for the knowledge of the Doctrine of the Teacher, said to the Blessed One: `Glorious, Lord! Glorious, Lord! Just as if one should set up, Lord, what had been overturned, or should reveal what had been hidden, or should point out the way to one who had lost his way, or should bring a lamp into the darkness, in order that those who had eyes might see visible things, thus has the Blessed One preached the Doctrine in many ways. I take my refuge, Lord, in the Blessed One, and in the Dhamma, and in the fraternity of Bhikkhus; may the Blessed One receive me from this day forth while my life lasts as a disciple who has taken his refuge in Him.'

This was the first person in the world that became a lay-disciple by the formula of the holy triad.

11. And Yasa, the noble youth, while instruction was administered (by the Buddha) to his father, contemplated the stage of knowledge, which he had seen with his mind and understood; and his mind became free from attachment to the world, and was released from the àsavas. Then the Blessed One thought: `Yasa, the noble youth, while instruction was administered to his father, has contemplated the stage of knowledge which he had seen with his mind and understood; and his mind has become free from attachment to the world, and has become released from the àsavas. It is impossible that Yasa, the noble youth, should return to the world and enjoy pleasures, as he did before, when he lived in his house. What if I were now to put an end to that exertion of my miraculous power.' And the Blessed One put an end to that exertion of His miraculous power.

12. Then the seṅṅīpi, the householder, saw Yasa, the noble youth, sitting there. On seeing him he said to Yasa, the noble youth: `My son Yasa, your mother is absorbed in lamentation and grief; restore your mother to life.'

13. Then Yasa, the noble youth, looked at the Blessed One. And the Blessed One said to the seṅṅīpi, the householder: `what do you think then, O householder? That Yasa has (first) won only an imperfect [47] degree of knowledge and insight into the Truth, as you have yourself? Or that rather he was contemplating the stage of knowledge which he had seen with his mind and understood; and that his mind has thus become free from attachment to the world, and has become released from the àsavas? Now would it then be possible, O householder, that Yasa should return to the world and enjoy pleasures as he did before, when he lived in his house?' `Not so, Lord.'

`Yasa, the noble youth, O householder, had (first) won, like yourself, an imperfect degree of knowledge and insight into the Truth. But when he was contemplating the stage of knowledge, which he had seen, with his mind and understood, his mind has become free from attachment to the world, and has become released from the àsavas. It is impossible, O householder, that Yasa, the noble youth, should return to the world and enjoy pleasures as he did before, when he lived in his house.'

14. `It is all gain, Lord, to Yasa, the noble youth, it is high bliss, Lord, for Yasa, the noble youth, that the mind of Yasa, the noble youth, has become free from attachment to the world, and has become released from the àsavas. Might, Lord, the Blessed One consent to take His meal with me today together with Yasa, the noble youth, as His attendant?'

The Blessed One expressed His consent by remaining silent. Then the seṅṅīpi, the householder, when he understood that

the Blessed One had accepted his invitation, rose from his seat, respectfully saluted the Blessed One, and passing round Him with his right side towards Him, departed thence.

15. And Yasa, the noble youth, soon after the seṅṅhi, the householder, was gone, said to the Blessed One: `Lord, let me receive the pabbajjà and upasampadà ordinations from the Blessed One.'

`Come, O Bhikkhu,' said the Blessed One, `Well taught is the Doctrine; lead a holy life for the sake of the complete extinction of suffering.'

Thus this Venerable person received the upasampadà ordination. At that time there were seven arahats in the world.

End of the Story of Yasa's Pabbajjà.

Section Eight

And in the forenoon the Blessed One, having put on His robes, [48] took His alms-bowl, and, with His civara on, went with the Venerable Yasa as His attendant to the house of the seṇṇhi, the householder. When He had arrived there, He sat down on a seat laid out for Him. Then the mother and the former wife of the Venerable Yasa went to the place where the Blessed One was; having approached Him and having respectfully saluted the Blessed One, they sat down near Him.

2. Then the Blessed One preached to them in due course; that is to say, He talked about the merits obtained by alms-giving, (and etc., as in chap.7.5, 6, down to:); thus they obtained, while sitting there, the pure and spotless eye of the Truth (that is, the knowledge): `Whatsoever is subject to the condition of origination is subject also to the condition of cessation.'

3. And having seen the Truth (and etc., as above, sects.5, 6, down to:), dependent on nobody else for knowledge of the Teacher's Doctrine, they thus spoke to the Blessed One: `Glorious, Lord! Glorious Lord! Just as if one should set up (and etc., as in chap.7.10, down to:). We take our refuge, Lord, in the Blessed One, and in the Dhamma, and in the fraternity of Bhikkhus; may the Blessed One receive us from this day forth, while our life lasts, as disciples who have taken their refuge in Him.'

These were the first females in the world who became lay-disciples by the formula of the holy triad.

4. And the mother and the father and the former wife of the Venerable Yasa with their own hands served and offered [49] excellent food, both hard and soft, to the Blessed One and to the Venerable Yasa; and when the Blessed One had finished

His meal, and cleansed His bowl and His hands, they sat down near Him. Then the Blessed One taught, incited, animated, and gladdened the mother, and father, and the former wife of the Venerable Yasa by religious discourse; and then He rose from His seat and went away.

Section Nine

1. Now four lay persons, friends of the Venerable Yasa, belonging to the seṅṅpi families of Benares, and to the highest after the seṅṅpi families, by name Vimala, Subàhu, Punnaji, and Gavampati, heard: `Yasa, the noble youth, has cut off his hair and beard, and has put on yellow robes, and has given up the world, and gone forth into the houseless state.' When they had heard that, they thought: `Surely that cannot be a common doctrine and discipline, that cannot be a common renunciation of the world, if Yasa, the noble youth, has cut off his hair and beard, and has put on yellow robes, and has given up the world, and gone forth into the houseless state.'

2. Those four persons went to the place where the Venerable Yasa was; having approached him and having respectfully saluted the Venerable Yasa, they stood by his side. And the Venerable Yasa went with his four lay-friends to the place where the Blessed One was; having approached Him and having respectfully saluted the Blessed One, he sat down near Him. Sitting near Him. The Venerable Yasa said to the Blessed One: `Lord, here are four lay-friends of mine, belonging to the seṅṅpi families of Benares and to the highest after the seṅṅpi families; their names are Vimala, Subàhu, Punnaji, and Gavampati. May the Blessed One administer exhortation and instruction to these four persons.

3. Then the Blessed One preached to them (and etc., as in chap.8.2).

4. And having seen the Truth (and etc., down to:) dependent on nobody else for the knowledge of the Teacher's Doctrine, they thus spoke to the Blessed One: `Lord, let us receive the pabbajjà, and upasampadà ordinations from the Blessed One.'

`Come, O Bhikkhus,' said the Blessed One, `Well taught is the Doctrine; lead a holy life for the sake of the complete extinction of suffering.'

Thus these Venerable persons received the upasampadà. Ordination. And the Blessed One administered to these Bhikkhus exhortation and instruction by discourse relating to the Dhamma. While they received exhortation and instruction from the Blessed One by discourse relating to the Dhamma, their minds became free from attachment to the world, and were released from the àsavas.

At that time there were eleven arahats in the world.

Here Ends the Story of the Ordination of the Four Laymen.

Section Ten

Now fifty lay persons, friends of the Venerable Yasa, belonging to the highest families in the country and to those next to the highest, heard (and etc., as in chap.9, sects. 1, 2, 3, 4, down to:) while they received exhortation and instruction from the Blessed One by discourse relating to the Dhamma, their minds became free from attachment to the world, and were released from the àsavas.

At that time there were sixty-one arahats in the world.

Section Eleven

And the Blessed One said to the Bhikkhus: `I am delivered, O Bhikkhus, from all fetters, human and divine. You, O Bhikkhus, are also delivered from all fetters, human and divine. Go ye now, O Bhikkhus, and wander, for the gain of the many, for the welfare of the many, out of compassion for the world, for the good, for the gain, and for the welfare of gods and men. Let not two of you go the same way. [50] Preach, O Bhikkhus, the Doctrine, which is glorious in the beginning, glorious in the middle, glorious at the end, in the spirit and in the letter; proclaim a consummate, perfect, and pure life of holiness. There are beings whose mental eyes are covered by scarcely any dust, but if the Doctrine is not preached to them, they cannot attain salvation. They will understand the Doctrine. And I will go also, O Bhikkhus, to Uruvelà, to Senàninigama, [51] in order to preach the Doctrine.'

2. And Màra the wicked one went to the place where the Blessed One was; having approached Him, he addressed the Blessed One in the following stanza: `Thou art bound by all

fetters, human and divine. Thou art bound by strong fetters. Thou wilt not be delivered from me, O Samana.'

Buddha replied: 'I am delivered from all fetters, human and divine. I am delivered from the strong fetters. Thou art struck down, O death.'

(Màra said): 'The fetter, which pervades the sky, with which mind is bound; with that fetter I will bind Thee. Thou wilt not be delivered from me, O Samana.'

(Buddha replied): 'Whatever forms, sounds, odors, flavors, or contacts there are which please the senses, in me desire for them has ceased. Thou art struck down, O death.'

Then Màra the wicked one understood: 'The Blessed One knows me, the perfect one knows me,' and, sad and afflicted, he vanished away.

Here Ends the Story of Màra.

Section Twelve

1. At that time the Bhikkhus brought (to Buddha), from different regions and different countries, persons who desired to obtain the pabbajjà and upasampadà ordinations, thinking: 'The Blessed One will confer on them the pabbajjà and upasampadà ordinations.' Thus both the Bhikkhus became tired (from the journey), and also those who desired to obtain the pabbajjà and upasampadà ordinations. Now when the Blessed One was alone and had retired into solitude, the following consideration presented itself to His mind: 'The Bhikkhus now bring to me from different regions and different countries persons who desire to obtain the pabbajjà and upasampadà ordinations, thinking: "The Blessed One will confer on them the pabbajjà and upasampadà ordinations." Now both the Bhikkhus become

tired, and also those who desire to obtain the pabbajjà and upasampadà ordinations. What if I were to grant permission to the Bhikkhus, saying: "Confer henceforth, O Bhikkhus, in the different regions, and in the different countries, the pabbajjà and upasampadà ordinations yourselves (on those who desire to receive them) "

2. And the Blessed One, having left the solitude in the evening, in consequence of that, and on this occasion, after having delivered a religious discourse, thus addressed the Bhikkhus: `When I was alone, O Bhikkhus, and had retired into solitude, the following consideration, and etc. what if I were to permit (and etc., as in sect.1).

3. I grant you, O Bhikkhus, this permission: confer henceforth in the different regions and in the different countries the pabbajjà and upasampadà ordinations yourselves (on those who desire to receive them). And you ought, O Bhikkhus, to confer the pabbajjà and upasampadà ordinations in this way: let him (who desires to receive the ordination), first have his hair and beard cut off; let him put on yellow robes, adjust his upper robe so as to cover one shoulder, salute the feet of the Bhikkhus (with his head), and sit down squatting; then let him raise his joined hands and tell him to say:

4. `I take my refuge in the Buddha, I take my refuge in the Dhamma, I take my refuge in the Saïgha. And for the second time I take (and etc., Saïgha). And for the third time I take my refuge in the Buddha, and for the third time I take my refuge in the Dhamma, and for the third time I take my refuge in the Saïgha."

`I prescribe, O Bhikkhus, the pabbajjà and upasampadà ordinations consisting in the three times repeated declaration of taking refuge (in the holy triad).'

End of the Account of the Upasampadà Ordination

By the Threefold Declaration of Taking Refuge. [52]

Section Thirteen

1. And the Blessed One, after having kept the vassa residence, [53] thus addressed the Bhikkhus: `by wise contemplation, O Bhikkhus, and by wise firmness of exertion have I attained the highest emancipation, have I realized the highest emancipation. Attain ye also, O Bhikkhus, the highest emancipation, realize the highest emancipation, by wise contemplation and by wise firmness of exertion.'

2. And Màra the wicked one went to the place where the Blessed One was; having approached Him, he addressed the Blessed One by the following stanza: `Thou art bound by Mara's fetters, human and divine. `Thou art bound by strong fetters. Thou wilt not be delivered from me, O Samana.

(Buddha replied): `I am delivered from Mara's fetters, human and divine. I am delivered from the strong fetters. Thou art struck down, O death.' Then Màra the wicked one understood: `The Blessed One knows me, the perfect one knows me,' and, sad and afflicted, he vanished away.

Section Fourteen

1. And the Blessed One, after having dwelt at Benares as long as He thought fit, went forth to Uruvelà. And the Blessed One left the road and went to a certain grove; having gone there, and having entered it He sat down at the foot of a tree. At that time there was a party of thirty friends, rich young men, who were sporting in that same grove together with their wives. One of them had no wife; for him they had procured a harlot. Now while they did not pay attention, and were indulging in their

sports, that harlot took up the articles belonging to them, and ran away.

2. Then those companions, doing service to their friend, went in search of that woman; and, roaming about that grove, they saw the Blessed One sitting at the foot of a tree. Seeing Him they went to the place where the Blessed One was; having approached Him, they said to the Blessed One: `Pray, Lord, has the Blessed One seen a woman passing by?'

`What have you to do, young men, with the woman?'

`We were sporting, Lord, in this. Grove, thirty friends, rich young men, together with our wives. One of us had no wife; for him we had procured a harlot. Now, Lord, while we did not pay attention, and were indulging in our sports, that harlot has taken up the articles belonging to us, and has run away. Therefore, Lord, we companions, doing service to our friend, go in search of that woman, and roam about this grove.'

3. `Now what think you, young men? Which would be the better for you; that you should go in search of a woman, or that you should go in search of yourselves?'

`That, Lord, would be the better for us, that we should go in search of ourselves.'

`If so, young men, sit down, I will preach to you the Truth (Dhamma).'

The rich young companions replied: `Yes, Lord,' and respectfully saluted the Blessed One, and sat down near Him.

4. Then the Blessed One preached to them, (and etc., as in chap.8.2, or 9.3).

5. And having seen the Truth (and etc., as in chap.9.4 down to:). Thus these Venerable persons received the upasampadà ordination.

Here Ends the Story of the Thirty Rich Young Companions.

End of the Second Bhànavàra.

Section Fifteen

1. And the Blessed One, wandering from place to place, came to Uruvelà. At that time there lived in Uruvelà, three Jañilas, [54] Uruvelà, Kassapa, Nadã Kassapa (Kassapa of the river, i.e. The Neranjarà,), and Gayà Kassapa (Kassapa of the village Gayà). Of these the Jañila Uruvelà Kassapa was chief, leader, foremost, first, and highest over five hundred Jañilas; Nadã Kassapa was chief (and etc., down to highest over) three hundred Jañilas, Gayà Kassapa was chief (and etc., down, to highest over) two hundred Jañilas.

2. And the Blessed One went to the hermitage of the Jañila Uruvelà Kassapa; having gone there, He said to the Jañila Uruvelà Kassapa: `If it is not disagreeable to you, Kassapa, let me spend one night in the room where your (sacred) fire is kept.'

`It is not disagreeable to me, Great Samana, but there is a savage Naga (or serpent) king of great magical power, [55] a dreadfully venomous serpent; let him do no harm to you.'

And a second time the Blessed One said to the Jañila Uruvelà Kassapa: `If it is not disagreeable,' and etc.

`It is not disagreeable,' and etc.

And a third time the Blessed One said: `If it is not disagreeable,' and etc.

`It is not disagreeable,' and etc.

`He is not likely to do any harm to me. Pray, Kassapa, allow me a place in the room where your fire is kept.'

`Stay there, Great Samana, as you wish it.'

3. Then the Blessed One entered the room where the fire was kept, made Himself a couch of grass, and sat down cross-legged, keeping the body erect and surrounding Himself with watchfulness of mind. [56] And the Naga saw that the Blessed One had entered; when he saw that, he became annoyed, and irritated, and sent forth a cloud of smoke. Then the Blessed One thought: `What if I were to leave intact the skin, and hide, and flesh, and ligaments, and bones, and marrow of this Naga; but were to conquer the fire, which he will send forth, by my fire.'

4. And the Blessed One affected the appropriate exercise of miraculous power and sent forth a cloud of smoke. Then the Naga, who could not master his rage, [57] sent forth flames. And the Blessed One, converting His body into fire, [58] sent forth flames. When they both shone forth with their flames, the fire room looked as if it were burning and blazing, as if it were all in flames, and the Jañilas, surrounding the fire room, said: `Truly the countenance of the Great Samana is beautiful, but the Naga will do harm to him.' [59]

5. That night having elapsed, the Blessed One, leaving intact the skin and hide and flesh and ligaments and bones and marrow of that Naga, and conquering the Nagas fire by His fire, threw him into His alms-bowl, and showed him to the Jañila Uruvelà Kassapa (saying), `Here you see the Naga, Kassapa; his fire has been conquered by my fire.'

Then the Jañila Uruvelà Kassapa thought: `Truly the Great Samana possesses high magical powers and great faculties, in that he is able to conquer by his fire the fire of that savage Naga king, who is possessed of magical power, that dreadfully venomous serpent. He is not, however, holy (arahat) as I am.'

6. [60] Near the Neranjarà river the Blessed One said to the Jañila Uruvelà Kassapa: `If it is not disagreeable to you, Kassapa, let me dwell this moonlight night in your fire room.'

`It is not disagreeable to me, Great Samana, but in your own behalf I warn you off. There is a savage snake king there possessed of magical power, a dreadfully venomous serpent; let him do no harm to you.'

`He is not likely to do any harm to me; pray, Kassapa, allow me a place in your fire room.'

When He saw that Kassapa had given his permission, fearlessly He, who had overcome all fear, entered. When the chief of serpents saw that the sage had entered, he became irritated, and sent forth a cloud of smoke. Then the chief of men, [61] joyful and un-perplexed, also sent forth a cloud of smoke. Unable to master his rage, the chief of serpents sent forth flames like a burning fire. Then the chief of men, the perfect master of the element of fire, also sent forth flames. When they shone forth both with their flames, the Jañilas looked at the fire room saying `Truly the countenance of the Great Samana is beautiful, but the Naga will do harm to him.'

7. And when that night had elapsed, the flames of the Naga were extinguished, but the various colored flames of Him who is possessed of magical powers remained. Dark blue and red, light red, yellow, and crystal-colored flames of various colors appeared on the Angiras's [62] body. Having put the chief of serpents into His alms-bowl, He showed him to the Brahmana

(saying), `Here you see the Naga, Kassapa; his fire has been conquered by my fire.'

And the Jañila Uruvelà Kassapa, having conceived an affection for the Blessed One in consequence of this wonder, said to the Blessed One: `Stay with me, Great Samana. I will daily provide you with food.'

End of the First Wonder.

Section Sixteen

1. And the Blessed One resided in a certain grove near the hermitage of the Jañila Uruvelà Kassapa. And on a beautiful night the four maharajas, [63] filling the whole grove with light by the brilliancy of their complexion, went to the place where the Blessed One was; having approached Him and respectfully saluted the Blessed One, they stood in the four directions like great firebrands.

2. And when that night had elapsed, the Jañila Uruvelà Kassapa went to the place where the Blessed One was; having approached Him, he said to the Blessed One: `It is time, Great Samana, the meal is ready. Who were they, Great Samana, who came, this beautiful night, filling the whole grove with light by the brilliancy of their complexion, to the place where you were, and having approached you and respectfully saluted you, stood in the four directions like great firebrands?'

`They were the four maharajas, Kassapa, who came to me in order to bear my, preaching.'

Then the Jañila Uruvelà Kassapa thought: `truly the Great Samana possesses high magical powers and great faculties, since even the four maharajas come to hear his preaching. He is not, however, holy like me.'

And the Blessed One ate the food offered by the Jañila Uruvelà Kassapa, and continued to stay in that same grove.

End of the Second Wonder.

Section Seventeen

1. And on a beautiful night Sakka (Sakra or Indra) the king of the devas, filling the whole grove with light by the brilliancy of his complexion, went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he stood near him like a great firebrand, surpassing in beauty and brilliancy the splendor of the former appearances.

2. And when that night had elapsed (and etc., as in chap.16.2).

End of the Third Wonder.

Section Eighteen

And on a beautiful night Brahma Sahampati (and etc., as in chap.17).

End of the Fourth Wonder.

Section Nineteen

1. At that time a great sacrifice, which the Jañila Uruvelà Kassapa used to celebrate was approaching, and all the people of Anga and Magadha wished to go to that sacrifice carrying abundant food, both hard and soft. Now the Jañila Uruvelà Kassapa thought: 'Presently my great sacrifice is approaching, and all the people of Anga and Magadha will come and bring with them abundant food, both hard and soft. If the Great Samana should perform a wonder before that great assembly, gain and honor would increase to the Great Samana, and my gain and honor would diminish. Well, the Great Samana shall not appear here to-morrow.'

2. Then the Blessed One, understanding by the power of His mind this reflection which had arisen in the mind of the Jañila Uruvelà Kassapa, went to Uttara Kuru; having begged alms there, He took the food (he had received) to the Anotatta Lake; [64] there He took His meal and rested during the heat of the day at the same place.

And when the night had elapsed, the Jañila Uruvelà Kassapa went to the place where the Blessed One was; having approached Him, he said to the Blessed One: 'It is time, Great Samana, the meal is ready. Why did you not come yesterday, Great Samana? We have thought of you: "Why does the Great Samana not come?" And your portions of food, both hard and soft, were served up for you.'

3. (Buddha replied): 'did you not think, Kassapa: presently my great sacrifice (and etc., as above down to:). Well, the Great Samana shall not appear here tomorrow?

4. 'Now I understood, Kassapa, by the power of my mind this reflection which had arisen in your mind, and I went to Uttara

Kuru; having begged alms there, I took the food to the Anotatta Lake; there I took my meal and rested during the heat .of the day at the same place.'

Then the Jañila Uruvelà Kassapa thought: `truly the Great Samana possesses high magical powers and great faculties, since he is able to understand by the power of his mind the thoughts of other people. He is not, however, holy like me.'

And the Blessed One ate (and etc., as in chap.16.2).

End of the Fifth Wonder.

Section Twenty

1. At that time the Blessed One had rags taken from a dust heap (of which He was going to make Himself a dress). Now the Blessed One thought: `Where shall I wash these rags?' Then Sakka the king of the devas, understanding in his mind the thought which had arisen in the mind of the, Blessed One, dug a tank with his own hand, and said to the Blessed One: `Lord, might the Blessed One wash the rags here.'

And the Blessed One thought: `What shall I rub the rags upon?' Then Sakka the king of the devas, understanding, and etc., put there a great stone and said: Lord, might the Blessed One rub the rags upon this stone.'

2. And the Blessed One thought: what shall I take hold of when going up (from the tank)?' Then a deity that resided in a kakudha tree, understanding, and etc., bent down a branch and said: `Lord, might the Blessed One take hold of this branch when going up (from the tank).'

And the Blessed One thought: `What shall I lay the rags upon (in order to dry them)?' Then Sakka the king of the devas,

understanding, and etc., put there a great stone and said: `Lord, might the Blessed One lay the rags upon this stone.'

3. And when that night had elapsed, the Jañila Uruvelà Kassapa went to the place where the Blessed One was; having approached Him, he said to the Blessed One: `It is time, Great Samana, the meal is ready. What is this, Great Samana? Formerly there was here no tank, and now here is this tank. Formerly no stone was put here; by whom has this stone been put here? Formerly this Kakudha tree did not bend down its branch, and now this branch is bent down.'

4. `I had rags, Kassapa, taken from a dust heap; and I thought, Kassapa: "Where shall I wash these rags?" Then, Kassapa, Sakka the king of the devas, understanding in his mind the thought which had arisen. In my mind, dug a tank with his hand and said to me: "Lord, might the Blessed One wash the rags here." Thus this tank has been dug by the hand of a non-human being.

`And I thought, Kassapa: "What shall I rub the rags upon?" Then, Kassapa, Sakka, and etc. Thus this stone has been put here by a non-human being.

5. `And I thought, Kassapa: "What shall I take hold of when going up (from the tank)?" Then, Kassapa, a deity, and etc. Thus this Kakudha tree has served me as a hold for my hand.

`And I thought, Kassapa: "Where shall I lay the rags upon (in order to dry them)?" Then, Kassapa, Sakka, and etc. Thus this stone has been put here by a non-human being.`

6. Then the Jañila Uruvelà Kassapa thought: `Truly the Great Samana possesses high magical powers and great faculties, since Sakka, the king of the devas does service to him. He is not, however, holy like me.'

And the Blessed One ate (and etc., as in chap.16.2).

7. And when that night had elapsed, the Jañila Uruvelà Kassapa went to the place where the Blessed One was; having approached Him, he announced to the Blessed One that it was time, by saying, `It is time, Great Samana, the meal is ready.'

(Buddha replied): `Go you, Kassapa; I will follow you'.

Having thus sent away the Jañila Uruvelà Kassapa, He went to pluck a fruit from the Gambia tree after which this continent of Jambudipa, (the jambu island, or India) is named; [65] then arriving before Kassapa He sat down in the room where Kassapa's (sacred) fire was kept. [66]

8. Then the Jañila Uruvelà Kassapa saw the Blessed One sitting in the fire room; seeing Him he said to the Blessed One: `By what way have you come, Great Samana? I have departed before you, and you have arrived before me and are sitting in the fire room.'

9. `Men I had sent you away, Kassapa, I went to pluck a fruit from the jambu tree after which this continent of Jambudipa is named; then I arrived before you and sat down in the fire room. Here is the jambu fruit, Kassapa, it is beautiful, fragrant, and, full of flavor; you may eat it, if you like.'

`Nay, Great Samana, to you alone it is becoming to eat it; eat it yourself'

And the Jañila Uruvelà Kassapa thought: `Truly the Great Samana possesses high magical powers and great faculties, since he is able, having sent me away before him, to go and pluck a fruit from the jambu tree after which this continent of Jambudipa is named, and then to arrive before me and to sit down in the fire room. He is not, however, holy like me.'

And the Blessed One ate (and etc., as in chap.16.2).

10. And when that night had elapsed (and etc., as in sect.7, down to:). Having thus sent away the Jañila Uruvelà Kassapa, He went to pluck a fruit from a mango tree growing near the jambu tree after which this continent of Jambudipa is named, and etc. He went to pluck a fruit from an emblic myrobalan tree, and etc., from a yellow myrobalan tree growing near the jambu tree, and etc. He went to the Tàvatiüsa heaven to pluck a parikkhattaka (or parigataka) flower; then arriving before Kassapa He sat down in the fire room. Then the Jañila Uruvelà Kassapa saw (and etc., as in sect.8).

11. `When I had sent you away, Kassapa, I went to the Tàvatiüsa heaven to pluck a paricchattaka flower; then I arrived before you and sat down in the fire room. Here is the paricchattaka flower, Kassapa; it is beautiful and fragrant; you may take it, if you like.'

`Nay, Great Samana, to you alone it is becoming to keep it; keep it yourself.'

And the Jañila (and etc., as in sect.9). `He is not, however, holy as I am.'

12. At that time one day the Jañilas, who wished to attend on their sacred fires, could not succeed in splitting firewood. Now these Jañilas thought: `Doubtless this is the magical power and the high faculty of the Great Samana that we cannot succeed in splitting fire-wood.' Then the Blessed One said to the Jañila Uruvelà Kassapa: `Shall the fire-wood be split, Kassapa?'

`Let it be split, Great Samana.

Then in a moment the five hundred pieces of firewood [67] split. And the Jañila Uruvelà Kassapa thought: `truly the Great

Samana possesses high magical powers and great faculties, since even the firewood splits itself (at his command). He is not, however, holy like me.'

13. At that time the Jañilas who wished to attend on their sacred fires, could not succeed in lighting up the fires (and etc., as in the preceding story).

14. At that time the Jañilas, after having attended on their sacred fires, could not succeed in extinguishing the fires (and etc., as above).

15. At that time in the cold winter nights, in the time between the ashtaka festivals, [68] when snow falls, the Jañilas plunged into the river Neranjarà, and emerged again, and repeatedly plunged into the water and emerged. And the Blessed One created five hundred vessels with burning fire; [69] at those the Jañilas coming out of the river warmed themselves. And the Jañilas thought: `Doubtless this is the magical power and the high faculty of the Great Samana that these vessels with fire have been caused to appear here.' And the Jañila Uruvelà. Kassapa thought: `truly the Great Samana possesses high magical powers and great faculties, since he can create such great vessels with fire. He is not, however, holy like me.'

16. At that time a great rain fell out of season; and a great inundation arose. The place where the Blessed One lived was covered with water. Then the Blessed One thought: `What if I were to cause the water to recede round about, and if I were to walk up and down in the midst of the water on a dust-covered spot.' And the Blessed One caused the water to recede round about, and He walked up and down in the midst of the water on a dust-covered spot.

And the Jañila Uruvelà Kassapa, who was afraid that the water might have carried away the Great Samana, went with a boat

together with many Jañilas to the place where the Blessed One lived. Then the Jañila Uruvelà Kassapa saw the Blessed One, who had caused the water to recede round about, walking up and down in the midst of the water on a dust-covered spot. Seeing Him, he said to the Blessed One: `Are you there, Great Samana?'

`Here I am, Kassapa,' replied the Blessed One, and He rose in the air and stationed Himself in the boat.

And the Jañila Uruvelà Kassapa thought: `truly the Great Samana possesses high magical powers and great faculties, since the water does not carry him away. He is not, however, holy like me.'

17. Then the Blessed One thought: `this foolish man will still for a long time think thus: "Truly the Great Samana possesses high magical powers and great faculties; he is not, however, holy like me." What if I were to move the mind of this Jañila (in order to show him my superiority).'

And the Blessed One said to the Jañila Uruvelà Kassapa: `You are not holy (arahat), Kassapa, nor have you entered the path of Arahatsip, nor do you walk in such a practice as will lead you to Arahatsip, or to entering the path of Arahatsip.'

Then the Jañila Uruvelà Kassapa prostrated himself, inclining his head to the feet of the Blessed One, and said to the Blessed One: `Lord, let me receive the pabbajjà and upasampadà ordinations from the Blessed One.'

18. (Buddha replied): `You, Kassapa, are chief, leader, foremost, first, and highest of five hundred Jañilas; go first and inform them of your intention, and let them do what they think fit.'

Then the Jañila Uruvelà Kassapa went to those Jañilas; having gone to them, he said to those Jañilas: `I wish, Sirs, to lead a religious life under the direction of the Great Samana; you may do, Sirs, what you think fit.'

(The Jañilas replied): `We have conceived, Sir, an affection for the Great Samana long since; if you will lead, Sir, a religious life under the Great Samana's direction, we will all lead a religious life under the Great Samana's direction.'

19. Then the Jañilas flung their hair, [70] their braids, their provisions, [71] and the things for the agnihotra sacrifice into the river, and went to the place where the Blessed One was; having approached Him and prostrated themselves before Him, inclining their heads to the feet of the Blessed One, they said to the Blessed One: `Lord, let us receive the pabbajjà and upasampadà ordinations from the Blessed One.'

`Come, O Bhikkhus,' said the Blessed One, `Well taught is the Doctrine; lead a holy life for the sake of the complete extinction of suffering.'

Thus these Venerable persons received the upasampadà ordination.

20. And the Jañila Nadã Kassapa saw the hair the braids, the provisions, the things for the agnihotra sacrifice, which were carried down by the river; when he saw that, he became afraid that some misfortune might have befallen his brother. He sent some Jañilas, saying, `Go and look after my brother,' and went himself with his three hundred Jañilas to the Venerable Uruvelà Kassapa; having approached Him, he said to the Venerable Uruvelà Kassapa: `Now, Kassapa, is this bliss?'

(Uruvelà Kassapa replied): `Yes, friend, this is bliss.'

21. And the Jañilas (who had come with Nadã Kassapa)(and etc., as in sect.19).

22. And the Jañila Gayà Kassapa saw (and etc., as in sect.20); when he saw that, he became afraid that some misfortune might have befallen his brothers. He sent some Jañilas, saying, 'Go and look after my brothers,' and went himself with his two hundred Jañilas to the Venerable Uruvelà Kassapa (and etc., as above).

23. And the Jañilas (who had come with Gayà Kassapa)(and etc., as in sect.19).

24. [72] At the command of the Blessed One the five hundred pieces of firewood could not be split and were split, the fires could not be lit up and were lit up, could not be extinguished and were extinguished; besides He created five hundred vessels with fire. Thus the number of these miracles amounts to three thousand five hundred.

Section Twenty-One

1. And the Blessed One, after having dwelt at Uruvelà as long as He thought fit, went forth to Gayàsisā, [73] accompanied by a great number of Bhikkhus, by one Thousand Bhikkhus who all had been Jañilas before. There near Gayà, at Gayàsisā, the Blessed One dwelt together with those Thousand Bhikkhus.

2. There the Blessed One thus addressed the Bhikkhus:
`Everything, O Bhikkhus, is burning. And how, O Bhikkhus is everything burning?

`The eye, O Bhikkhus, is burning; Visible things are burning; the mental impressions based on the eye are burning; the contact of the eye (with visible things) is burning; the sensation produced by the contact of the eye (with visible things), be it pleasant, be it painful, be it neither pleasant nor painful that also is burning. With what fire is it burning? I declare unto you that it is burning with the fire of lust, with the fire of anger, with the fire of ignorance; it is burning with (the anxieties of) birth, decay, death, grief, lamentation, suffering, dejection, and despair.

3. `The ear is burning; sounds are burning, and etc. The nose is burning, odors are burning, and etc. The tongue is burning, tastes are burning, and etc. The body is burning, objects of contact are burning, and etc. The mind is burning, thoughts are burning, and etc. [74]

4. `Considering this, O Bhikkhus, a disciple learned (in the scriptures), walking in the noble path, becomes weary of the eye, weary of visible things, weary of the contact of the eye (with visible things), weary also of the sensation produced by the contact of the eye (with visible things), be it pleasant, be it painful, be it neither pleasant nor painful, he becomes weary of

the ear (and etc. down to) becoming weary of all that, he divests himself of passion; by absence of passion he is made free; when he is free, he becomes aware that he is free; and he realizes that re-birth is exhausted; that holiness is completed; that duty is fulfilled; and that there is no further return to this world.'

When this exposition was propounded, the minds of those Thousand Bhikkhus became free from attachment to the world, and were released from the àsavas.

Here Ends the Sermon on `The Burning.'

End Of The Third Bhànavàra Concerning The Wonders Done
At Uruvelà.

Section Twenty-Two

1. **And the Blessed One**, after having dwelt at Gayàsisa as long as He thought fit, went forth to Ràjagaha, accompanied by a great number of Bhikkhus, by one thousand Bhikkhus who all had been Jañilas before. And the Blessed One, wandering from place to place, came to Ràjagaha. There the Blessed One dwelt near Ràjagaha, in the Laccivana pleasure garden, near the sacred shrine of Supaticcha. [75]

2. Then the Magadha King Seniya Bimbisàra heard: `The Samana Gotama Sakyaputta, an ascetic of the Sakya tribe, has just arrived at Ràjagaha and is staying near Ràjagaha, in the Lacchivana pleasure garden, near the sacred shrine of Supaticcha. Of Him, the blessed Gotama such a glorious fame is spread abroad: "Truly He is the Blessed, Holy, Absolute Sambuddha, endowed with knowledge and conduct, the most Happy One, Who understands all worlds, the Highest One, Who guides men as a driver curbs a bullock, the Teacher of gods and men, the Blessed Buddha. He makes known the

Truth, which He has understood Himself and seen face to face, to this world system with its devas, its Maras, and its brahmas; to all beings, Samanas and brahmas, gods and men; He preaches that Truth (Dhamma) which is glorious in the beginning, glorious in the middle, glorious at the end, in the spirit and in the letter; He proclaims a consummate, perfect, and pure life." It is good to obtain the sight of holy men (arahats) like that.'

3. And the Magadha King Seniya Bimbisàra surrounded by twelve myriads of Magadha Brahmanas and householders, [76] went to the place where the Blessed One was; having approached Him and respectfully saluted the Blessed One, he sat down near Him. And of those twelve myriads of Magadha Brahmanas and householders some also respectfully saluted the Blessed One and sat down near Him; some exchanged greetings with the Blessed One, having exchanged with Him greeting and complaisant words, they sat down near Him; some bent their clasped hands towards the Blessed One and sat down near Him; some shouted out their name and their family name before the Blessed One and sat down near Him; some silently sat down near Him.

4. Now those twelve myriads of Magadha Brahmanas and householders thought: `How now is this? Has the Great Samana placed Himself under the spiritual direction of Uruvelà, Kassapa, or has Uruvelà Kassapa placed himself under the spiritual direction of the Great Samana?'

And the Blessed One, who understood in His mind the reflection which had arisen in the minds of those twelve myriads of Magadha Brahmanas and householders, addressed the Venerable Uruvelà Kassapa in this stanza: `What knowledge have you gained, O inhabitant of Uruvelà, that has induced you, who were renowned for your penances, [77] to

forsake your sacred fire? I ask you, Kassapa, this question: how is it that your fire sacrifice has become deserted?'

(Kassapa replied): 'It is visible things and sounds, and also tastes, pleasures and woman that the sacrifices speak of; [78] because I understood that whatever belongs to existence [79] is filth, therefore I took no more delight in sacrifices and offerings.' [80]

5. 'But if your mind, Kassapa (said the Blessed One), [81] found there no more delight, either in visible things, or sounds, or tastes, what is it in the world of men or gods in which, [82] your mind, Kassapa, now finds delight? Tell me that.'

(Kassapa replied): 'I have seen the state of peace (i.e. Nirvana) in which the basis of existence (upadhi) [83] and the obstacles to perfection (kincana) [84] kanal) have ceased, which is free from attachment to sensual existence, which cannot pass over into another state, which cannot be led to another state; therefore I took no more delight in sacrifices and offerings.'

6. Then the Venerable Uruvelà Kassapa rose from his seat, adjusted his upper robe so as to cover one shoulder, prostrated himself, inclining his head to the feet of the Blessed One, and said to the Blessed One: 'My teacher, Lord, is the Blessed One, I am His pupil; my teacher, Lord, is the Blessed One, I am His pupil.' Then those twelve myriads of Magadha Brahmanas and householders understood: 'Uruvelà Kassapa has placed himself under the spiritual direction of the Great Samana.'

7, 8. And the Blessed One, who understood in His mind the reflection that had arisen in the minds of those twelve myriads of Magadha Brahmanas and householders, preached to them. In due course (and etc., as in chap.7, sect.5, 6, down to:) just as a clean cloth free from black specks properly takes the dye, thus eleven myriads of those Magadha Brahmanas and

householders with Bimbisàra at their head, while sitting there, obtained the pure and spotless eye of the Truth (that is, the knowledge): 'Whatsoever is subject to the condition of origination is subject also to the condition of cessation.' One myriad announced their having become lay-pupils.

9. Then the Magadha King Seniya Bimbisàra, having seen the Truth (and etc. down to) dependent on nobody else for the knowledge of the Teacher's Doctrine, said to the Blessed One: in former days, Lord, when I was a prince, I entertained five wishes; these are fulfilled now. In former days, Lord, when I was a prince, I wished: "O that I might be inaugurated as king." This was my first wish, Lord; this is fulfilled now. "And might then the Holy, Absolute Sambuddha come into my kingdom." This was my second wish, Lord; this is fulfilled now.

10. "And might I pay my respects to Him, the Blessed One." This was my third wish, Lord; this is fulfilled now. "And might He, the Blessed One preach His Doctrine (Dhamma) to me." This was my fourth wish, Lord; this is fulfilled now. "And might I understand His, the Blessed One's Doctrine." This was my fifth wish, Lord; this is fulfilled now. These were the five wishes, Lord, which I entertained in former days when I was a prince; these are fulfilled now.

11. 'Glorious, Lord! (and etc., as in chap.7. 10, down to:) who has taken his refuge in Him. And might the Blessed One, Lord, consent to take His meal with me to-morrow together with the fraternity of Bhikkhus.'

The Blessed One expressed His consent by remaining silent.

12. Then the Magadha King Seniya Bimbisàra, when he understood that the Blessed One had accepted his invitation, rose from his seat, respectfully saluted the Blessed One, and, passing round Him with his right side towards Him, went away.

and when the night had elapsed, the Magadha King Seniya Bimbisàra ordered excellent food, both hard and soft, to be prepared, and had dinner-time announced to the Blessed One in the words: `It is time, Lord, the meal is ready.' And in the forenoon the Blessed One, having put on His robes, took His alms-bowl, and with His civara on entered the city of Ràjagaha, aha accompanied by a great number of Bhikkhus, by one Thousand Bhikkhus who all had been Jañilas before.

13. At that time Sakka the king of the devas, assuming the appearance of a young Brahman, walked in front of the Bhikkhu fraternity with Buddha at its head, singing the following stanzas: `The self-controlled one with the self-controlled, with the former Jañilas, the released one with the released, the Blessed One, gold-colored like an ornament of siigi gold, [85] has entered Ràjagaha.

`The emancipated one with the emancipated, with the former Jañilas, and etc.

`He who has crossed (the ocean of passion) with them who have crossed (it), with the former Jañilas, the released one with the released, the Blessed One, gold-colored like an ornament of siigi gold, has entered Ràjagaha.

`He who is possessed of the ten noble states [86] and of the ten powers, [87] who understands the ten paths of kamma [88] and possesses the ten (attributes of Arahatsip), [89] the Blessed One, surrounded by ten hundred of followers, has entered Ràjagaha.'

14. The people when they saw Sakka the king of the devas, said: `this youth indeed is handsome; this youth indeed has a lovely appearance; this youth indeed is pleasing. Whose attendant may this youth be?'

When they talked thus, Sakka the king of the devas addressed those people in this stanza: `He who is wise, entirely self-controlled, the unrivalled Buddha, the arahat, the most happy upon earth: His attendant am I.'

15. And the Blessed One went to the palace of the Magadha King Seniya Bimbisàra. Having gone there, He sat down with the Bhikkhus who followed Him. On seats laid out for them. Then the Magadha king Seniya Bimbisàra with his own hands served and offered excellent food, both hard and soft, to the fraternity of Bhikkhus with the Buddha at its head; and when the Blessed One had finished His meal and cleansed His bowl and His hands, he sat down near Him.

16. Sitting near Him the Magadha King Seniya, Bimbisàra thought: `Where may I find a place for the Blessed One to live in, not too far from the town and not too near, suitable for going and coming, easily accessible for all people who want (to see Him), by day not too crowded, at night not exposed to much noise and alarm, clean of the smell of people, hidden from men, well fitted for a retired life

17. And the Magadha King Seniya Bimbisàra thought: `There is the Veluvana, [90] my pleasure garden, which is not too far from the town and not too near, suitable for going and coming . . . down to a retired life). What if I were to make an offering of the Veluvana pleasure garden to the fraternity of Bhikkhus with the Buddha at its head

18. And the Magadha King Seniya Bimbisàra took a golden vessel (with water in it, to be poured over the Buddha's hand); and dedicated (the garden) to the Blessed One (by saying), `I give up this Veluvana pleasure garden, Lord, to the fraternity of Bhikkhus with the Buddha at its head.' The Blessed One accepted the àràma (park). Then the Blessed One, after having taught, incited, animated, and gladdened the Magadha King

Seniya Bimbisàra by religious discourse, rose from His seat and went away.

And in consequence of this event the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: `I allow you, O Bhikkhus, to receive the donation of an àràma (a park).'

Section Twenty-Three

1. At that time Saījaya, a paribbàjaka (wandering ascetic), resided at Ràjagaha with a great retinue of paribbàjakas, with two hundred and fifty paribbàjakas. At that time Shariputra and Moggallana (two young brahmanas) led a religious life as followers of saàjaya the paribbàjaka; these had given their word to each other: `He who first attains to the Immortal (amata, i.e. Nirvana) shall tell the other one.'

2. Now one day the Venerable Assaji in the forenoon, having put on his robes, and having taken his alms-bowl, and with his civara on, entered the city of Ràjagaha for alms; his walking, turning back, regarding, looking, drawing (his arms) back, and stretching (them) out was decorous; he turned his eyes to the ground, and was dignified in deportment. Now the paribbàjaka Shariputra saw the Venerable Assaji, who went through Ràjagaha for alms, whose walking, and etc. was decorous, who kept his eyes on the ground, and was dignified in deportment. Seeing him he thought: `indeed this person is one of those Bhikkhus who are the worthy ones (arahats) in the world, or who have entered the path of Arahatsip. What if I were to approach this Bhikkhu and to ask him: "In whose name, friend, have you retired from the world? Who is your teacher? Whose Doctrine do you profess?"'

3. Now the paribbàjaka Shariputra thought: `This is not the time to ask this Bhikkhu., He has entered the interior yard of a

house, walking for alms. What if I were to follow this Bhikkhu step by step, according to the course recognized by those who want something.' [91]

And the Venerable Assaji, having finished his alms-pilgrimage through Rājagaha, went back with the food he had received. Then the, paribbājaka Shariputra went to the place where the Venerable Assaji was; having, approached him, he exchanged greeting with the Venerable Assaji; having exchanged with him greeting and complaisant words, he stationed himself at his side; standing at his side the paribbājaka Shariputra said to the Venerable Assaji: `Your countenance, friend, is serene; your complexion is pure and bright. In whose name, friend, have you retired from the world? Who is your teacher? Whose Doctrine do you profess?' [92]

4. (Assaji replied): `There is, friend, the Great Samana Sakyaputta, an ascetic of the Sakya tribe; in His, the Blessed One's, name have I retired from the world; he, the Blessed One, is my teacher; and His, the Blessed One's, Doctrine do I profess.'

And what is the Doctrine, Sir, which your teacher holds, and preaches to you?'

`I am only a young disciple, friend; I have but recently received the ordination; and I have newly adopted this Doctrine and discipline. I cannot explain to you the Doctrine in detail; but I will tell you in short what it means.'

Then the paribbājaka Shariputra said to the Venerable Assaji: `Well, friend, tell me much or little as you like, but be sure to tell me the spirit (of the Doctrine); I want but the spirit; why do you make so much of the letter?'

5. Then the Venerable Assaji pronounced to the paribbàjaka Shariputra the following text of the Dhamma.. `Of all objects which proceed from a cause, the Tathágata has explained the cause, and He has explained their cessation also; this is the Doctrine of the Great Samana.' [93]

And the paribbàjaka Shariputra after having heard this text obtained the pure and spotless eye of the Truth (that is, the following knowledge): `Whatsoever is subject to the condition of origination is subject also to the condition of cessation.' (And he said): `If this alone be the Doctrine (the Dhamma), now you have reached up to the state where all sorrow ceases (i.e. Nirvana), (the state) which has remained unseen through many myriads of kappas (world-ages) of the past.'

6. Then the paribbàjaka Shariputra went to the place where the paribbàjaka Moggallana was. And the paribbàjaka Moggallana saw the paribbàjaka Shariputra coming from afar; seeing him he said to the paribbàjaka Shariputra: `your countenance, friend, is serene; your complexion is pure and bright. Have you then really reached the Immortal, friend?' `Yes, friend, I have attained to the Immortal.' `And how, friend, have you done so?'

7-9. `I saw, friend, the Bhikkhu Assaji who went through Ràjagaha for alms (and etc. [94] down to:) but I will tell you in short what it means."

`"Tell me much or little as you like, but be sure to tell me the spirit (of the Doctrine); I want but the spirit; why do you make so much of the letter?"

10. `Then, friend, the Bhikkhu Assaji pronounced the following Dhamma sentence: "Of all objects which proceed from a cause, the Tathágata has explained the cause, and He has explained their cessation also; this is the Doctrine of the Great Samana."

And the paribbàjaka Moggallana, after having heard (and etc., as in sect.5, down to the end).

Section Twenty-Four

1. Then the paribbàjaka Moggallana said to the paribbàjaka Shariputra: `Let us go, friend, and join the Blessed One; that He, the Blessed One, may be our teacher.'

(Shariputra replied): `It is on our account, friend, that these two hundred and fifty paribbàjakas live here (as followers of Saijaya), and it is we whom they regard; let us first inform them also of our intention; then they may do what they think fit.'

Then Shariputra and Moggallana went to the place where those paribbàjakas were; having approached them, they said to the paribbàjakas: `Friends, we are going to join the Blessed One; that he, the Blessed One, may be our teacher.'

(The paribbàjakas replied): `It is on your account, Sirs, that we live here, and it is you whom we regard; if you, Sirs, are about to place yourselves under the spiritual direction of the Great Samana, we all will place ourselves also under the spiritual direction of the Great Samana.'

2. Then Shariputra and Moggallana went to the place where the paribbàjaka Saijaya was; having approached him, they said to the paribbàjaka Saijaya: `Friend, we are going to join the Blessed One; that he, the Blessed One, may be our teacher.'

(Saijaya replied): `Nay, friends, do not go; let us all three share in the leadership of this body (of disciples).'

And a second time Shariputra and Moggallana said, and etc. And a third time Shariputra and Magellan said, and etc. (And a

third time he replied): `Nay, friends, do not go; let us all three share in the leadership of this body (of disciples).'

But Shariputra and Moggallana took with them those two hundred and fifty paribbàjakas and went to the Veluvana. But the paribbàjaka Saijaya began, on the spot, to vomit hot blood from his mouth. [95]

And the Blessed One saw them, Shariputra and Moggallana, coming from afar; on seeing them He thus addressed the Bhikkhus: `There, O Bhikkhus, two companions arrive, Kolita and Upatissa; [96] these will be a pair of (true) pupils, a most distinguished, auspicious pair.'

When [97] (Shariputra and Moggallana), who had reached emancipation in the perfect destruction of the substrata (of existence), which is a profound subject accessible only to knowledge, came to the Veluvana, the Teacher, who saw them, foretold about them: `These two companions who are now coming Kolita and Upatissa -- these will be a pair of (true) pupils, a most distinguished, auspicious pair.'

4. Then Shariputra and Moggallana went to the place where the Blessed One was; having approached Him, they prostrated themselves, inclining their heads to the feet of the Blessed One, and said to the Blessed One: `Lord, let us receive the pabbajjà and upasampadà ordinations from the Blessed One.'

`Come, O Bhikkhus,' said the Blessed One, `Well taught is the Doctrine; lead a holy life for the sake of the complete extinction of suffering.' Thus these Venerable persons received the upasampadà ordination.

5. At that time many distinguished young Magadha noblemen led a religious life under the direction of the Blessed One. The people were annoyed, murmured, and became angry (saying),

`The Samana Gotama causes fathers to beget no sons; the Samana Gotama causes wives to become widows; the Samana Gotama causes families to become extinct. Now He has ordained one Thousand Jañilas, and He has ordained these two hundred and fifty paribbàjakas who were followers of Saijaya; and these many distinguished young Magadha noblemen are now leading a religious life under the direction of the Samana Gotama. And moreover, when they saw the Bhikkhus, they reviled them in the following stanza: `The Great Samana has come to Giribbaja, Ràjagaha) of the Magadha people, leading with him all the followers of Saijaya; who will be the next to be led by him?'

6. Some Bhikkhus heard those people that were annoyed, murmured, and had become angry; these Bhikkhus told this thing to the Blessed One. (He replied): `This noise, O Bhikkhus, will not last long; it will last only seven days; after seven days it will be over. And if they revile you, O Bhikkhus, in this stanza: "The Great Samana has come, and etc.," you should reply to the revilers in the following stanza: "It is by means of the true Doctrine that the great heroes, the Tathágatas, lead men. Who will murmur at the wise, who lead men by the power of the Truth?"'

7. At that time the people, when seeing the Bhikkhus, reviled them in the following stanza: `The Great Samana has come, and etc.'

Then the Bhikkhus replied to the revilers in the following stanza: `It is by means of the true Doctrine, and etc.'

Then the people understood: `It is by Truth, and not by wrong, that the Sakyaputtiya Samanas lead men;' And thus that noise lasted only seven days, and after seven days it was over.

Here Ends the Narration of the Ordination of

Shariputra and Moggallana.

End of the Fourth Bhànavàra.

Section Twenty-Five [98]

1. At that time some Bhikkhus, as they had no upajjhàyas (preceptors) and received no exhortation and instruction, went on their rounds for alms wearing improper under and upper garments (or, wearing their under and upper garments improperly), and in an improper attire. While people were eating, they held out their alms-bowls in which were leavings of food, [99] over the hard food (which the people were eating), and held them out over soft food, and held them out over savory food, and held them out over drinks. They asked for soup and boiled rice themselves, and ate it; in the dining halls they made a great and loud noise.

2. The people were annoyed, murmured, and became angry (saying), `How can the Sakyaputtiya Samanas go on their rounds for alms wearing improper under and upper garments (and etc., as in sect.1, down to drinks)? How can they make so great and loud a noise in the dining halls? They behave like brahmanas at the dinners given to them.'

3. Some Bhikkhus heard those people that were annoyed, murmured, and had become angry. Those Bhikkhus who were moderate, frugal, modest, conscientious, anxious for training, were annoyed, murmured, and became angry: `How can the Bhikkhus go on their rounds for alms wearing improper under and upper garments, and etc.? How can they make so great and loud a noise in the dining halls?'

4. These Bhikkhus told this thing to the Blessed One.

In consequence of that and on this occasion the Blessed One, having ordered the fraternity of Bhikkhus to assemble, questioned the Bhikkhus: `Is it true, O Bhikkhus, that some Bhikkhus go on their rounds (and etc., down to), that they make a great and loud noise in the dining halls?'

`It is true, Lord.'

5. Then the Blessed Buddha rebuked those Bhikkhus: `It is improper, O Bhikkhus, what these foolish persons are doing, it is unbecoming, indecent, unworthy of Samanas, unallowable, and to be avoided. How can these foolish persons, O Bhikkhus, go on their rounds, and etc.? How can they make so great and loud a noise in the dining halls? This will not do, O Bhikkhus, for converting the unconverted, and for augmenting the number of the converted; but it will result, O Bhikkhus, in the unconverted being repulsed (from the faith), and in many of the converted being estranged.'

6. And the Blessed One rebuked those Bhikkhus in many ways, spoke against un-frugality, ill-nature, immoderation, insatiableness, delighting in society, and indolence; spoke in many ways in praise of frugality, good-nature, of the moderate, contented, who have eradicated (sin), who have shaken off (sin), of the gracious, of the reverent, and of the energetic. And having delivered before the Bhikkhus a religious discourse in accordance to, and in conformity with. These subjects, He thus addressed the Bhikkhus: `I prescribe, O Bhikkhus, (that young Bhikkhus choose) an upajjhàya (or preceptor).

`The upajjhàya, O Bhikkhus, ought to consider the saddhivihàrika (i.e. pupil) [100] as a son; the saddhivihàrika ought to consider the upajjhàya as a father. Thus these two, united by mutual reverence, confidence, and communion of life, will progress, advance, and reach a high stage in this Doctrine and discipline.

7. `And let them choose, O Bhikkhus, an upajjhàya in this way: let him (who is going to choose an upajjhàya) adjust his upper robe so as to cover one shoulder, salute the feet (of the intended upajjhàya), sit down squatting, raise his joined hands, and say: "Venerable Sir, be my upajjhàya; Venerable Sir, be my upajjhàya; Venerable Sir, be my upajjhàya." (If the other answer): "Well," or, "Certainly," or, "Good," or, "All right," or, "Carry on (your work) with friendliness (towards me)," or should he express this by gesture (lit. by his body), or by word, or by gesture and word, then the upajjhàya has been chosen. If he does not express this by gesture, nor by word, nor by gesture and word, the upajjhàya has not been chosen.

8. `The saddhivihàrika, O Bhikkhus, ought to observe a strict conduct towards his upajjhàya. And these are the rules for his conduct: let him arise betimes, and having taken off his shoes [101] and adjusted his upper robe so as to cover one shoulder, let him give (to the upajjhàya) the teeth-cleanser and water to rinse his mouth with. Then let him prepare a scat (for the upajjhàya). If there is rice-milk, let him rinse the jug and offer the rice-milk (to the upajjhàya). When he has drunk it, let him give water (to the upajjhàya), take the jug, hold it down, rinse it properly without (damaging it by) rubbing, and put it away. When the upajjhàya has risen, let him take away the scat. If the place is dirty, let him sweep the place.

9. `If the upajjhàya wishes to go into the village, let (the saddhivihàrika) give (to the upajjhàya) his under garment, take (from him) his second under garment (i.e. his house-dress?), Give him his girdle, lay the two upper garments upon each other [102] and give them (to the upajjhàya), rinse the alms-bowl, and give it him with some water in it. If the upajjhàya wishes (to go with) an attendant Bhikkhu, let him put on his under garment so as to conceal the three circles (viz. the navel and the two knees) and as to cover the body all around; then

let him put on his girdle, lay the two upper garments upon each other and put them on, tie the knots, take his alms-bowl, after having it rinsed, and follow the upajjhàya as his attendant. Let him not go too far (from the upajjhàya) nor too near. Let him take (from the upajjhàya) what has been put into his alms-bowl. [103]

10. `When the upajjhàya speaks, let (the saddhivihàrika) not interrupt him. If the upajjhàya is in danger of committing an offence by the words he says, let (the saddhivihàrika) keep him back. When (the upajjhàya) turns back (from his alms-pilgrimage), let the saddhivihàrika go back (to the vihàra) before (the upajjhàya), prepare a seat, get water for the washing of his feet, a foot-stool, and a towel; [104] then let him go to meet the upajjhàya, take his bowl and his robe, give him his second under garment (his house-dress?), And take his under garment if the robe (of the upajjhàya) is wet with perspiration, let him dry it a while in a hot place, but let him not leave the robe in a hot place. Let him fold up the robe. When folding up the robe, let him fold it up so as to leave (every day) four inches (more than the day before) hanging over at the corners, in order that no fold may arise in the middle of it [105] let him . . . the girdle. [106] If there is any food received in the alms-bowl, and the upajjhàya desires to eat it, let him give water (to the upajjhàya) and then offer him the food.

11. `Let him offer to the upajjhàya (water) to drink. When the upajjhàya has finished his meal, let (the saddhivihàrika) give him water.. Take his alms-bowl, hold it down, rinse it properly without (damaging it by) rubbing, pour the water out, and dry (the bowl) a while in some hot place, but let him not leave the bowl in the hot place. Let him put away the alms-bowl and the robe. When he puts away the alms-bowl, let him do so holding the alms-bowl with one hand, and first feeling with the other hand under the bed or under the chair (where he is going to put

the bowl), and let him not put the bowl on the bare ground. When he hangs up the robe, let him take the robe with one hand and stroke with the other hand along the bamboo peg or rope on which the robe is to be hung up, and hang p the robe so that the border is turned away from him (and turned to the wall), and the fold is turned towards him. When the upajjhàya has risen, let him take away the seat and put away the water for the washing of the feet, the footstool, and the towel. [107] If the place is dirty, let him sweep the place.

12. `If the upajjhàya wishes to bathe, let him prepare a bath. If he wants cold water, let him get cold water; if he wants hot water, let him get hot water. If the upajjhàya wishes to go to the gantàghara, [108] let (the saddhivihàrika) knead the powder, [109] moisten the clay, [110] take up the chair, belonging to the gantàghara, follow the upajjhàya from behind, give him the chair, take his robe and put it aside, give him the powder and the clay. If he is able, [111] let him also enter the gantàghara. When he is going to enter the gantàghara, let him besmear his face with clay, cover himself from before and behind, and thus enter the gantàghara.

13. `Let him not sit down so as to encroach on senior Bhikkhus, nor let him dislodge junior Bhikkhus from their seats. Let him wait upon the upajjhàya in the gantàghara. When he is going to leave the gantàghara, let him take up the chair belonging to the gantàghara, cover himself from before and behind, and thus leave the gantàghara. Let him wait upon the upajjhàya also in the water. When he has bathed `Let (the saddhivihàrika) go out of the water first, let him dry his own body, put on his dress, then wipe off the water from his upajjhàya's body, give him his under garment and his upper garment, take the chair belonging to the gantàghara, go before the upajjhàya, prepare a seat for him, and get water for the washing of his feet, a foot-stool, and a towel. [112] Let him offer to the upajjhàya (water) to drink.

14. `If (the upajjhàya) likes being called upon to deliver a discourse, let him call upon (the upajjhàya to do so). If (the upajjhàya) likes questions being put to him, let him put questions (to the upajjhàya).

`If the vihàra, in which the upajjhàya dwells, is dirty, let him clean that vihàra, if he is able to do so. When cleaning the vihàra, let him first take away the alms-bowl and the robe (of the upajjhàya) and lay them aside. Let him take away the mat and the sheets [113] and lay them aside. Let him take away the mattress and the pillow and lay them aside.

15. `Let him turn down the bed, take it away properly without rubbing it (against the floor) and without knocking it against door or door post, and put it aside. Let him turn down the chair, take it away properly without rubbing it (against the floor) and without knocking it against door or doorpost, and put it aside. Let him take away the supporters of the bed [114] and put them aside. Let him take away the spitting-box and put it aside. Let him take away the board to recline on [115] and put it aside. Let him take away the carpet, after having noticed how it was spread out, and put it aside. If there are cobwebs in the vihàra, let him remove them as soon as he sees them. Let him wipe off the casements [116] and the corners of the room. If a wall, which is coated with red chalk, is dirty, let him moisten the mop, wring it out, and scour the wall. If the floor is coated black and is dirty, let him moisten the mop, wring it out, and scour the floor. If the floor is not blacked, let him sprinkle it with water and scrub it in order that the vihàra may not become dusty. Let him heap up the sweepings and cast them aside.

16. `Let him bask the carpet in the sunshine, clean it, dust it by beating, take it back, and spread it out as it was spread before. Let him put the supporters of the bed in the sunshine, wipe them, take them back, and put them in their place. Let him put

the bed in the sunshine, clean it, dust it by beating, turn it down, take it back properly without rubbing it (against the floor) and without knocking it against door and door-post, and put it in its place. Let him put the chair in the sunshine, and etc. Let him put mattress and pillow in the sunshine, clean them, dust them by beating, take them back, and lay them out as they were laid out before. Let him put the mat and sheet in the sunshine, and etc. Let him put the spittoon in the sunshine, wipe it, take it back, and put it in its place. Let him put in the sunshine the board to recline on, and etc. [117]

17. `Let him put away the alms-bowl and the robe. When he puts them away (and etc., as in sect.1, down to:) and hang up the robe so that the border is turned away from him and the fold is turned towards him.

18. `If dusty winds blow from the east, let him shut the windows on the east. If dusty winds blow from the west, let him shut the windows on the west, and etc. [118] If it is cold weather, let him open the windows by day and shut them at night. If it is hot weather, let him shut the windows by day and open them at night.

19. `If the cell is dirty, let him sweep the cell. If the store-room is dirty, let him sweep the storeroom. If the refectory, and etc. If the fire room, and etc. If the privy is dirty, let him sweep the privy. If there is no drinkable water, let him provide drinkable water. If there is no food, let him provide food. If there is no water in the water-pot for rinsing the mouth with. Let him pour water into the pot.

20. `If discontent has arisen within the upajjhàya's heart, let the saddhivihàrika appease him, [119] or cause him to be appeased (by another), or compose him by religious conversation. If indecision has arisen in the upajjhàya's mind, let the saddhivihàrika dispel it, or cause it to be dispelled, or

compose him by religious conversation. If the upajjhàya takes to a false Doctrine, let the saddhivihàrika discuss it, or cause another to discuss it, or compose (the upajjhàya) by religious conversation.

21. ` If the upajjhàya is guilty of a grave offence, and ought to be sentenced to parivàsa discipline, [120] let the saddhivihàrika take care that the saïgha sentence the upajjhàya to parivàsa discipline. If the upajjhàya ought to be sentenced to recommence his penal discipline, let the saddhivihàrika take care that the saïgha [121] may order the upajjhàya to recommence his penal discipline. If the m̀anatta discipline ought to be imposed on the upajjhàya, let the saddhivihàrika take care that the saïgha impose the m̀anatta discipline on the upajjhàya. If the upajjhàya is to be rehabilitated (when his penal discipline has been duly undergone), let the saddhivihàrika take care that the saïgha rehabilitate the upajjhàya.

22. ` If the saïgha wishes to proceed against the upajjhàya by the tajjanīyakamma, [122] or the nissaya, [123] or the pabbàjanīyakamma, or the patisarānīyakamma, or the ukkhepanīyakamma. Let the saddhivihàrika do what he can in order that the saïgha may not proceed against the upajjhàya or may mitigate the proceeding. Or if the saïgha has instituted a proceeding against him, the tajjanīyakamma, and etc., or the ukkhepanīyakamma, let the saddhivihàrika do what he can in order that the upajjhàya may behave himself properly, live modestly, and aspire to get clear of his penance, and that the saïgha may revoke its sentence.

23. ` If the robe of the upajjhàya must: be washed, let the saddhivihàrika wash it or take care that the upajjhàya's robe is washed. If a robe must be made for the upajjhàya, let the saddhivihàrika make it or take care that the upajjhàya's robe is

made. If dye must be boiled for the upajjhàya, and etc. If the robe of the upajjhàya must be dyed, and etc. When he dyes the robe, let him dye it properly and turn it whenever required, and let him not go away before the dye has ceased to drop.

24. `Let him not give his alms-bowl to any one without the permission of his upajjhàya. Let him not accept an alms-bowl from any one else without the permission of his upajjhàya. Let him not give his robe to any one else, and etc. Let him not accept a robe from any one. Else; let him not give articles (required for a Bhikkhu) to an one else; let him not receive (such) articles from any one else; let him not shave the hair of any one else; let him not have his hair shaven by any one else; let him not wait upon any one else; let him not have done service by any one else; let him not execute commissions for any one else; let him not have commissions executed by any one else; let him not go with any one else as his attendant; let him not take any one else with him as his attendant; let him not carry any one's food received by him in alms (to the vihàra); let him not have the food received by himself in alms carried by any one (to the vihàra) without the permission of his upajjhàya. Let him not enter the village, or go to a cemetery, or go abroad on journeys without the permission of hi upajjhàya. If his upajjhàya is sick, let him nurse him as long as his life lasts, and wait until he has recovered.'

End of the Duties Towards an Upajjhàya.

Section Twenty-Six

1. The upajjhàya, O Bhikkhus, ought to observe a strict conduct towards his saddhivihàrika, and these are the rules for his conduct: let the upajjhàya, O Bhikkhus, afford (spiritual) help and furtherance to the saddhivihàrika by teaching, by putting questions to him, by exhortation, by instruction. If the upajjhàya has an alms-bowl and the saddhivihàrika has not, let the

upajjhàya give, the alms-bowl to the saddhivihàrika or take care that the saddhivihàrika gets an alms-bowl. If the upajjhàya has a robe and the saddhivihàrika has not, let the upajjhàya give the robe, and etc. If the upajjhàya has the articles (required for a Bhikkhu) and the saddhivihàrika has not, and etc.

2-6. `If the saddhivihàrika is sick, let (the upajjhàya) arise betimes and give him the teeth cleanser and water to rinse his mouth with. Then let him prepare a seat (for the saddhivihàrika). If there is rice-milk (and etc., as in chap.25.8, 9, down to:) and give it him with some water in it. When he expects: "Now he must be about to return," let him prepare a seat, get water for the washing of his feet (and etc., as in chap.25.10-13, [124] down to:) let him offer to the saddhivihàrika water to drink.

7-10. `If the vihàra in which the saddhivihàrika dwells, is dirty (and etc., as in chap 25.14-22).

11. `If the robe of the saddhivihàrika must be washed, let the upajjhàya tell the saddhivihàrika: "Thus must you wash your robe," or let him take care that the saddhivihàrika's robe is washed. If a robe must be made for the saddhivihàrika, let the upajjhàya tell the saddhivihàrika: "Thus must you make the robe," or let him take care that the saddhivihàrika's robe is made. If dye must be boiled for the saddhivihàrika, and etc. If the robe of the saddhivihàrika must be dyed, let the upajjhàya tell, and etc. When he dyes the robe, let him dye it properly, and turn it whenever required, and let him not go away before the dye has ceased to drop. If the saddhivihàrika is sick, let him nurse him as long as his life lasts, and wait until he has recovered.'

End of the Duties Towards a Saddhivihàrika.

Section Twenty-Seven

1. At that time the saddhivihàrikas did not observe a proper conduct towards their upajjhàyas. The moderate Bhikkhus [125] were annoyed, murmured, and became angry, saying, 'How can the saddhivihàrikas not observe a proper conduct towards their upajjhàyas?' These Bhikkhus told this thing to the Blessed One.

(Then Buddha questioned the Bhikkhus): 'Is it true, O Bhikkhus, that the saddhivihàrikas do not observe a proper conduct towards their upajjhàyas?'

(They replied): 'It is true, Lord.'

Then the Blessed Buddha rebuked those Bhikkhus: 'How can the saddhivihàrikas, O Bhikkhus, not observe a proper conduct towards their upajjhàyas?' Having rebuked them and delivered a religious discourse, He thus addressed the Bhikkhus: [126] 'Let a saddhivihàrika, O Bhikkhus, not forbear to observe a proper conduct towards his upajjhàya. He who does not observe it, is guilty of a dukkaña [127] offence.'

2. Notwithstanding this, they did not observe a proper conduct.

They told this thing to the Blessed One.

'I ordain, O Bhikkhus, to turn away (a saddhivihàrika) who does not observe a proper conduct. And he ought, O Bhikkhus, to be turned away in this way: (the upajjhàya is to say): "I turn you away," or, "Do not come back hither," or, "Take away your alms-bowl and robe," or, "I am not to be attended by you any more." Whether he express this by gesture, or by word, or by gesture and word, the saddhivihàrika has then been turned away. If he does not express this by gesture, nor by word, nor

by gesture and word, the saddhivihàrika has not been turned away.'

3. At that time saddhivihàrikas who had been turned away did not beg pardon (of their upajjhàyas).

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that (a saddhivihàrika who has been turned away) should beg pardon (of his upajjhàya).'

They did not beg pardon notwithstanding. They told, and etc.

`I prescribe, O Bhikkhus, that (a saddhivihàrika) who has been turned away shall not forbear to beg pardon (of his upajjhàya). If he does not beg pardon, it is a dukkaña offence.'

4. At that time upajjhàyas, when the saddhivihàrikas begged their pardon, would not forgive them. They told, and etc.

`I prescribe, O Bhikkhus, forgiving.'

Notwithstanding this they did not forgive. The saddhivihàrikas went away, or returned to the world, or went over to other schools. They told, and etc.

`Let him who is asked for his pardon, not withhold it. He who does not forgive, is guilty of a dukkaña offence.'

5. At that time upajjhàyas turned away (a saddhivihàrika) who observed a proper conduct, and did not turn away one who did not observe it. They told, and etc.

`Let no one, O Bhikkhus, who observes a proper conduct, be turned away. He who turns him away is guilty of a dukkaña offence. And let no one, O Bhikkhus, who does not observe a

proper conduct, not be turned away. (an upajjhàya) who does not turn him away is guilty of a dukkaṇa offence.

6. `In five cases, O Bhikkhus, a saddhivihàrika ought to be turned away: when he does not feel great affection for his upajjhàya, nor great inclination (towards him), nor much shame, nor great reverence, nor great devotion (towards upajjhàya). In these five cases, O Bhikkhus, a saddhivihàrika ought to be turned away.

`In five cases, O Bhikkhus, a saddhivihàrika ought not to be turned away: when he feels great affection, for his upajjhàya, great inclination (towards him), and etc. In these five cases, O Bhikkhus, a saddhivihàrika ought not to be turned away.

7. In five Cases, O Bhikkhus, it is right to turn away a saddhivihàrika: when he does not feel great affection, and etc. In these five cases, O Bhikkhus, it is right to turn away a saddhivihàrika.

`In five cases, O Bhikkhus, it is not right, and etc.

8. In five cases, O Bhikkhus, an upajjhàya who does not turn away a saddhivihàrika, trespasses (against the law), and an upajjhàya who turns him away, does not trespass. When he does not feel great affection, and etc. In these five cases, and etc.

`In five cases, O Bhikkhus, an upajjhàya who turns away a saddhivihàrika, trespasses (against the law), and an upajjhàya who does not turn him away, does not trespass, and etc.'

Section Twenty-Eight

1. At that time a certain brahmana. Came to the Bhikkhus and asked them for the pabbajjà ordination. The Bhikkhus were not willing to ordain him. As he did not obtain the pabbajjà ordination from the Bhikkhus, he became emaciated, lean, discolored, more and more livid, and the veins became visible all over his body.

And the Blessed One saw this brahmana, who had become emaciated, and etc. When He had seen him, He said to the Bhikkhus: `How is it, O Bhikkhus, that this brahmana has become emaciated, and etc.?’

`This brahmana, Lord, came to the Bhikkhus and asked them for the pabbajjà ordination (and etc., as above, down to:) and the veins became visible all over his body.’

2. Then the Blessed One said to the Bhikkhus: `Now, O Bhikkhus, who remembers anything about this brahmana?’

When he, had spoken thus the Venerable Shariputra said to the Blessed One: `I remember something, Lord, about this Brahmana.

`And what is it you remember Shariputra, about this Brahmana

`This Brahmana, Lord, one day, when I, went through Ràjagaha for alms, ordered a spoonful of food to be given to me; this is what I remember, Lord about this Brahmana.’

3. `Good, good, Shariputra; pious men, Shariputra, are grateful and remember what has been done to them. Therefore, Shariputra, confer you the pabbajjà and upasampadà ordinations on that Brahmana.’

`Lord, how shall I confer the pabbajjà and upasampadà and, ordinations on this Brahmana?' Then the Blessed One on this occasion after having delivered a religious discourse, thus addressed the Bhikkhus: `I abolish, O Bhikkhus, from this day the upasampadà ordination by the threefold declaration of taking refuge, [128] which I had prescribed. I prescribe, O Bhikkhus, that you confer the upasampadà ordination by a formal act of the order in which the announcement (natti) is followed by three questions. [129]

4. `And you ought, O Bhikkhus, to confer the upasampadà ordination in this way: let a learned, competent Bhikkhu proclaim the following natti before the saïgha:

"Let the saïgha, Reverend Sirs, hear me. This person N.N. desires to receive the upasampadà ordination from the Venerable N.N. (i.e. with the Venerable N.N. as his upajjhàya). If the saïgha is ready, let the saïgha confer on N.N. the upasampadà ordination with N.N. as upajjhàya." This is the natti.

5, 6. "Let the saïgha, Reverend Sirs, hear me. This person N.N. desires to receive the upasampadà ordination from the Venerable N.N. The saïgha confers on N.N. the upasampadà ordination with N.N. as upajjhàya. Let any one of the Venerable brethren who is in favor of the upasampadà ordination of N.N. with N.N. as upajjhàya, be silent, and any one who is not in favor of it, speak.

"And for the second time I thus speak to you: let the saïgha (and etc., as before).

"And for the third time I thus speak to you: let the saïgha, and etc.

"N.N. has received the upasampadà ordination from the saïgha with N.N. as upajjhàya. The saïgha is in favor of it, therefore it is silent. Thus I understand." [130]

Section Twenty-Nine

1. At that time a certain Bhikkhu shortly after having received the upasampadà ordination, abandoned himself to bad conduct. The Bhikkhus said to him: `You ought not to do so friend; it is not becoming.'

He replied: `I never asked you, Sirs, saying, "Confer on me the upasampadà ordination." Why have you ordained me without your being asked?'

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, ordain a person unless he has been asked to do so. He, who does, commits a dukkaña offence. I prescribe, O Bhikkhus that you ordain only after having been asked.

2. `And (a Bhikkhu) ought to be asked in this way: let him who desires to receive the upasampadà ordination, go to the saïgha, adjust his upper robe so as to cover one shoulder, salute the feet of the Bhikkhus with his head, sit down squatting, raise his joined hands, and say: "I ask the saïgha, Reverend Sirs, for the upasampadà ordination might the saïgha, Reverend Sirs, draw me out (of the sinful world) out of compassion towards me." And for the second time, and etc.; And for the third time let him ask, and etc.

3. `Then let a learned, competent Bhikkhu proclaim the following natti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. This person N.N. desires to receive the upasampadà ordination from the Venerable N.N.; N. N. asks

the saïgha for the upasampadà ordination with N.N. as upajjhàya. If the saïgha is ready, and etc." [131]

Section Thirty

1. At that time an arrangement had been made at Ràjagaha that the Bhikkhus were to receive excellent meals successively (in the houses of different rich Upasakas). Now (one day) a certain Brahmana thought: `Indeed the precepts which these Sakyaputtiya Samanas keep and the life they live are commodious; they have good meals and lie down on beds protected from the wind. [132] What if I were to embrace the religious life among the Sakyaputtiya Samanas?' Then this Brahmana went to the Bhikkhus and asked them for the pabbajjà ordination; the Bhikkhus conferred the pabbajjà and upasampadà ordinations on him.

2. When he had been ordained, the arrangement of successive meals (with the rich Upasakas) came to an end. The Bhikkhus said to him: `Come, friend, let us now go on our rounds for alms.'

He replied: `I have not embraced the religious life for that purpose to going about for alms; if you give me (food), I will eat; if you do not, I will return to the world.'

(The Bhikkhus said): `What, friend! Have you indeed embraced the religious life for your belly's sake?'

`Yes, friends.'

3. The moderate Bhikkhus were annoyed, murmured, and became angry: `How can a Bhikkhu embrace the religious life in so well-taught a Doctrine and discipline for his belly's sake?'

These Bhikkhus told this thing to the Blessed One. (The Buddha said): `Is it true, O Bhikkhu, that you have embraced the religious life for your belly's sake?'

(He replied): `It is true, Lord.'

Then the Blessed Buddha rebuked that Bhikkhu: `How can you, foolish person that you are embrace the religious life in so well taught a Doctrine and discipline for your belly's sake? This will not do, O foolish one, for converting the unconverted and for augmenting the number of the converted.'

Having rebuked him and delivered a religious discourse, He thus addressed the Bhikkhus:

4. `I prescribe, O Bhikkhus, that he who confers the upasampadà ordination (on a Bhikkhu), tell him the four resources:

`The religious life has morsels of food given in alms for its resource. Thus you must endeavor to live all your life. Meals given to the saïgha, to certain persons, invitations, food distributed by ticket, meals given each fortnight, each Uposatha day (i.e. the last day of each fortnight), or the first day of each fortnight, are extra allowances.

`The religious life has the robe made of rags taken from a dust heap for its resource. Thus you must endeavor to live all your life. Linen, cotton, silk, woolen garments, coarse cloth, hempen cloth are extra allowances.

`The religious life has dwelling at the foot of a tree for its resource. Thus you must endeavor to live all your life. Vihàras, addhayogas, storied dwellings, attics, caves [133] are extra allowances.

`The religious life has decomposing urine as medicine [134] for its resource. Thus you must endeavor to live all your life. Ghee, butter, oil, honey, and molasses are extra allowances.'

Here Ends the Fifth Bhànavàra, Which Contains,
The Duties Towards Upajjhàyas.

Section Thirty-One

1. At that time a certain youth came to the Bhikkhus and asked them to be ordained. The Bhikkhus told him the (four) resources before his ordination. Then He said: `If you had told me the resources, Venerable Sirs, after my ordination, I should have persisted (in the religious life); but now, Venerable Sirs, I will not be ordained; the, resources are repulsive and loathsome to me.'

The Bhikkhus told this thing to the Blessed One.

`You ought not, O Bhikkhus, to tell the resources, (to the candidates) before their ordination. He who does is guilty of a dukkaña offence. I prescribe, O Bhikkhus, that you tell the resources (to the newly-ordained Bhikkhus) immediately after their upasampadà.'

2. At that time some Bhikkhus performed the upasampadà service with a chapter of two or three Bhikkhus

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; receive the upasampadà ordination before a chapter of less than ten Bhikkhus. He who performs the upasampadà service (with a smaller number of Bhikkhus), is guilt of a dukkaña offence. I prescribe you, O Bhikkhus, the holding of upasampadà services with a chapter of ten Bhikkhus or more than ten.'

3. At that time some Bhikkhus conferred the upasampadà ordination on their saddhivihàrikas one or two years after their own upasampadà. [135] Thus also the Venerable Upasena Vaīgantaputta conferred the upasampadà ordination on a saddhivihàrika of his one-year after his own upasampadà. When he had concluded the vassa residence, after two years from his own upasampadà had elapsed, he went with his saddhivihàrika, who had completed the first year after his upasampadà, to the place where the Blessed One was; having approached, Him and respectfully saluted the Blessed One, he sat down near Him.

4. Now it is the custom of the Blessed Buddhas to exchange greeting with incoming Bhikkhus. And the Blessed One said to the Venerable Upasena Vaīgantaputta: do things go well with you, Bhikkhu? Do you get enough to support your life? Have you made your journey with not too great fatigue?'

`Things go pretty well with us Lord; we get enough, Lord, to support our life, and we have made our journey, Lord, with not too great fatigue.' The Tathágatas sometimes ask about what they know; sometimes they do not ask about what they know. They understand the right time when to ask and they understand the right time when not to ask. The Tathágatas put questions full of sense, not void of sense; to what is void of sense the bridge is pulled down for the Tathágatas. For two purposes the Blessed Buddhas put questions to the Bhikkhus, when they intend to preach the Doctrine or when they intend to institute a rule of conduct to their disciples.

5. And the blessed One said to the Venerable UpÁnanda Vaīgantaputta: `How many year have you completed, O Bhikkhu, since your upasampadà?

`Two years, Lord.'

`And how many years has this Bhikkhu completed?'

`One year, Lord.'

`In what relation does this Bhikkhu stand to you?'

`He is my saddhivihàrika, Lord.'

Then the Blessed Buddha rebuked him: `This is improper, O foolish one, unbecoming, unsuitable, unworthy of a Samana, unallowable, and to be avoided. How can you, O foolish one, who ought to receive exhortation and instruction from others, think yourself fit for administering exhortation and instruction to another Bhikkhu? Too quickly O foolish one, have you abandoned yourself to the ambition of collecting followers. This will not do (and etc., as in chap.30.3). Let no one, O Bhikkhus, confer the upasampadà ordination who has not completed ten years. He who does is guilty of a dukkaña offence. I prescribe, O Bhikkhus, that only he who has completed ten, years, or more than ten years, may confer the upasampadà ordination.'

6. At that time ignorant, unlearned Bhikkhus (who said), `we have completed ten years (since our upasampadà), we have completed ten years, conferred the upasampadà ordination. (Thus) ignorant upajjhàya's were found and clever saddhivihàrikas; unlearned upajjhàyas were found and learned saddhivihàrikas; upajjhàyas were found who had small knowledge, and saddhivihàrikas who had great knowledge; foolish upajjhàyas were found and wise saddhivihàrikas. And a certain Bhikkhu who had formerly belonged to a titthiya [136] school, when his upajjhàya remonstrated with him (on certain offences) according to the Dhamma, brought his upajjhàya (by reasoning) to silence and went back to that same titthiya school. [137]

7. The moderate Bhikkhus were annoyed, murmured, and became angry: `How can those ignorant, unlearned Bhikkhus confer the upasampadà ordination (saying), "We have completed ten years, we have completed ten years?" (Thus) ignorant upajjhàyas are found and clever saddhivihàrikas (and etc., down to:), foolish upajjhàyas are found and wise saddhivihàrikas.'

These Bhikkhus told, and etc.

`Is it true, O Bhikkhus,' and etc.

`It is true, Lord.'

8. Then the Blessed Buddha rebuked those Bhikkhus: `how can these foolish persons, O Bhikkhus, confer the upasampadà ordination (saying), "We have, etc.?" (Thus) ignorant upajjhàyas are found, and etc. This will not do, O Bhikkhus, for converting the unconverted and for augmenting the number of the converted.'

Having rebuked those Bhikkhus and delivered a religious discourse, He thus addressed the Bhikkhus: `Let no ignorant, unlearned Bhikkhu, O Bhikkhus, confer the upasampadà ordination. If he does, he is guilty of a dukkaña offence. I prescribe, O Bhikkhus, that only a learned, competent Bhikkhu who has completed ten years, or more than ten years, may confer the upasampadà ordination.'

Section Thirty-Two

1. At that time some Bhikkhus whose upajjhàyas were gone away, or had returned to the world, or had died, or were gone over to a (schismatic) faction, [138] as they had no àcariyas and received no exhortation and instruction, went on their rounds for alms wearing improper under and upper garments (and etc., as in chap.25.1-6, down to:) He thus addressed the Bhikkhus: `I prescribe, O Bhikkhus; (that young Bhikkhus choose) an àcariya. [139]

The àcariya, O Bhikkhus, ought to consider the antevàsika (i.e. disciple) as a son; the antevàsika ought to consider the àcariya as a father. Thus these two, united by mutual reverence, confidence, and communion of life, will progress, advance, and reach a high stage in this Doctrine and discipline.

`I prescribe, O Bhikkhus, that you live (the first) ten years in dependence (on an àcariya); he who has completed his tenth year may give a nissaya [140] himself.'

2. `And let (the antevàsika), O Bhikkhus, choose his àcariya in this way: let him adjust his upper robe so as to cover one shoulder, salute the feet (of the àcariya), sit down squatting, raise his joined hands, and say: "Venerable Sir, be my àcariya, I will live in dependence on you, Sir." (this formula is repeated thrice.)

`(If the other answers): "Well" (and etc., as in chap.25.7).

3. `The antevàsika, O Bhikkhus, ought to observe a strict conduct towards his àcariya' (and etc., as in chap.25.8-24).

End of the Duties Towards an àcariya.

Section Thirty-Three

`The âcariya, O Bhikkhus, ought to observe a strict conduct towards his antevàsika' (and etc., as in chap.26).

End of the Duties Towards an Antevàsika.

End of the Sixth Bhànavàra.

Section Thirty-Four

At that time the antevàsikas did not observe a proper conduct towards their àcariyas (and etc., as in chap.27.1-8).

Section Thirty-Five

1, 2. At that time ignorant, unlearned Bhikkhus (who said), `We have completed ten years (since our upasampadà), we have completed ten years, gave a nissaya (i.e. they received young Bhikkhus as their antevàsikas). (Thus) ignorant àcariyas were found and clever antevàsikas; unlearned, àcariyas were found and learned antevàsikas; àcariyas were found who had small knowledge, and antevàsikas who had great knowledge; foolish àcariyas were found and wise antevàsikas. The moderate Bhikkhus were annoyed (and etc., as in chap.31.7, 8).

`Let no ignorant, unlearned Bhikkhu, O Bhikkhus, give a nissaya. If he does, he is guilty of a dukkaña offence. I prescribe, O Bhikkhus, that only a learned, competent Bhikkhu who has completed ten years, or more than ten years, may give a nissaya.'

Section Thirty-Six

1. At that time the Bhikkhus whose àcariyas and upajjhàyas were gone away, or had returned to the world, or had died, or were, gone over to a (schismatic) faction, were not acquainted with (the rules about) the cessation of their nissayas. [141]

They told this thing to the Blessed One.

There are five cases of cessation of anissaya, O Bhikkhus, between (saddhivihàrika and) upajjhàya. When the upajjhàya is gone away, or he has returned to the world, or has died, or is gone over to a (schismatic) faction; the fifth case is that of order (given by the upajjhàya to the saddhivihàrika). [142] These, O Bhikkhus, are the five cases of the cessation of a nissaya between (saddhivihàrika and) upajjhàya.

There are six cases of cessation of a nissaya, O Bhikkhus, between (antevàsika and) àcariya: when the àcariya is gone away, and etc.; The fifth case is that of order (given by the àcariya to the antevàsika); or (sixthly) when the àcariya and the upajjhàya have come together at the same place. [143] These, O Bhikkhus, are the six cases of cessation of a nissaya between (antevàsika and) àcariya.

2. In five cases, O Bhikkhus, a Bhikkhu should not confer the upasampadà ordination, nor give a nissaya, nor ordain a novice(144): when he does not possess full perfection in what belongs to moral practices; or does not possess full perfection in what belongs to self-concentration; or does not possess full perfection in what belongs to wisdom; or does not possess full perfection in what belongs to emancipation; or does not possess full perfection in what belongs to knowledge and insight into emancipation. In these five cases, O Bhikkhus, a

Bhikkhu should not confer the upasampadà ordination, nor give a nissaya, nor ordain a novice.

3. `In five cases, O Bhikkhus, a Bhikkhu may confer the upasampadà ordination, give a nissaya, and ordain a novice: when he possesses full perfection in what belongs to moral practices, and etc. In these five cases, O Bhikkhus, a Bhikkhu may, and etc.

4. `And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, and etc.: When he does not possess for himself full perfection in what belongs to moral practices, and is not able to help others to full perfection in what belongs to moral practices; or does not possess for himself full perfection in what belongs to self-concentration, and is not able to help others to full perfection in what belongs to self-concentration, and etc.

5. `In five cases, O Bhikkhus, a Bhikkhu, may confer, and etc.: When he possesses for himself full perfection in what belongs to moral practices, and is able to help others to full perfection, and etc.

6. `And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, and etc.: When he is unbelieving, shameless, fearless of sinning, indolent, forgetful. In these five cases, and etc.

7. In five cases, O Bhikkhus, a Bhikkhu may confer, and etc.: When he is believing, modest, fearful of sinning, strenuous, of ready memory. In these five cases, and etc.

8. `And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, and etc.: When as regards moral practices he is guilty of moral transgressions; or when as regards the rules of conduct(145) he is guilty of transgressions in his conduct; or

when as regards belief he is guilty of heresy; or when he is unlearned; or when he is foolish. In these five cases, and etc.

9. `In five cases, O Bhikkhus, a Bhikkhu may confer, and etc.: when as regards moral practices he is not guilty of moral transgressions, and etc.; When he is learned; and when he is wise. In these five cases, and etc.

10. `And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, and etc.: When he is not able to nurse or to get nursed an antevàsika or a saddhivihàrika when he is sick, to appease him or to cause him to be appeased when discontent with religious life has sprung up within him, to dispel or to cause to be dispelled according to the Dhamma doubts of conscience which have arisen in his mind; when he does not know what is an offence; or does not know how to atone for an offence. In these five cases, and etc.

11. `In five cases, O Bhikkhus a Bhikkhu may confer, and etc.: When he is able (and etc., down to:) when he knows what is an offence; and knows how to atone for an offence. In these five cases, and etc.

12. `And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, and etc.: When he is not able to train an antevàsika or a saddhivihàrika in the precepts of proper conduct, [146] to educate, him in the elements of morality, [147] to instruct him in what pertains to the Dhamma, to instruct him in what pertains to the Vinaya, to discuss or to make another discuss according to the Dhamma a false Doctrine that might arise. In these five cases, and etc.

13. `In five cases, O Bhikkhus, a Bhikkhu may confer, and etc.: When he is able, and etc.

14. `And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, and etc.: When he does not know what is an offence; or does not know what is no offence; or does not know what is a light offence; or does not know what is a grave offence; when the two pàtimokkhas are not perfectly known to him in their entirety, with all their divisions and their whole course, and with the entire discussion according to the single rules and to the single parts of each rule. In these five cases, and etc.

15. `In five cases, O Bhikkhus, a Bhikkhu may confer, and etc.: When he knows, and etc.

16. `And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, and etc.: When he does not know what is an offence; or does not know what is no offence; or does not know what is a light offence; or does not know what is a grave offence; or when he has not completed the tenth year (after his upasampadà). In these five cases, etc,

17. `In five cases, O Bhikkhus, a Bhikkhu may confer, and etc.: When he knows (and etc., down to:) when he has completed ten years or more than ten years (after his upasampadà). In these five cases, and etc.'

End of the Sixteen Times Five Cases Concerning
The Admissibility of Upasampadà.

Section Thirty-Seven

`In six cases, O Bhikkhus, a Bhikkhu should not confer, and etc.' [148]

End of the Sixteen Times [149] Six Cases Concerning
The Admissibility of Upasampadà.

Section Thirty-Eight

1. At that time that Bhikkhu who, having formerly belonged to a titthiya school, had (by reasoning) put to silence his upajjhàya, when he remonstrated with him according to the Dhamma, and had returned to that same titthiya school, [150] came back again and asked the Bhikkhus for the upasampadà ordination. The Bhikkhus told, and etc.

That Bhikkhu, O Bhikkhus, who having formerly belonged to a titthiya school, has put to silence his upajjhàya when he remonstrated with him according to the Dhamma, and has returned to that same titthiya school, must not receive the upasampadà ordination, if he comes back. On other persons, O Bhikkhus, who have formerly belonged to titthiya schools and desire to receive the pabbajjà and upasampadà ordinations in this Doctrine and discipline, you ought to impose a parivàsa (a probation time) of four months.

2. `And you ought, O Bhikkhus, to impose it in this way: let him (who desires to receive the ordination) first cut off his hair and beard; let him put on yellow robes, adjust his upper robe so as to cover one shoulder, salute the feet of the Bhikkhus (with his head), and sit down squatting; then let him raise his joined hands, and tell him to say: "I take my refuge in the Buddha I take my refuge in the Dhamma, I take my refuge in the Saïgha. And for the second time, and etc. And for the third time take I my refuge in the Buddha, and for the third time take I my refuge in the Dhamma, and for the third time take I my refuge in the Saïgha."

3. `Let that person, O Bhikkhus, who has formerly belonged to a titthiya school, approach the saïgha, adjust his upper robe so as to cover one shoulder, salute the feet of the Bhikkhus (with his head), sit down squatting, raise his joined hands, and say:

"I, N.N., Reverend Sirs, who have formerly belonged to a titthiya school, desire to receive the upasampadà ordination in this Doctrine and discipline, and ask the saïgha, Reverend Sirs, for a parivàsa of four months." Let him ask thus a second time. Let him ask thus a third time.

`Then let a learned, competent Bhikkhu proclaim the following natti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. This person N.N., who has formerly belonged to a titthiya school, desires to receive the upasampadà ordination in this Doctrine and discipline. He asks the saïgha for a parivàsa of four months. If the saïgha is ready, let the saïgha impose on N.N., who has formerly belonged to a titthiya school, a parivàsa of four months. This is the natti.

4. ` "Let the saïgha, Reverend Sirs, hear me. This person N.N., who has, and etc. He asks the saïgha for a parivàsa of four months. The saïgha imposes on N.N., who has formerly belonged to a titthiya school, a parivàsa of four months. Let any one of the Venerable brethren who is in favor of imposing a parivàsa of four months on N.N., who has formerly belonged to a titthiya school be silent and an one who is not in favor of it, speak. A parivàsa of four months has been imposed by the saïgha on N.N., who has formerly belonged to a titthiya school. The saïgha is in favor of it, therefore it is silent. Thus I understand."

5. ` And this, O Bhikkhus, is the way in which a, person that has formerly belonged to a titthiya school, succeeds or fails in satisfying (the Bhikkhus and obtaining upasampadà when the probation time is over).

`What is the way, O Bhikkhus, in which a person that has formerly belonged to a titthiya school fails in satisfying (the Bhikkhus)?

`In case, O Bhikkhus, the person that has formerly belonged to a titthiya school, enters the village too early and comes back (to the vihàra) too late, thus, O Bhikkhus, a person that has formerly belonged to a titthiya school, fails in satisfying (the Bhikkhus).

`And further, O Bhikkhus, in case the person that has formerly belonged to a titthiya school, frequents the society of harlots, or of widows, or of adult girls, or of eunuchs, or of Bhikkhunis, [151] thus also, O Bhikkhus, a person that has formerly. Belonged, to a titthiya school, fails in satisfying (the Bhikkhus).

6. `And further, O Bhikkhus, in case the person that has formerly belonged to a titthiya school, does not show himself skilled in the various things his fellow Bhikkhus have to do not diligent, not able to consider how those things are to be done, not able to do things himself, not able to give directions to others, thus also, O Bhikkhus, and etc.

And further O Bhikkhus, in case the person that has formerly belonged to a titthiya school, does not show keen zeal, when the Doctrine is preached to him or when questions are put, in what belongs to morality, to contemplation, and to wisdom, thus also, O Bhikkhus, and etc.

7. `And further, O Bhikkhus, in case the person that has formerly belonged to a titthiya school, becomes angry displeased, and dissatisfied, when people speak against the Teacher, the belief, the opinions, the persuasion, the creed of the school he formerly belonged to; and is pleased, glad, and satisfied, when people speak against the Buddha, the Dhamma, and the Saïgha; or he is pleased, glad, and satisfied, when people speak in praise of the Teacher, and etc.; And becomes angry, displeased, dissatisfied, when people speak in praise of the Buddha, the Dhamma, and the Saïgha; this, O Bhikkhus, is a decisive moment for the failure of a person that has formerly

belonged to a titthiya school (in obtaining admission to the saïgha).

`Thus, O Bhikkhus, a person that has formerly belonged to a titthiya school, fails in satisfying (the Bhikkhus). When a person comes, O Bhikkhus, that has formerly belonged to a titthiya school, and has thus failed in satisfying (the Bhikkhus), the upasampadà ordination should not be conferred on him.

8-10. `And what is the way O Bhikkhus, in which a person that has formerly belonged to a titthiya school, succeeds in satisfying (the Bhikkhus)?

`In case, O Bhikkhus, the person that has formerly belonged to a titthiya school, does not enter the village too early (and etc., point by point the contrary of the, preceding).

`When a person comes, O Bhikkhus, that has formerly belonged to a titthiya school, and has thus succeeded in satisfying (the Bhikkhus), the upasampadà ordination ought to be conferred on him.

11. `If a person, O Bhikkhus, that has formerly belonged to a titthiya school, comes (to the Bhikkhus) naked, it is incumbent on his upajjhàya to get a robe for him. If he comes with unshaven hair, the saïgha's permission ought to be asked for having his hair shaved. [152]

`If fire worshippers and Jañilas come to you, O Bhikkhus, they are to receive the upasampadà ordination (directly), and no parivàsa is to be imposed on them. And for what reason? These, O Bhikkhus, hold the Doctrine that actions receive their reward, and that our deeds have their result (according to their moral merit).

`If Sakya by birth, O Bhikkhus, who has belonged to a titthiya school comes to you, he is to receive the upasampadà ordination (directly), and no parivàsa is to be imposed on him. This exceptional privilege, O Bhikkhus, I grant to my kinsmen.'

Here Ends the Exposition on the Ordination of Persons

That Have Formerly Belonged to Titthiya Schools.

End of the Seventh Bhànavàra.

Section Thirty-Nine

1. At that time these five diseases prevailed among the people of Magadha: leprosy, boils, dry leprosy, consumption, and fits. The people who were affected with these five diseases went to Jāvaka Komàrabhacca [153] and said: `Pray, doctor, cure us.'

`I have too many duties, Sirs, and am too occupied. I have to treat the Magadha King Seniya Bimbisàra, and the royal seraglio, and the fraternity of Bhikkhus with the Buddha at their head. I cannot cure you.'

`All that we possess shall be yours, doctor, and we will be your slaves; pray, doctor, cure us.'

`I have too many duties, Sirs, and etc.; I cannot cure you.'

2. Now those people thought: `Indeed the precepts which these Sakyaputtiya Samanas keep and the life they live are commodious; they have good meals and lie down on beds protected from the wind. What if we were to embrace the religious life among the Sakyaputtiya Samanas: then the Bhikkhus will nurse us, and Jāvaka Komàrabhacca will cure us.'

Thus these persons went to the Bhikkhus and asked them for the pabbajjà ordination; the Bhikkhus conferred on them the pabbajjà and upasampadà ordinations; and the Bhikkhus nursed them, and Jāvaka Komàrabhacca cured them.

3. At that time the Bhikkhus, who had to nurse many sick Bhikkhus, began to solicit (lay people) with many demands and many requests: `Give us food for the sick; give us food for the tenders of the sick; give us medicine for the sick.' And also Jāvaka Komàrabhacca, who had to treat many sick Bhikkhus, neglected some of his duties to the king.

4. Now one day a man who was affected with the five diseases went to Jāvaka Komàrabhacca and said: `Pray, doctor, cure me.' `I have too many duties, Sir, and am too occupied; I have to treat the Magadha King Seniya Bimbisàra, and the royal seraglio, and the fraternity of Bhikkhus with the Buddha at their head; I cannot cure you.

`All that I possess shall be yours, doctor and I will be your slave; pray doctor, cure me.'

`I have too many duties, Sir, and etc.; I cannot cure you.'

5. Now that man thought: `Indeed the precepts which these Sakyaputtiya Samanas keep (and etc., down to:) then the Bhikkhus will nurse me, and Jāvaka Komàrabhacca will cure me. When I have become free from sickness, then I will return to the world.' Thus that man went to the Bhikkhus and asked them for the pabbajjà ordination; the Bhikkhus, conferred on him the pabbajjà and upasampadà ordinations; and the Bhikkhus nursed him, and Jāvaka Komàrabhacca cured him. When he had become free from sickness, he returned to the world. Now Jāvaka Komàrabhacca saw this person that had returned to the world; and when he saw him he asked that

person: `Had you not embraced the religious life, Sir, among the Bhikkhus?' `Yes, doctor.'

`And why have you adopted such a course, Sir?' Then that man told Jāvaka Komàrabhacca the whole matter.

6. Then Jāvaka Komàrabhacca was annoyed, murmured, and became angry: `How can the Venerable brethren confer the pabbajjà ordination on a person affected with the five diseases?'

And Jāvaka Komàrabhacca went to the place where the Blessed One was; having approached Him and having respectfully saluted the Blessed One, he sat down near Him. Sitting near Him, Jāvaka Komàrabhacca said to the Blessed One: `Pray, Lord, let their reverences not confer the pabbajjà ordination on persons affected with the five diseases.'

7. Then the Blessed One taught, incited, animated and gladdened Jāvaka Komàrabhacca by religious discourse; and Jāvaka Komàrabhacca, having been taught . . . and gladdened by the Blessed One by religious discourse, rose from his seat, respectfully saluted the Blessed One, and passing round Him with his right side towards Him, went away.

In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus.. `Let no one, O Bhikkhus, who is affected with the, five diseases receive the pabbajjà ordination. He who confers the pabbajjà ordination (on such a person), is guilty of a dukkaña offence.'

Section Forty

1. At that time the border provinces (of the kingdom) of the Magadha King Seniya Bimbisàra were agitated. Then the Magadha King Seniya Bimbisàra gave order to the officers who were at the head of the army: `Well now, go and search through the border provinces.' [154] The officers who were at the head of the army accepted the order of the Magadha King Seniya Bimbisàra (by saying), `Yes, your majesty.'

2. Now many distinguished warriors' thought: `We who go (to war) and find our delight in fighting, do evil and produce great demerit. Now what shall we do that we may desist from evil-doing and may do good?'

Then these warriors thought: `These Sakyaputtiya Samanas lead indeed a virtuous, tranquil, holy life; they speak the Truth; they keep the precepts of morality and are endowed with all virtues. If we could obtain pabbajjà with the Sakyaputtiya Samanas, we should desist from evil-doing and do good.'

Thus these warriors went to the Bhikkhus and asked them for the pabbajjà ordination; the Bhikkhus conferred on them the pabbajjà and upasampadà ordinations.

3. The officers at the head of the army asked the royal soldiers: `Why, how is it that the warriors N.N. and N.N. are nowhere to be seen?'

`The warriors N.N. and N.N., Lords, have embraced religious life among the Bhikkhus.'

Then the officers at the head of the army were annoyed, murmured, and became angry: `How can the Sakyaputtiya Samanas ordain persons in the royal service?'

The officers who were at the head of the army told the thing to the Magadha King Seniya Bimbisàra. And the Magadha King Seniya Bimbisàra asked the officers of justice: `Tell me, my good Sirs, what punishment does he deserve who ordains a person in the royal service?'

`The upajjhàya, your majesty, should be beheaded; to him who recites (the kammavàcà), the tongue should be torn out; to those who form the chapter, half of their ribs should be broken.'

4. Then the Magadha King Seniya Bimbisàra went to the place where the Blessed One was; having approached Him and having respectfully saluted the Blessed One, he sat down near Him. Sitting near Him the Magadha King Seniya Bimbisàra said to the Blessed One: `Lord, there are unbelieving kings who are disinclined (to the faith); these might harass the Bhikkhus even on trifling occasions. Pray, Lord, let their reverences not confer the pabbajjà ordination on persons in royal service.'

Then the Blessed One taught (and etc., see chap.39.7, down to:) thus addressed the Bhikkhus: `Let no one, O Bhikkhus, who is in the royal service, receive the pabbajjà ordination. He who confers the pabbajjà ordination (on such a person), is guilty of a dukkaña offence.'

Section Forty-One

At that time the robber Aīgulimàla [155] had embraced religious life among the Bhikkhus. When the people saw that, they became alarmed and terrified; they fled away, went elsewhere, turned away their heads, and shut their doors. The people were annoyed, murmured, and became angry: `How can the Sakyaputtiya Samanas ordain a robber who openly wears the emblems (of his deeds)?'

Some Bhikkhus heard those people that were annoyed, murmured, and had become angry; these Bhikkhus told the thing to the Blessed One.

The Blessed One thus addressed the Bhikkhus: `Let no robber, O Bhikkhus, who wears the emblems (of his deeds), receive the pabbajjà ordination. He who confers the pabbajjà ordination (on such a person), is guilty of a dukkaṇa offence.'

Section Forty-Two

1. At that time the Magadha King Seniya Bimbisàra had issued the following decree: `No one is to do any harm to those who are ordained among the Sakyaputtiya Samanas; well taught is their Doctrine; let them lead a holy life for the sake of the complete extinction of suffering.

Now At that time a certain person who had committed robbery was imprisoned in the jail. He broke out of the jail, ran away, and received the pabbajjà ordination with the Bhikkhus.

2. The people who saw him, said: `Here is the robber who has broken out of jail; come, let us bring him (before the authorities).'

But some people replied: `Do not say so, Sirs. A decree has been issued by the Magadha King Seniya Bimbisàra: `No one is to do any harm to those who are ordained, and etc.'

People were annoyed, murmured, and became angry, thinking: `Indeed these Sakyaputtiya Samanas are secure from anything; it is not allowed to do any harm to them. How can they ordain a robber who has broken out of jail?'

They told this thing to the Blessed One. `Let no robber, O Bhikkhus, who has broken out of jail, receive the pabbajjà ordination. He who confers the pabbajjà ordination (on such a person), is guilty of a dukkaña offence.'

Section Forty-Three

At that time a certain person who had committed robbery had run away and had become ordained with the Bhikkhus. At the royal palace a proclamation was written: `Wherever he is seen he is to be killed.'

The people who saw him, said: `Here is the proclaimed robber; come, let us kill him' (and etc., as in chap.42).

`Let no proclaimed robber, O Bhikkhus, receive the pabbajjà ordination. He who confers the pabbajjà ordination (on such a robber), is guilty of a dukkaña offence'

Section Forty-Four

At that time a certain person who had been punished by scourging had been ordained with the Bhikkhus. People were annoyed, and etc.: `How can these Sakyaputtiya Samanas ordain a person that has been punished by scourging?'

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, who has been punished by scourging, receive the pabbajjà ordination. He who confers the pabbajjà ordination (on such a person), is guilty of a dukkaña offence.'

Section Forty-Five

At that time a certain person who had been punished by branding (and etc., as in chap.44, down to the end).

Section Forty-Six

At that time a certain person who was in debt, ran away and was ordained with the Bhikkhus. When his creditors saw him, they said: `There is our debtor; come, let us lead him (to prison).' But some people replied: `Do not say so, Sirs. A decree has been issued by the Magadha King Seniya Bimbisàra: `No one is to do any harm to those who are ordained with the Sakyaputtiya Samanas; well taught is their Doctrine; let them lead a holy life for the sake of the complete extinction of suffering.'

People were annoyed, murmured, and became angry: `indeed these Sakyaputtiya Samanas are secure from anything; it is not allowed to do anything to them. How can they ordain a debtor?'

They told this thing to the Blessed One.

`Let no debtor, O Bhikkhus receive the pabbajjà ordination. He who confers the pabbajjà ordination (on a debtor) is guilty of a dukkaña offence.'

Section Forty-Seven

At that time a slave ran away and was ordained, with the Bhikkhus. When his masters saw him they said: `There is our slave; come, let us lead him away (back to our house),' (and etc., as in chap.46).

`Let no slave, O Bhikkhus, receive the pabbajjà ordination. He who confers the pabbajjà ordination (on a slave) is guilty of a dukkaña offence.'

Section Forty-Eight

1. At that time a certain smith [156] who was bald headed, having had a quarrel with his father and mother, had gone to the aràma and received pabbajjà with the Bhikkhus. Now the father and mother of that bald-headed smith, searching after that bald-headed smith, came to the aràma and asked the Bhikkhus: `Pray, Reverend Sirs, have you seen such and such a boy?'

The Bhikkhus, who did not know him, said: `We do not know him;' having not seen him, they said: `We have not seen him.'

2. Now the father and mother of that bald-headed smith, searching after that bald-headed smith, found him ordained with the Bhikkhus; they were annoyed, and etc.: `These Sakyaputtiya Samanas are shameless, wicked, and liars. They knew him and said: "We do not know him;" they had seen him and said: `we have not seen him." This boy has been ordained with the Bhikkhus.'

Now some Bhikkhus heard the father and mother of that bald-headed smith, who were annoyed, and etc. Those Bhikkhus told the thing to the Blessed One.

`I prescribe, O Bhikkhus, that the saïgha's permission is asked for having (the new coming Bhikkhus) shaved.'

Section Forty-Nine

1. At that time there was in Ràjagaha a company of seventeen boys, friends of each other; young Upàli [157] was first among them. Now Upàli's father and mother thought: `How will Upàli after our death live a life of ease and without pain?' Then Upàli's father and mother said to themselves: `If Upàli could learn writing, he would after our death live a life of ease and without pain.' But then Upàli's father and mother thought again: `If Upàli learns writing his fingers will become sore. But if Upàli could learn arithmetic, he would after our death live a life of ease and without pain.'

2. But then Upàli's father and mother thought again: `If Upàli learns arithmetic, his breast will become diseased. [158] But if Upàli could learn money changing, [159] he would after our death live a life of ease and comfort, and without pain.' But then Upàli's father and mother said to themselves: `If Upàli learns money changing his eyes will suffer. Now here are the Sakyaputtiya Samanas, who keep commodious precepts and live a commodious life; they have good meals and lie down on beds protected from the wind. If Upàli could be ordained with the Sakyaputtiya Samanas, he would after our death live a life of ease and without pain.'

3. Now young Upàli heard his father and mother talking thus. Then young Upàli went to the other boys; having approached them, he said to those boys: `Come, Sirs, let us get ordained with the Sakyaputtiya Samanas.' (They replied): `If you will get ordained, Sir, we will be ordained also.' Then those boys went each to his father and mother and said to them: `Give me your consent for leaving the world and going forth into the houseless state.' Then the parents of those boys, who thought, `It is a

good thing what all these boys are wishing so unanimously for,' gave their consent. They went to the Bhikkhus and asked them for the pabbajjà ordination. The Bhikkhus conferred the pabbajjà and upasampadà ordinations on them.

4. In the night at dawn, they rose and began to cry: 'Give us rice-milk, give us soft food, give us hard food!' The Bhikkhus said: 'Wait, friends, till daytime. If there is rice-milk, you shall drink; if there is food, soft or hard, you shall eat; if there is no rice-milk and no food, soft or hard, you must go out for alms, and then you will eat.'

But those Bhikkhus, when they were thus spoken to by the other Bhikkhus, threw their bedding about and made it wet, calling out: 'Give us rice-milk, give us soft food, give us hard food!'

5. Then the Blessed One, having arisen in the night, at dawn, heard the noise which those boys made; hearing it He said to the Venerable Ánanda: 'Now, Ánanda, what noise of boys is that?'

Then the Venerable Ánanda told the thing to the Blessed One.

'Is it true, O Bhikkhus, that the Bhikkhus knowingly confer the upasampadà ordination on persons under twenty years of age?'

'It is true, Lord.'

Then the, Blessed One rebuked those Bhikkhus: 'How can those foolish persons, O Bhikkhus, knowingly confer the upasampadà ordination on persons under twenty years of age?'

6. 'A person under twenty years, O Bhikkhus, cannot endure coldness and heat, hunger and thirst, vexation by gadflies and

gnats, by storms and heat of the sun, and by reptiles; (he cannot endure) abusive, offensive language; he is not able to bear bodily pains which are severe, sharp, grievous, disagreeable, unpleasant, and destructive to life; whilst a person that has twenty years of age, O Bhikkhus, can endure coldness, and etc. This will not do, O Bhikkhus, for converting the unconverted and for augmenting the number of the converted.'

Having rebuked those Bhikkhus and delivered a religious discourse, He thus addressed the Bhikkhus: 'Let no one, O Bhikkhus; knowingly confer the upasampadà ordination on a person under twenty years of age. He who does, is to be treated according to the law' [160]

Section Fifty

At that time a certain family had died of pestilence; [161] only a father and his son were left; they received the pabbajjà ordination with the Bhikkhus and went together on their rounds for alms. Now that boy, when food was given to his father, ran up to him and said: 'Give some to me too father give some to me too, father.'

People were annoyed, and etc.: 'These Sakyaputtiya Samanas live an impure life; this boy is a Bhikkhus son.'

Some Bhikkhus heard, and etc.

They told this thing to the Blessed One, and etc.

'Let no one, O Bhikkhus; confer the pabbajjà ordination on a boy under fifteen years of age. He who does is guilty of a dukkaña offence.'

Section Fifty-One

At that time a believing, pious family, who devoted themselves to the (especial) service of the Venerable Ánanda, had died of pestilence, only two boys were left; these, when seeing Bhikkhu's, ran up to them according to their old custom, but the Bhikkhus turned them away. When they were turned away by the Bhikkhus, they cried. Now the Venerable Ánanda thought: `The Blessed One has forbidden us to confer the pabbajjà ordination on a boy under fifteen years of age, and these boys are under fifteen years of age. What can be done in order that these boys may not perish?' And the Venerable Ánanda told this thing to the Blessed One.

`Are these boys able, Ánanda, to scare crows?' `They are, Lord.'

In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: `I allow you, O Bhikkhus, to confer the pabbajjà ordination on crow-keeper boys even under fifteen years of age.'

Section Fifty-Two

At that time the Venerable UpÁnanda, of the Sakya tribe, had two novices, Kandakà and Mihama; these committed sodomy with each other. The Bhikkhus were annoyed, and etc.: `How can novices abandon themselves to such bad conduct

They told this thing to the Blessed One, and etc.

`Let no one, O Bhikkhus, ordain two novices. He who does, is guilty of a dukkaña offence.' [162]

Section Fifty-Three

1. At that time the Blessed One dwelt at Ràjagaha during the rainy season, and remained at the same place during winter and summer. The people were annoyed, and etc.: `the (four) regions are [163] . . . and covered by darkness to the Sakyaputtiya Samanas; they cannot discern the (four) regions. Some Bhikkhus heard, and etc.

2. Then the Blessed One said to the Venerable Ánanda: `Go, Ánanda, take a key and tell the Bhikkhus in every cell: "Friends, the Blessed One wishes to go forth to Dakkhinàgiri. Let any one of the Venerable brethren who thinks fit, come to him."

The Venerable Ánanda accepted this order of the Blessed One (by saying), `Yes, Lord,' took a key and said to the Bhikkhus in every cell: `Friends, the Blessed One,' and etc.

3. The Bhikkhus replied: `Friend Ánanda, the Blessed One has prescribed [164] that Bhikkhus are to live (the first) ten years in dependence (on their àcariyas and upajjhàyas), and that he who has completed his tenth year, may give a nissaya himself now if we go there, we shall be obliged to take a nissaya there; then we shall stay there for a short time, then we must go back again and take a new nissaya. If our àcariyas and upajjhàyas go, we will go also; if our àcariyas and upajjhàyas do not go, we will not go either. Otherwise our light-mindedness, friend Ánanda, will become manifest!

4. Thus the Blessed One went forth to Dakkhinàgiri followed only by a few Bhikkhus. And the Blessed One after having dwelt at Dakkhinàgiri as long as He thought fit, went back to Ràjagaha again.

Then the Blessed One said to the Venerable Ánanda: `How is it, Ánanda, that the Perfect One has gone forth to Dakkhinàgiri with so few Bhikkhus?'

Then the Venerable Ánanda told the thing to the Blessed One.

In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: `I prescribe, O Bhikkhus, that a learned, competent Bhikkhu lives five years in dependence (on his àcariya and upajjhàya), an unlearned one all his life.

5. `In five cases, O Bhikkhus, a Bhikkhu should not live without a nissaya (i.e. independent of àcariya and upajjhàya): when he does not possess full perfection in what belongs to moral practices (and etc., as in chap.6.2). In these five cases, O Bhikkhus, a Bhikkhu should not live without a nissaya.

`In five cases, O Bhikkhus, a Bhikkhu may live without a nissaya: when he possesses full perfection in what belongs to moral practices (and etc., as in chap.36.3) in these five cases, O Bhikkhus, a Bhikkhu may live without a nissaya.

6-13. `And also in other five cases, and etc.' [165]

End of the Eighth Bhànavàra, Which is Called the

Abhayàvara Bhànavàra. [166]

Section Fifty-Four

1. Then the Blessed One, after having resided at Ràjagaha as long as He thought fit, went forth to Kapilavatthu. Wandering from place to place He came to Kapilavatthu. There the Blessed One dwelt in the Sakka country, near Kapilavatthu, in the nigrodhàràma (Banyan grove).

And in the forenoon the Blessed One, having put on His robes, took His alms-bowl and with His civara on went to the residence of the Sakka Suddhodana (His father). Having gone there, He sat down on a seat laid out for Him.

Then the princess, who was the mother of Rahula [167] said to young Rahula: `This is your father, Rahula; go and ask Him for your inheritance.'

2. Then young Rahula went to the place where the Blessed One was; having approached Him, he stationed himself before the Blessed One (and said): your shadow, Samana, is a place of bliss.' Then the Blessed One rose from His seat and went away, and young Rahula followed the Blessed One from behind and said: `Give me my inheritance, Samana; give me my inheritance, Samana.' Then the Blessed One said to the Venerable Shariputra: `Well, Shariputra, confer the pabbajjà ordination on young Rahula.'

(Shariputra replied): `How shall I confer, Lord, the pabbajjà ordination on young

Rahula?

3. In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: `I prescribe, [q 209/] O Bhikkhus, the

pabbajjà ordination of novices by the threefold declaration of taking refuge.

‘And you ought, O Bhikkhus, to confer the pabbajjà ordination (on a novice) in this way: let him first have his hair and beard cut off; let him put on yellow robes, adjust his upper robe so as to cover one shoulder, salute the feet of the Bhikkhus (with his head), and sit down squatting; then let him raise his joined hands and tell him to say: "I take my refuge in the Buddha, I take my refuge in the Dhamma, I take my refuge in the Saïgha. And for the second time, and etc. And for the third time, and etc."

‘I prescribe, O Bhikkhus, the pabbajjà ordination of novices by this threefold declaration of taking refuge.’

Thus the Venerable Shariputra conferred the pabbajjà ordination on young Rahula.

4. Then the Sakka Suddhodana went to the place where the Blessed One was; having approached Him and having respectfully saluted the Blessed One, he sat down near Him. Sitting near Him the Sakka Suddhodana said to the Blessed One: ‘Lord, I ask one boon of the Blessed One.’ (The Buddha replied): ‘The perfect ones, Gotama, are above granting boons (before they know what they are).’ [168] (Suddhodana said): ‘Lord, it is a proper and unobjectionable demand.’ ‘Speak, Gotama.’

5. Lord, when the Blessed One gave up the world, it was a great pain to me; so it was when Nanda [169] did the same; my pain was excessive when Rahula too did so. The love for a son, Lord, cuts into the skin; having cut into the skin, it cuts into the hide; having cut into the hide, it cuts into the flesh . . . the ligaments . . . the bones; having cut into the bones, it reaches the marrow and dwells in the marrow. Pray, Lord, let their

reverences not confer the pabbajjà ordination on a son without his father's and mother's permission.'

Then the Blessed One taught the Sakka Suddhodana (and etc., see chap.39.7).

`Let no son, O Bhikkhus, receive the pabbajjà ordination without his father's and mother's permission. He who confers the pabbajjà ordination (on a son without that permission), is guilty of a dukkaña offence.'

Section Fifty-Five

Then the Blessed One, after having resided at Kapilavatthu as long as He thought fit, went forth to Sàvatthi. Wandering from place to place He came to Sàvatthi. There the Blessed One dwelt at Sàvatthi, in the Jetavana, the aràma of Anàthapindika.

At that time a family who devoted themselves to the (especial) service of the Venerable Shariputra sent a boy to the Venerable Shariputra (with this message): might the thera confer the pabbajjà ordination on this boy.' Now the Venerable Shariputra thought: `The Blessed One has established the rule, [170] that no one may ordain two novices, and I have already one novice, Rahula. Now what am I to do?' He told the thing to the Blessed One.

`I allow, O Bhikkhus, a learned, competent Bhikkhu to ordain two novices, or to ordain as many novices as he is able to administer exhortation and instruction to.'

Section Fifty-Six

Now the novices thought: `How many precepts [171] are there for us, and in what (precepts) are we to exercise ourselves

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, ten precepts for the novices, and the exercise of the novices in these (ten precepts), viz. abstinence from destroying life; abstinence from stealing; abstinence from impurity; abstinence from lying; abstinence from arrack and strong drink and intoxicating liquors, which cause indifference (to religion); abstinence from eating at forbidden times; abstinence from dancing, singing, music, and seeing spectacles; abstinence from garlands, scents, unguents, ornaments, and finery; abstinence from (the use of) high or broad beds; abstinence from accepting gold or silver. I prescribe, O Bhikkhus, these ten precepts for the novices, and the exercise of the novices in these (ten precepts).'

Section Fifty-Seven

1. At that time novices did not show reverence and confidence towards the Bhikkhus, and did not live in harmony with them. The Bhikkhus were annoyed, murmured, and became angry: `How can the novices not show reverence and confidence towards the Bhikkhus, and not live in harmony with them?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you inflict punishment upon a novice in five cases: when he is intent on the Bhikkhus receiving no alms; when he is intent on the Bhikkhus' meeting with misfortune; when he is intent on the Bhikkhus' finding no residence; when he abuses and reviles the Bhikkhus; when he causes divisions between Bhikkhus and Bhikkhus. I prescribe;

O Bhikkhus that in these five cases you inflict punishment upon a novice.

2. Now the Bhikkhus thought: `What punishment are we to inflict?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you forbid them (certain places, for instance, their own residences).'

At that time Bhikkhus forbade novices the whole Sanghàràma. The novices, who were not admitted to the Sanghàràma, went away, or returned to the world, or went over to titthiya schools.

They told this thing to the Blessed One.

`Let them not, O Bhikkhus, forbid (novices) the whole Sanghàràma. He who does so, commits a dukkaña offence. I prescribe, O Bhikkhus, that (the Bhikkhus) forbid (a novice) the place where he lives or which he uses to frequent.'

3. At that time Bhikkhus forbade the novices the use of (certain kinds of) food that is taken with the mouth. People, when they prepared rice-milk to drink or meals for the saïgha, said to the novices: `Come, Reverend Sirs, drink rice-milk, come, Reverend Sirs, take food.' The novices replied: `It is impossible, friends; the Bhikkhus have issued a forewarning (against us).'

The people were annoyed, murmured, and became angry, thinking: `How can their reverences forbid novices the use of all food that is taken with the mouth?'

They told this thing to the Blessed One.

`Let them not, O Bhikkhus, forbid (novices) food that is taken with the mouth. He who does so, commits a dukkaña offence.'

End of the Section About Punishment (of Novices).

Section Fifty-Eight

At that time the chabbaggiyà [172] Bhikkhus laid a ban upon novices without the consent of the upajjhàyas (of those novices). The upajjhàyas searched after them, thinking: `How is it that our novices have disappeared?' The Bhikkhus said: ,the chabbaggiyà Bhikkhus, friends have laid a ban upon them.' The upajjhàyas were annoyed, and etc.: `How can the chabbaggiyà Bhikkhus lay a ban upon our novices without having obtained our consent?'

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, lay a ban (upon novices) without consent of the upajjhàyas. He who does, commits a dukkaña offence.'

Section Fifty-Nine

At that time the chabbaggiyà Bhikkhus drew the novices of senior Bhikkhus over (to themselves). The theras, who were obliged to get themselves teeth-cleansers and water to rinse their mouths with, became tired.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, draw the followers of another Bhikkhu over to himself. He who does, commits a dukkaña offence.'

Section Sixty

At that time a novice, Kandakà by name, who was a follower of the Venerable UpÁnanda Sakyaputta, had sexual intercourse with a Bhikkhuní Kandakà by name. The Bhikkhus were annoyed, and etc.: `How can a novice abandon himself to such conduct?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you expel a novice (from the fraternity) in the following ten cases: when he destroys life; when he commits theft; when he commits impurity; when he is a liar; when he drinks strong drinks; when he speaks against the Buddha; when he speaks against the Dhamma; when he speaks against the saïgha; when he holds false Doctrines; when he has sexual intercourse with Bhikkhunis [173]. In these ten cases I prescribe, O Bhikkhus, that you expel the novice (from the fraternity).'

Section Sixty-One

At that time, and etc. [174]

`Let a eunuch, O Bhikkhus, who has not received the upasampadà ordination, not receive it; if he has received it, let him be expelled (from the fraternity).'

Section Sixty-Two

1. At that time there was a certain person of an old family, whose kinsmen had died away; he was delicately nurtured. Now this person of an old family, whose kinsmen had died away, thought: I am delicately nurtured; I am not able to acquire new riches or to augment the riches, which I possess.

What shall I do in order that I may live a life of ease and without pain?'

Then this person of an old family, whose kinsmen had died away, gave himself the following answer: `There are the Sakyaputtiya Samanas, who keep commodious precepts and live a commodious life; they have good meals and lie down on beds protected from wind. What if I were to procure myself an alms-bowl and robes on my own account, and were to have my hair and beard cut off, to put on yellow robes, to go to the aràma, and to live there with the Bhikkhus.'

2. Then that person of an old family, whose kinsmen had died away, procured himself an alms bowl and robes on his own account, had his hair and beard cut off, put on yellow robes, went to the aràma, and respectfully saluted the Bhikkhus. The Bhikkhus said to him: `How many years, friend, have elapsed since your upasampadà?'

`What does that mean, friends, "Years elapsed since the upasampadà?"'

`And who is your upajjhàya, friend?' `What does that word "upajjhàya" mean friends?' The Bhikkhus said to the Venerable Upàli: `Pray, friend Upàli, examine this ascetic.'

3. Then that person of an old family, whose kinsmen had died away, when being examined by the Venerable Upàli, told him the whole matter. The Venerable Upàli told this thing to the Bhikkhus; the Bhikkhus told this thing to the Blessed One.

`Let a person, O Bhikkhus, who has furtively attached himself to the saïgha, if he has not received the upasampadà ordination, not receive it; if he has received it, let him be expelled (from the fraternity).

`Let a person, O Bhikkhus, who has gone over to the titthiyas' (and etc., as in chap.61).

Section Sixty-Three

1. At that time there was a serpent who was aggrieved at, ashamed of, and conceived aversion for his having been born as a serpent. Now this serpent thought: `What am I to do in order to become released from being a serpent, and quickly to obtain human nature?' Then this serpent gave himself the following answer: `These Sakyaputtiya Samanas lead indeed a virtuous, tranquil, holy life; they speak the Truth; they keep the precepts of morality, and are endowed with all virtues. If [¶ 218/] I could obtain pabbajjà with the Sakyaputtiya Samanas, I should be released from being a serpent and quickly obtain human nature.

2. Then that serpent, in the shape of a youth, went to the Bhikkhus, and asked them for the pabbajjà ordination; the Bhikkhus conferred on him the pabbajjà and upasampadà ordinations.

At that time that serpent dwelt together with a certain Bhikkhu in the last vihàra (near the boundary wall of the Jetavana). Now that Bhikkhu, having arisen in the night, at dawn, was walking up and down in the open air. When that Bhikkhu had left (the vihàra), that serpent, who thought himself safe (from discovery), fell asleep (in his natural shape). The whole vihàra was filled with the snake's body; his windings jutted out of the window.

3. Then that Bhikkhu thought: `I will go back to the vihàra,' opened the door, and saw the whole vihàra filled with the snake's body, the windings jutting out of the window. Seeing that he was terrified and cried out. The Bhikkhus ran up, and said to that Bhikkhu: `Why did you cry out, friend?' `This whole

vihàra, friends, is filled with a snake's body; the windings jut out of the window.'

Then that serpent awoke from that noise and sat down on his seat. The Bhikkhus said to him 'who are you, friend?' 'I am a serpent, Reverend Sirs.' 'And why have you done such a thing, friend?' Then that Naga told the whole matter to the Bhikkhus; the Bhikkhus, told it to the Blessed One.

4. In consequence of that and on this occasion the Blessed One having ordered the fraternity of Bhikkhus to assemble, said to that serpent: 'You serpents are not capable of (spiritual) growth in this Doctrine and discipline. However, serpent, go and observe fast on the fourteenth, fifteenth, and eighth day of each half month; thus will you be released from being a serpent and quickly obtain human nature:

Then, that serpent, who thought, 'I am not capable of (spiritual) growth in this Doctrine and discipline,' became sad and sorrowful, shed tears, made an outcry, and went away.

5. Then the Blessed One said to the Bhikkhus: 'There are two occasions, O Bhikkhus, on which a serpent (who has assumed human shape) manifests his true nature: when he has sexual intercourse with a female of his species, and if he thinks himself safe (from discovery) and falls asleep. These, O Bhikkhus, are the two occasions on which a serpent manifests his true nature.

'Let an animal, O Bhikkhus, that has not received the upasampadà ordination, not receive it; if it has received it, let it be expelled (from the fraternity).'

Section Sixty-Four

1. At that time a certain young man deprived his mother of life. He was grieved, ashamed, and loathed this sinful deed. Now this young man thought: 'What am I to do to get rid of my sinful deed?' Then this young man gave himself this answer: 'These Sakyaputtiya Samanas lead indeed a virtuous, tranquil, holy life, and etc. If I could obtain pabbajjà with the Sakyaputtiya Samanas I might get rid of my sinful deed.'

2. Then that young man went to the Bhikkhus and asked them for the pabbajjà ordination. The Bhikkhus said to the Venerable Upàli: 'Formerly, friend Upàli, a serpent in the shape of a youth received the pabbajjà ordination with the Bhikkhus; pray, friend Upàli, examine this young man.' Then that young man, when examined by the, Venerable Upàli, told him the whole matter. The Venerable Upàli told it to the Bhikkhus; the Bhikkhus told it to the Blessed One.

'Let a person, O Bhikkhus, that is guilty of matricide, if he has not received the upasampadà ordination, not receive it; if he has received it. Let him be expelled (from the fraternity).'

Section Sixty-Five

At that time a certain young man deprived his father of life (and etc., as in chap.64).

'Let a person, O Bhikkhus, that is guilty of parricide, and etc.'

Section Sixty-Six

1. At that time a number of Bhikkhus were traveling on the road from Sàketa to Sàvatthi. On the road robbers broke forth, robbed some of the Bhikkhus, and killed some of them. Then royal soldiers came from Sàvatthi and caught some of the robbers; others of them escaped. Those who had escaped received pabbajjà with the Bhikkhus; those who had been caught, were led to death.

2. Then those who had been ordained saw those robbers who were being led to death; seeing them they said: `It is well that we have escaped; had we been caught, we should also be killed thus. The Bhikkhus said to them: `Why, what have you done, friends? Then those (robbers) who had been ordained told the whole matter to the Bhikkhus. The Bhikkhus told this thing to the Blessed One.

Those Bhikkhus, O Bhikkhus, were arahats. Let a person, O Bhikkhus, that has murdered a arahat, if this person has not received the upasampadà ordination, not receive it; if he has received it, let him be expelled (from the fraternity).'

Section Sixty-Seven

At that time a number of Bhikkhunis were traveling on the road from Sàketa to Sàvatthi. On the road robbers broke forth, robbed some of the Bhikkhunis, and violated some of them. Then royal soldiers: (and etc., as in chap.66).

The Bhikkhus told this thing to the Blessed One.

`Let a person, O Bhikkhus, that has violated a Bhikkhuní (or, that has had sexual intercourse with a Bhikkhuní), (and etc., as in chap.66).

`Let a person, O Bhikkhus, that has caused a schism among the Saïgha, and etc.

`Let a person, O Bhikkhus, that has shed (a Buddha's) blood; and etc.

Section Sixty-Eight

At that time a certain hermaphrodite had received pabbajjà with the Bhikkhus; so karoti pikàrapeti pi.

They told this thing to the Blessed One.

`Let a hermaphrodite, O Bhikkhus,' and etc.

Section Sixty-Nine

At that time the Bhikkhus conferred the upasampadà ordination on a person that had no upajjhàya.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; who has no upajjhàya, receive the upasampadà ordination. He who confers the upasampadà ordination (on such a person), commits a dukkaña offence.'

2. At that time the Bhikkhus conferred the upasampadà ordination with the saïgha as upajjhàya.

They told this thing to the Blessed One.

`Let no one receive the upasampadà ordination with the saïgha as upajjhàya. He who confers the upasampadà ordination (in such a way), commits a dukkaña offence.'

3. At that time the Bhikkhus conferred the upasampadà ordination with a number of Bhikkhus [175] as upajjhàya (and etc., as before).

4. At that time the Bhikkhus conferred the upasampadà ordination with a eunuch as upajjhàya, and etc.; with a person that had furtively attached himself (to the saigha) as upajjhàya; with a person that was gone over to the titthiyas as upajjhàya; with an animal as upajjhàya; with a person that was guilty of matricide as upajjhàya; with a person that was guilty of parricide as upajjhàya; with a person that had murdered an arahat as upajjhàya; with a person that had violated a Bhikkhuni as upajjhàya; with a person that had caused a schism among the Saigha as upajjhàya; with a person that had shed (a Buddha's) blood as upajjhàya; with a hermaphrodite, as upajjhàya.

They told this thing to the Blessed One. `Let no one,' and etc. (as in the first clause).

Section Seventy

1. At that time the Bhikkhus conferred the upasampadà ordination on persons that had no alms bowl. They received alms with their hands. People were annoyed, murmured, and became angry, saying, `Like the titthiyas.'

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; receive the upasampadà ordination without having an alms-bowl. He who confers the upasampadà ordination (on a person that has not), commits a dukkaña offence.'

2 . At that time the Bhikkhus conferred the upasampadà ordination on persons that had no robes. They went out for alms naked. People were annoyed (and etc., as in sect.1).

3. At that time the Bhikkhus conferred the upasampadà ordination on persons that had neither alms-bowl nor robes.

They went out for alms naked and (received alms) with their hands. People were annoyed (and etc., as in sect.1).

4. At that time the Bhikkhus conferred the upasampadà ordination on persons that had borrowed alms-bowls. After the ordination (the owners) took their alms-bowls back; (the Bhikkhus) received alms with their hands. People were annoyed (and etc. down to): `Like the titthiyas.'

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; receive the upasampadà ordination who has borrowed the alms-bowl. He who confers,' and etc. (as in the first clause).

5. At that time the Bhikkhus conferred the upasampadà ordination on persons that had borrowed robes. After the ordination (the owners) took their robes back; (the Bhikkhus) went out for alms naked. People were annoyed (and etc., as in sect.1 to the end).

6. At that time the Bhikkhus conferred the upasampadà ordination on persons that had borrowed alms-bowls and robes, and etc.

Here end the twenty cases in which upasampadà is forbidden.

Section Seventy-One

1. At that time the Bhikkhus conferred the pabbajjà ordination on a person whose hands were cut off, on a person whose feet were cut off, whose hands and feet were cut off, whose ears were cut off, whose nose was cut off, whose ears and nose were cut off, whose fingers were cut off, whose thumbs were cut off, whose tendons (of the feet) were cut, who had hands like a snake's hood [176], who was a hump-back, or a dwarf, or a person that had a goiter, that had been branded, that had

been scourged, on a proclaimed robber, on a person that had elephantiasis, that was afflicted with bad illness, that gave offence (by any deformity) to those who saw him, on a one-eyed person, on a person with a crooked limb, on a lame person, on a person that was paralyzed on one side, on a cripple,[177] on a person weak from age, on a blind man, on a dumb man, on a deaf man, on a blind and dumb man, on a blind and deaf man, on a deaf and dumb man, on a blind, deaf and dumb man.

They told this thing to the Blessed One.

`Let no person, O Bhikkhus, whose hands are cut off receive the pabbajjà ordination. Let no person whose feet are cut off, receive the pabbajjà ordination, and etc. (each of the above cases being here repeated). He who confers the pabbajjà ordination (on such persons), is guilty of a dukkaña offence.'

Here End the Thirty-Two Cases in Which Pabbajjà
Is Forbidden.

End of the Ninth Bhànavàra.

Section Seventy-Two

1. At that time the chabbaggiyà Bhikkhus gave a nissaya to shameless Bhikkhus.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, give a nissaya to shameless Bhikkhus. He who does, is guilty of a dukkaña offence.'

At that time some Bhikkhus lived in dependence on shameless Bhikkhus (i.e. they received a nissaya from them, they chose

them for their upajjhàyas or àcariyas); ere long they became also shameless, bad Bhikkhus.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; live in dependence on shameless Bhikkhus. He who does, is guilty of a dukkaña offence.'

2. Now the Bhikkhus thought: `The Blessed One has prescribed that we shall not give a nissaya to shameless Bhikkhus, nor live in dependence on shameless Bhikkhus. Now how are we to discern modest and shameless persons?

They told this thing to the Blessed One.

I prescribe, O Bhikkhus, that you wait first four or five days until you have seen how a Bhikkhu behaves to the other Bhikkhus.'

Section Seventy-Three

At that time a certain Bhikkhu was traveling on the road in the Kosala country. Now this Bhikkhu thought: `The Blessed One has prescribed that we shall not live without a nissaya (of an àcariya and an upajjhàya); now I want a nissaya, but I am traveling. What am I to do?'

They told this thing to the Blessed One.

`I allow, O Bhikkhus, a traveling Bhikkhu who can get no nissaya, to live without a nissaya.'

2. At that time two Bhikkhus were traveling on the road in the Kosala country. They came to a certain residence; there one of the two Bhikkhus was taken ill. Now that sick Bhikkhu thought: `The Blessed One has prescribed that we shall not live without a nissaya; now I want a nissaya, but I am sick. What am I to do?'

They told this thing to the Blessed One.

`I allow, O Bhikkhus, a sick Bhikkhu who can get no nissaya, to live without a nissaya.'

3. Now the other Bhikkhu, who nursed that sick Bhikkhu, thought: `The Blessed One has prescribed, and etc.; now I want a nissaya, but this Bhikkhu is sick. What am I to do?'

They told this thing to the Blessed One.

`I allow, O Bhikkhus, a Bhikkhu who is nursing a sick Bhikkhu, if he can get no nissaya and the sick asks him (to remain with him), to live without a nissaya.'

4. At that time a certain Bhikkhu lived in the forest; he had a dwelling-place where he lived pleasantly. Now this Bhikkhu thought: `The Blessed One has prescribed, and etc.; Now I want a nissaya, but I live in the forest and have a dwelling-place where I live pleasantly. What am I to do?'

They told this thing to the Blessed One.

`I allow, O Bhikkhus, a Bhikkhu living in the forest who finds a place where he may live pleasantly, and who can get (there) no nissaya, to live without a nissaya (saying to himself): "If a proper person to give me nissaya comes hither, I will take nissaya of that person."

Section Seventy-Four

1. At that time there was a person that desired to receive the upasampadà ordination from the Venerable Maha Kassapa. Then the Venerable Maha Kassapa sent a messenger to the Venerable Ánanda: `Come, Ánanda, and recite the upasampadà proclamation for this person.' The Venerable Ánanda said: `I cannot pronounce the thera's (i.e. Maha Kassapa's) name; the thera is too venerable compared with me.'

They told this thing to the Blessed One.

`I allow you, O Bhikkhus, to use also the family name (of the upajjhàya, instead of his proper name) in the proclamation.'

2. At that time there were two persons that desired to receive the upasampadà ordination from the Venerable Maha Kassapa. They quarreled with each other. (One said) `I will receive the upasampadà ordination first.' (The other said): `Nay, I will receive it first.'

They told this thing to the Blessed One.

`I allow you, O Bhikkhus, to ordain two persons by one proclamation.'

3. At that time there were persons who desired to receive the upasampadà ordination from different theras. They quarreled with each other. (One said): `I will receive the upasampadà ordination first.' (The other said): `Nay, I will receive it first.' The theras said: `Well, friends, let us ordain them altogether by one proclamation'

They told this thing to the Blessed One.

`I allow you, O Bhikkhus, to ordain two or three persons by one proclamation, provided they have the same upajjhàya, but not if they have different upajjhàyas.'

Section Seventy-Five

At that time the Venerable Kumàra Kassapa had received the upasampadà ordination when he had completed the twentieth year from his conception (but not from his birth). Now the Venerable Kumàra Kassapa thought: `The Blessed One has forbidden us to confer the upasampadà ordination on persons under twenty years of age [178], and I have completed my twentieth year (only) from my conception. Have I, therefore, received the upasampadà ordination, or have I not received it?'

They told this thing to the Blessed One.

`When, O Bhikkhus, in the womb the first thought rises up (in the nascent being), the first consciousness manifests itself, according to this the (true) birth should be reckoned. I allow you, O Bhikkhus, to confer the upasampadà ordination on persons that have completed the twentieth year from their conception (only).'

Section Seventy-Six

1. At that time ordained Bhikkhus were seen who were afflicted with leprosy, boils, dry leprosy, consumption, and fits.

They told this thing to the Blessed One.

I prescribe, O Bhikkhus that he who confers the upasampadà ordination, ask (the person to be ordained) about the disqualifications (for receiving the ordination). And let him ask, O Bhikkhus, in this way:

`Are you afflicted with the following diseases, leprosy, boils, dry leprosy, consumption, and fits?

`Are you a man?

`Are you a male?

`Are you a freeman?

`Have you no debts?

`Are you not in the royal service?

`Have your father and mother given their consent?

`Are you full twenty years old?

`Are your alms-bowl and your robes in due state?

`What is your name?

`What is your upajjhàya's name?'

2. At that time the Bhikkhus asked the persons who desired to receive the upasampadà ordination about the disqualifications, without having them instructed beforehand (how to answer). The persons that desired to be ordained, became disconcerted, perplexed, and could not answer.

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you first instruct (the persons desirous of being ordained), and then ask them about the disqualifications.'

3. Then they instructed (the candidates) in the midst of the assembly; the persons desirous of being ordained became disconcerted, perplexed, and could not answer nevertheless.

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you instruct them aside, and ask them about the disqualifications before the assembly. And you ought, O Bhikkhus, to instruct them in this way: you ought first to cause them to choose an upajjhàya; when they have chosen an upajjhàya, their alms-bowl and robes must be shown to them, "This is your alms bowl, this is your saïghati, this is your upper robe, this is your under garment; come and place yourself here."

4. Ignorant, unlearned Bhikkhus instructed them; the persons desirous of being ordained, Though they had been instructed, became disconcerted, perplexed, and could not answer.

They told this thing to the Blessed One.

`Let no ignorant, unlearned Bhikkhus, O Bhikkhus, instruct them. If they do, they commit a dukkaña offence. I prescribe, O Bhikkhus, that a learned, competent Bhikkhu instruct them.'

5. At that time persons instructed them who were not appointed thereto.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; instruct them without being appointed thereto. He who so instructs, commits a dukkaña offence. I prescribe, O Bhikkhus, that an appointed Bhikkhu is to instruct them. And (this Bhikkhu), O Bhikkhus is to be appointed in this way: one may either appoint himself, or one may appoint another person. And how is (a Bhikkhu) to appoint himself? Let a learned, competent Bhikkhu proclaim the following natti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. N.N. desires to receive the upasampadà ordination from the

Venerable N.N. If the saïgha is ready, I will instruct N.N." Thus one may appoint himself.

6. `And how is (a Bhikkhu) to appoint another person? Let a learned, competent Bhikkhu proclaim the following natti before the saïgha: "Let the saïgha, and etc. N.N. desires to receive the upasampadà ordination from the Venerable N.N. If the saïgha is ready, let N.N. instruct N.N." Thus one may appoint another person.

7. `Then let that appointed Bhikkhu go to the person who desires to be ordained, and thus address him: "Do you hear, N.N.? This is the time for you to speak the truth, and to say, that which is. When I ask you before the assembly about that which is, you ought, if it is so, to answer: `It is;' if it is not so, you ought to answer: `It is not.' Be not disconcerted be not perplexed. I shall ask you thus: `Are you afflicted with the following diseases, and etc.?'"

8. (After the instruction, the instructor and the candidate) appeared together before the assembly.

`Let them not appear together. Let the instructor come first and proclaim the following natti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. N.N. desires to receive the upasampadà ordination from the Venerable N.N.; he has been instructed by me. If the saïgha is ready, let N.N. come." Then let him be told: "Come on." Let him be told to adjust his upper robe (and etc., see chap.29.2), to raise his joined hands, and to ask (the saïgha) for the upasampadà ordination (by saying), [¶ 233/] "I ask the saïgha, Reverend Sirs, for the upasampadà ordination; might the saïgha, Reverend Sirs, draw me out (of the sinful world) out of compassion towards me. And for the second time, Reverend Sirs, I ask, and etc. And for the third time, Reverend Sirs, I ask, and etc."

9. `Then let a learned, competent Bhikkhu proclaim the following natti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. This person N.N. desires to receive the upasampadà ordination from the Venerable N.N. If the saïgha is ready, let me ask N.N. about the disqualifications.

`"Do you hear, N.N.? This is the time for you (and etc., see 7, down to:) you ought to answer: `It is not.'

`"Are you afflicted with the following diseases, and etc.?"

10. `Then let a learned, competent Bhikkhu proclaim the following natti before the saïgha, "Let the saïgha, Reverend Sirs, hear me. This person N.N. desires to receive the upasampadà ordination from the Venerable N.N.; He is free from the disqualifications; his alms-bowl and robes are in due state. N.N. asks the saïgha for the upasampadà ordination with N.N. as upajjhàya. If the saïgha is ready, and etc. [179]"

End of the Regulations for the Upasampadà Ordination **180]**

Section Seventy-Seven

`Then let them measure the shadow, tell (the newly-ordained Bhikkhu) what season and what date it is, tell him what part of the day it is, tell him the whole formula [181], and tell him the four resources: "The religious life has the morsels of food given in alms for its resource (and etc., as in chap.30.4)."

End of the Four Resources.

Section Seventy-Eight

1. At that time the Bhikkhus, after having conferred the upasampadà ordination on a certain Bhikkhu, left him alone and went away. Afterwards, as he went alone (to the àràma), he met on the way his former wife. She said to him: `Have you now embraced the religious life?' (He replied): `Yes, I have embraced the religious life.' `It is difficult for persons who have embraced religious life, to obtain sexual intercourse; come, let us have intercourse.' He practiced intercourse with her, and in consequence, came late (to the àràma). The Bhikkhus said: `How is it, friend, that you are so late?'

2. Then that Bhikkhu told the whole matter to the Bhikkhus. The Bhikkhus told it to the Blessed One.

`I prescribe, O Bhikkhus, that you give a companion to a newly-ordained Bhikkhu, and that you tell him the four interdictions:

`"A Bhikkhu who has received the upasampadà ordination, ought to abstain from all sexual intercourse even with an animal. A Bhikkhu who practices sexual intercourse is no Samana and no follower of the Sakyaputta. As a man whose head is cut off, cannot live any longer with his trunk alone, thus a Bhikkhu who practices sexual intercourse is no Samana and no follower of the Sakyaputta. Abstain from doing so as long as your life lasts.

3. `"A Bhikkhu who has received the upasampadà ordination, ought to abstain from taking what is not given to him and from theft, even of a blade of grass. A Bhikkhu who takes what is not given to him, or steals it, if it is a pàda (i.e. a quarter of a kàrshàpana), or of the value of a pàda, or worth more than a pàda, is no Samana, and no follower of the Sakyaputta. As a sear leaf loosed from its stalk cannot become green again, thus

a Bhikkhu who takes, and etc. abstain from doing so as long your life lasts.

4. "A Bhikkhu who has received the upasampadà ordination, ought not intentionally to destroy the life of any being down to a worm or an ant. A Bhikkhu who intentionally kills a human being, down to procuring abortion, is no Samana and no follower of the Sakyaputta. As a great stone which is broken in two, cannot be reunited, thus a Bhikkhu who intentionally, and etc. abstain from doing so as long as your life lasts.

5. "A Bhikkhu who has received the upasampadà ordination, ought not to attribute to himself any superhuman condition and not to say even: 'I find delight in sojourning in an empty place.' A Bhikkhu who with bad intention and out of covetousness attributes to himself a superhuman condition, which he has not, and which he is not possessed of, a state of jhana (mystic meditation), or one of the vimokkhas [182], or one of the samádhis (states of self-concentration), or one of the Samapattis (the attainment of the four jhanas and four of the eight vimokkhas), or one of the paths, (of sanctification), or one of the fruits thereof, is no Samana and no follower of the Sakyaputta. As a palm tree of which the top sprout has been cut off cannot grow again, thus a Bhikkhu who with bad intention, and etc. abstain from doing so as long as your life lasts."

End of the Four Interdicts.

Section Seventy-Nine

1. At that time a certain Bhikkhu against whom expulsion [183] had been pronounced for his refusal to see an offence (committed by himself), returned to the world. Afterwards he came back to the Bhikkhus and asked them for the upasampadà ordination.

They told this thing to the Blessed One.

“In case, O Bhikkhus, that a Bhikkhu against whom expulsion has been pronounced for his refusal to see an offence (committed by himself), returns to the world, and afterwards comes back to the Bhikkhus and asks them for the upasampadà ordination, let them say to him: "Will you see that offence?" If he replies: "I will see it," let him be admitted to the pabbajjà ordination; if he replies: "I will not see it," let him not be admitted to the pabbajjà ordination.

2. “When he has received the pabbajjà ordination let them say to him: "Will you see that offence?" If he says: "I will see it," let him be admitted to the upasampadà ordination; if he says: "I will not see it," let him not be admitted to the upasampadà ordination.

“When he has received the upasampadà ordination (and etc., as before). If he says: "I will see it," let him be restored [184]; if he says: "I will not see it," let him not be restored.

“When he has been restored, let them say to him: "Do you see that offence?" If he sees it, well and good; if he does not see it, let them expel him again, if it is possible to bring about unanimity (of the fraternity for the sentence of expulsion); if that is impossible, it is no offence to live and to dwell together (with such a Bhikkhu).

3. `In case, O Bhikkhus, that a Bhikkhu against whom expulsion has been pronounced for his refusal [¶ 238/] to atone for an offence (committed, by himself), and etc. [185] When he has been restored, let them say to him. "Atone now for that offence." If he atones for it, well and good, and etc.

4. `In case, O Bhikkhus, that a Bhikkhu against whom expulsion has been pronounced for his refusal to renounce a false Doctrine, and etc. [186] When he has been restored, let them say to him: "Renounce now, that false Doctrine." If he renounces it, well and good, and etc.'

End of the First Khandhaka, Which is Called the
Great Khandhaka [187]

Footnotes:

1. Translated by I. B. Horner as `monk', *Book of the Discipline*, Vol. IV, p. vi

2. To this book is prefixed, as introduction, an account of the first events after Gotama's attaining Buddhahood, down to the conversion of his two chief disciples, Shariputra and Moggallana (chaps. 1-24). Among the elements of historical or legendary character with which, in the Vinaya Piñaka, the discussion of the monastic discipline is interwoven, this account occupies by far the first place, both in extent and in importance. For it contains the oldest version accessible to us now and, most probably, forever, of what the Buddhist fraternity deemed to be the history of their master's life in its most important period.

The connection in which this legendary narration stands with the main subject of the first Khandhaka is not difficult to

account for. The regulations regarding the admission to the fraternity, which are discussed in this Khandhaka, could not but present themselves to the redactors of the Piñaka as being the very basis of their religious discipline and monastic life. It was possible to fancy the existence of the Saïgha without the Pàtimokkha rules, or without the regulations about the pavàranà festival, but it was impossible to realize the idea of a saïgha without rules showing who was to be regarded as a duly admitted member of the fraternity, and who was not. It is quite natural, therefore, that the stories or legends concerning the ordination of Bhikkhus were put in connection with the record of the very first events of the history of the Saïgha.

Nor is it difficult to account for the theory formulated by the historians of the Buddhist ecclesiastical law, of different successive forms in which the ordination of Bhikkhus had been performed. In the beginning, of course, there was nobody but the Buddha himself who could ordain Bhikkhus; to him those who desired to be received expressed their wish, and he conferred on them the pabbajjà and upasampadà ordinations by the formula: ` ehi Bhikkhu,' and etc.(see i,6,32,34,and etc.) It was a very natural conception that afterwards, as the saïgha grew larger, the Buddha should have transferred the power of admitting new members to the Bhikkhus themselves, and should have instituted that form of ordination, which the redactors of the Piñaka found valid at their own time.

The transition, however, from the supposed oldest form of ordination (the so-called ehi-Bhikkhu-upasampadà) to that latter form is in the Vinaya legends not represented as immediate. There is described an intermediate stage between the two, the ordination *by* the three saranagamanas, or by the candidate's three times repeated declaration of his taking refuge in the Buddha, the Dhamma, and the Saïgha (see Mahàvagga I, 12). The reason, which has led the redactors of

the Vinaya Piñaka to this construction, was most probably the important part which in the upasampadà service of the later time devolved upon the preceptor (upajjhàya) of the candidate. As only learned Bhikkhus, who had completed the tenth year after their own upasampadà, could perform the function of upajjhàya at the upasampadà ordination of other Bhikkhus (Mahàvagga 1, 31, 8), it was natural that the redactors of the Vinaya found it impossible to ascribe this form of upasampadà service to the first times of Buddha's teaching. For these times, therefore, they recorded another form, the upasampadà by the three saranagamanas, the introduction of which they assigned, very naturally, to the time soon after the conversion of Yasa's friends, by which event the number of Bhikkhus had been augmented at once from seven to sixty-one.

3. The Lilayan or Phalgu river in Behar; see General Cunningham's map, archaeological reports, vol. I. plate iii.

4. After having reached the Sambodhi and before preaching to the world the Truth he has acquired, the Buddha remains, according to the tradition, during some weeks at Uruvelà, (enjoying the bliss of emancipation). The Mahàvagga, which contains these legends in their oldest forms, assigns to this stay a period of four times seven days; the later tradition is unanimous in extending it to seven times seven days (Buddhaghosa in the commentary on the Mahàvagga; Jàtaka Atthav. vol. i. p. 77 seq.; Dāpavaüsa I, 29, 30; Lalita Vistara, p. 488 seq.; Beal, Romantic Legend, p. 236 seq., and etc.)

5. The chain of causation, or the doctrine of the twelve nidànas (causes of existence), contains, as has often been observed, in a more developed form an answer to the same problem to which the second and third of the four noble Truths (ariyasacca) also try to give a solution, viz. The problem of the origin and destruction of suffering. The noble Truths simply reduce the

origin of suffering to thirst, or desire (tanhà), in its threefold form, thirst for pleasure, thirst for existence, thirst for prosperity (see I, 6, 20). In the system of the twelve nidànas thirst also has found its place among the causes of suffering, but it is not considered as the immediate cause. A concatenation of other categories is inserted between tanhà and its ultimate effect; and on the other hand, the investigation of causes is carried on further beyond tanhà. The question is here asked, what does tanhà come from? And thus the series of causes and effects is led back to avijjà (ignorance), as its deepest root. We may add that the redactors of the Piñakas, who of course could not but observe this parallelity between the second and third ariyasakkas and the system of the twelve nidànas, go so far, in one instance (Anguttara Nikàya, Tika-Nipàta, fol. ke of the Phayre MS.), as to directly replace, in giving the text of the four ariyasakkas, the second and third of them by the twelve nidànas, in direct and reverse order respectively. Professor Childers has furnished a valuable note on the nidànas; see Colebrooke, miscellaneous essays (second edition), ii, 453 seq.

6. In the Sammàditthisuttanta (Majjhima-Nikàya, fol. khå of Turnour's MS.) We find the following explanation of what ignorance is: 'not to know suffering, not to know the cause of suffering, not to know the cessation of suffering, not to know the path which leads to the cessation of suffering, this is called ignorance.' the same is repeated in the explanation of the nidàna formula, which is given in the Vibhaïga (Abhidhamma Piñaka, Patikkasamuppada-vibhaïga fol. ki of the Phayre MS.), And we must accept it, therefore, as the authentic expression of Buddhistical belief. It is obvious, however, that this explanation leaves room for another question. Ignorance, we are told, is the source of all evil and of all suffering, and the subject ignored is stated to be the four Truths. But who is the subject that ignores them? All attributes (as the vinnàna, and etc.), that constitute sentient beings and enable them to know

or to ignore, are said to be first produced by ignorance, and we should conclude, therefore, that they cannot exist before ignorance has begun to act. Or are we to understand that it is the ignorance incurred by a sentient being in a preceding existence, that causes the saïkharas and consciousness, the connecting links between the different existences, to act and to bring about the birth of a new being?

As is well known, this ignorance (avijjà) plays a great part also in the Brahmanical philosophy of the Upanishads; and the Buddhist belief is, no doubt, founded to a considerable extent on older theories. But we cannot venture in a note to touch upon one of the most difficult and interesting questions which await the research of Indianists.

7. It is very frequently stated that there are three saïkharas or productions: kàyasaïkhàra, vacãsaïkhàra, and cittasaïkhàra, or, productions of body, of speech, and of thought (see, for instance, the Sammàditthisuttanta, Majjhima Nikàya, fol. khå of Turnour's MS.) The kàyasaïkhàra consists, according to the Saïkhàra Yamaka (Abhidhamma Piñaka), in inhalation and expiration (assàsapassàsà); the vacãsaïkhàra in attention and investigation (vitakkavicàrà); the cittasaïkhàra in ideas, sensations, and all attributes of mind except attention and investigation (sannà ca vedanà ca thapetvà vitakkavikàre sabbe pi cittasampayuttakà dhammà). The Vibhaïga (Abhidhamma Piñaka, Patikkasamuppada vibhaïga, 1.1.) Gives, when discussing the saïkharas, six categories instead of the three: ` now which are the saïkharas that are produced by ignorance? Saïkharas (or, productions) that lead to righteousness, saïkharas that lead to sinfulness, saïkharas that lead to immovability, productions of body, of speech, and of thought.' the Pàli words are: `Tattha katame avijjà paccayà saïkhàrà? Punnàbhisaïkhàro apunnàbhisaïkhàro ànangàbhisaïkhàro kàyasaïkhàro vacãsaïkharo cittasaïkhàro.'

the list of fifty-five categories belonging to the saïkhàra khandha, which sp. Hardy gives in his Manual (p. 404 seq.; Comp. Also Rh. D., `Buddhism,' p. 91 seq., And `Buddhist suttas from the Pàli,' p. 242), is not founded, as far as we know, on the authority of the Piñakas themselves, but on later compendia and commentaries.

8. I.e. eye, ear, nose, tongue, body (or the faculty of touch) and mind.

9. Buddhaghosa: `The goat-herds used to go to the shadow of that Banyan tree and to sit there; therefore it was called the Banyan tree of the goat-herds.' the northern Buddhists say that this tree had been planted by a shepherd boy, during the Bodhisattva's six years' penance, in order to shelter him; see Beal, Rom. Legend, pp. 192, 238, and the Mahàvastu.

10. `Huhuïkajàtiko.' Buddhaghosa: `Because he was diññhamaïgalika, he became filled with haughtiness and wrath, and went about uttering the sound "Huhuü." Diññhamaïgalika (having seen something auspicious?) is obscure to us.

11 Buddhaghosa says that ràjàyatana (lit. A royal apartment) was the name of a tree. It is the same tree which in the Lalita Vistara (p. 493, ed. Calcutta) is called tàràyana, and in the Dāpavaüsa (II, 50) khārapāla. The place where the two merchants met Buddha, is thus described in the Mahàvastu: kshārikàvanashanóe bahudevatake cetiye.

12. The term Tathàgata is, in the Buddhistical literature, exclusively applied to Sammàsambuddhas, and it is more especially used in the Piñakas when the Buddha is represented as speaking of himself in the third person as `The Tathàgata'. The meaning `Sentient being,' which is given to the word in the Abhidhànapadāpikà, and in Childers's dictionary, is not confirmed, as far as we know, by any passage of the Piñakas.

This translation of the word is very possibly based merely on a misunderstanding of the phrase often repeated in the Sutta Piñaka: *hoti Tathágata par Màra*, which means, of course, 'does a Buddha exist after death?' in the Jaina books we sometimes find the term *tatthagaya* (*tatragata*), 'he who has attained that world, i.e. emancipation,' applied to the jinas as opposed to other beings who are called *Inageya* (*idhagata*), living in this world.' see, for instance, the *Jinacaritra*, #16. Considering the close relation in which most of the dogmatical terms of the Jainas stand to those of the Buddhas, it is difficult to believe that *Tathágata* and *tatthagaya* should not originally have conveyed very similar ideas. We think that on the long way from the original *Màgadhã* to the *Pàli* and *Sanskrit*, the term *tatthagata* or *tatthàgata* (*tatra+agata*), 'He who has arrived there, i.e. At emancipation,' may very easily have undergone the change into *Tathágata*, which would have made it unintelligible, were we not able to compare its unaltered form as preserved by the Jainas.

13. The four guardian gods of the quarters of the world; see Hardy's Manual, p. 24. Their *Pàli* names, as given in the *Abhidhànapadãpikà*, vv. 31, 32. The *Dãpavaüsa* XVI, 12, and etc., were, *Dhatarañña*, *Virãlpaka*, *Virãpakkha*, and *Vessavana* or *Kuvera*.

14. *Onitapattapàni*, which is said very frequently of a person who has finished his meal, is translated by Childers, 'whose hand is removed from the bowl' (comp. Also Trenckner, *Pàli miscellany*, p. 66). We do not think this explanation right, though it agrees with, or probably is based on, a note of *Buddhaghosa* ('*pattato ca apanãtapàniü*'). *Onita*, i.e. *avanãta*, is not *apanãta*, and the end of the dinner was marked, not by the *Bhikkhu*'s removing his hand from the bowl, but by his washing the bowl (see *Cullavagga* VIII, 4,. 6), and, of course, his hands. In *Sanskrit* the, meaning of *ava-nã* is, to pour (water)

upon something; see the Petersburg dictionary. We have translated, therefore, onātapattapàni accordingly.

15. Because there was no Saïgha at that time, their declaration of taking refuge, by which they became Upasakas, could refer only to the dyad (the Buddha and the Dhamma), instead of to the of the Buddha, the Dhamma, and the Saïgha.

16. The upadhis (substrata of existence) are specified in the commentary on the Sutta-Nipàta, ap. Dhammapada, p. 433; `Sabbāpadhinaü parikkhayà'ti sabbesaü khandhakàmagunakilesàbhisaïkhàrabhedànaü upadhinaü parikkhinattà`. Probably abhisaïkhàra is not co-ordinate with the other members of the compound, but is determined by them, comp. pabbajjàbhisaïkhàra, iddhàbhisaïkhàra, gamikàbhisaïkhàra. The upadhis, therefore, according to this passage, consist: firstly, in the actions of mind that are directed towards the khandhas (i.e. That have the effect of propagating. And augmenting the dominion of the khandhas); secondly, in the actions tending to the fivefold pleasures of sense ; and thirdly, in those connected with kilesa (evil passion).

17. Buddhaghosa explains anacchariya by anuacchariya which is alike unintelligible to us. The Lalita Vistara (p.515,ed.Calcutta) has abhākshnam ('repeatedly').

18. It is difficult to believe that the Pàli name of Brahma Sahampati, the ruler of the Brahma worlds (see Spence Hardy's Manual, pp. 43, 56), is not connected with the Brahman svayambhå of the Brahmanical literature. Perhaps the Sanskrit equivalent of sahampati might be svayampati.

19. Amata, an epithet of arahatship, which may perhaps mean simply ambrosia. Seerh.d.,buddhism,pp.6oiii, 184.

20. See 3 with our note for this omitted word.

21. Alara Kàlàma and Uddaka Ràmaputta were the two teachers to whom Gotama had attached himself first after his pabbajjà see Fausboll's Jàtaka, vol. I. p. 66; Rh. D., Buddhism, p. 34.
22. See about the five companions of Buddha's self-mortification, in the time before the Sambodhi, the Jàtaka, vol. I. p. 67; Hardy, Manual, p. 165; Rh.D., Buddhism, p. 35. The names of the five Bhikkhus were, Kondanna, Vappa, Bhaddiya, Mahànàma, Assaji.
23. Perhaps instead of kho'me (=kho ime) we should read kho me.
24. The mrigadàwa, or deer park, is represented by a fine wood, which still covers an area of about half a mile, and extends from the great tower of Dhamek on the north, to the Chaukundi mound on the south.' Cunningham, arch. Reports, I, p. 107.
25. Jina, or The Victorious One, is one of the many appellations common to the founders of the Bauddha and Jaina sects.
26. Sensuality, individuality, delusion, and ignorance (kàma, bhava, diññhi, and avijjà).
27. Buddhaghosa, in a note on Cullavagga ii, 1, 1, says that pàdapāñña is a stool to put the washed foot on, pàdakathalika (or pàdakathalikà?), a stool to put the unwashed foot on, or a cloth to rub the feet with (pàdaghaüsana).
28. As they had done before when they underwent austerities together with the Bodhisatta at Uruvelà.
29. Of the literature that exists referring to the discourse which follows now (the Dhammacakkappavattana Sutta), it will suffice

to quote M. Feer's *Etudes Bouddhiques*, 1, p. 189 seq., And Rh. D., 'Buddhist suttas from the Pàli,' pp. 137-155, and in the fortnightly review for December 1879.

30. Clinging to the five elements of existence, rupa, vedanà, sanna, saïkhàra, vinnàna. See 38 seq.

31. I.e. the thirst (tanhà), which is declared in this noble Truth to be the cause of suffering, must be abandoned.

32. The three modifications and twelve constituent parts are those specified in sects. 23-26.

33. The thirty-three devas of the Vedic mythology. This enumeration gives the gods who reside in the different worlds, beginning from the lowest (the Bhummà devà, who inhabit the earth), and gradually ascending to the higher devalokas. See Hardy, *Manual*, p. 25.

34. Those three Bhikkhus of the five, who had been converted went about for alms; while the Buddha remained with their two companions, and instructed them.

35. This is shown exactly in the same way and with the same words that are used in sect. 38 with regard to the body. Body, sensations, perceptions, saïkharas, and consciousness are the well known five classes (khandha) of bodily and mental parts and powers; see Rh. D., 'Buddhism,' p. Go seq. The self (attà), which, if it exists at all, must be permanent and imperishable, is not to be found in any one of these five classes, which are all subject to origin and decay. This discourse of the Buddha's, which is frequently called the *Anattalakkhana Sutta* (sutta of the not having the signs of self, shows the perishable nature of the five khandhas, and that the khandhas are not the self. But it does not deal with the question, whether the self exists or not, in any other way.

36. See the note on chap. 1. 2.

37. This is shown exactly in the same way and with the same words that are used in sect. 38 with regard to the body. Body, sensations, perceptions, saïkharas, and consciousness are the well known five classes (khandha) of bodily and mental parts and powers; see Rh. D., `Buddhism,' p. Go seq. The self (attà), which, if it exists at all, must be permanent and imperishable, is not to be found in any one of these five classes, which are all subject to origin and decay. This discourse of the Buddha's, which is frequently called the Anattalakkhana sutta (sutta of the not having the signs of self, shows the perishable nature of the five khandhas, and that the khandhas are not the self. But it does not deal with the question, whether the self exists or not, in any other way.

38. Here follow the same questions, answers, and rejoinders, with regard to sensation, perception, the saïkharas, and consciousness.

39. The same with regard to the other four khandhas.

40. Compare Burnouf, `Lotus de la Bonne Loi,' p. 481.

41. See the note on sect.9.

42. A well-known scene in the life of the Bodhisatta has evidently been represented after the model of this story. See Jàtaka I, p. 61; Lalita Vistara, p. 251; Bigandet Life of Gaudama, p. 55. Nowhere in the Pàli Piñakas is the story told about the Bodhisatta himself.

43. This was a position of honour among the merchants. In the later literature we hear of an office of seññpi (seññpi-ññpana) in a city, to which any one with the requisite wealth and talent was eligible (Jàtaka I, 120-122); and, according to the Mahàvaüsa,

the king appointed to an office called seṅṅpita, apparently at his court (Mah.p.69). The gahapati, or treasurer, one of the seven jewels of a king, is explained by Buddhaghosa to be seṅṅpigahapati (see Rh. D.'s note on Mahàsudassana Sutta I, 41). `The seṅṅpi,' standing alone, or `the mahà-seṅṅpi,' means Anàthapinóika (Jàtaka I, 95, 227-230; Dhammapada commentary, p. 395). Below, in chapter 9, sect. x, it would seem that the rank of seṅṅpi was hereditary, and this is confirmed by the later literature; but this applies to the social rank only, and not to the office.

44. Pleasures of the eye, ear, nose, tongue, and touch.

45. Hatthappattaü susànaü manne, literally, `one would think a cemetery had (suddenly) come to one's hand.'

46. Nekkhamma is neither naishkramya nor naishkarmya, but naishkàmya. Itivuttaka, fol. khi (Phayre MS.): kàmànaü etaü nissaranaü yad idaü nekkhammaü, ràpànam etaü nissaranaü yad idaü aruppaü.

47. The stage of a sekha, i.e. a person who has attained to any stage in the noble eightfold path (such as sotàpattiphala, and etc.) inferior to the highest (Arahatship).

48. The rules about the dress of a Bhikkhu who is going to the village are given in the Cullavagga viii, 4, 3; 5, 2. Compare Rh. D.'s note on the Mahà-parinibbana Sutta v, 45. Vin. Texts, Rh.D. and H.O. says her: `under-robles'.

49. According to Subhàti (in Childers's dictionary) sampavàreti means that the host hands dishes to the guest until the latter says, I have had enough.' Childers accordingly translates sampavàreti, `To cause to refuse.' but as pavàreti means, `To cause to accept,' it is impossible that sampavàreti should have

exactly the opposite meaning. We prefer, therefore, to take it as an emphatic synonym of pavàreti.

50. This cannot be understood as a general rule, for it is repeated nowhere where precepts for wandering Bhikkhus are given, and on the contrary, numerous instances occur in the sacred texts in which two or more Bhikkhus are mentioned as wandering together, without any expression of disapproval being added. The precept given here evidently is intended to refer only to the earliest period in the spread of the new Doctrine; just as in chap. 12 a form of upasampadà is introduced by Buddha which was regarded as inadmissible in later times.

51. The correct spelling of this name appears to be Senàninigama ('The general's town'), and not Senàinigama ('the army's town'); the Jàtaka Atthavannanà (vol. i. p. 68) and the Paris MS. Of the Mahàvagga (manu secunda) read Senàninigama. The Lalita Vistara has Senàpatigràma.

52. On this ceremony, which is still gone through before the regular ordination, see the remarks in the note on chapter 1, # 1..

53. See about the vassa residence the rules given in book iii. Term is translated as 'rains' by I. B. Horner, *Book of the Discipline*, Vol. IV, p. vi

54. The Jañilas (i.e. ascetics wearing matted hair) are Brahmanical vānaprasthas. The description of their ascetic life given in many passages of the Jàtaka Atthavannanà and of the Apadàna exactly agrees with the picture of the forest life of the which so frequently occurs in the Mahàbhàrata. In the Mahàvagga (vi, 35, 2) it is expressly stated that the Jañilas recognised the authority of the veda, and it is in keeping with this that the usual term for adopting the state of a Jañila is

isipabbajjam pabbajati' (frequently in the Jàt. Atth.), i.e. leaving the world and becoming a çishi.

55. Iddhi. Compare the passages referred to by Rh. D. in ` Buddhist suttas from the Pàli,' pp. 2, 40, 259; and further Mahàvagga VI, 15, 8, and Cullavagga VII, I p.4, and VII, 2, 1.

56. Satiü upaññpàpetvâ. Sati is here a more precise idea than memory.

57. Buddhaghosa explains makkha by kodha

58. Compare Cullavagga iv, 4, 4, where Dabba also tejodhàtuü samàpajjati, that is, his finger is on fire.

59. Compare the editor's corrections at Cullavagga, p. 363.

60. In sects. 6, 7 (excepting the last clause of sect. 7) the story related, in 1-5 is repeated in a more popular style. This appears to us to be a more archaic redaction than the preceding. We do not know any other instance in the Pàli Piñakas of a similar repetition, excepting a short passage at the end of chap. 24. 3; and one other in the Mahàpadhàna sutta.

61. Literally, ` the snake among, men,' or the elephant among men (manussanàgo).

62. According to Vedic tradition the Gautamas, as is well known, belong to the âïgirasa tribe.

63. See chap. 4. 4.

64. One of the supposed seven great lakes in the Himavant.

65. See about this jambu tree, which grows in the forest of Himavant, Hardy's Manual, p. 18 seq.

66. Very probably it is this story in which a similar legend has originated that the Ceylonese tell about Mahinda, the converter of their island; see Dāpavaüsa XII, 75.

67. Bigandet (Life of Gaudama, p. 135) translates this passage from the Burmese version: Gaudama split it in a moment, in five hundred pieces.' doubtless the true meaning is, that there were five hundred pieces of wood, one for each of the five hundred Jañilas over whom was Kassapa chief. In the following two stories (sects. 13, 14) we have five hundred sacred fires.

68. The Ashñakà festivals, about which accurate details are given in the Gçāhya Sātras, were celebrated about the wane of the moon of the winter months Margaüärsha, Taisha, and Māgha; see Weber, Die Vedischen Nachrichten von den Naxatra, II, p. 331, and H.O.'s note on the Sāhkhàyana Gçāhya),, 3, 12, ap. Indische Studien, XV, p. 145.

69. Buddhaghosa explains mandhàmukhiyo by aggibhàjanàni.

70. Which they had cut, off in order to receive the pabbajjà ordination, see chap. 12. 3.

71. We are extremely doubtful about the meaning of khàrikàja, which Buddhaghosa explains by khàribhhàra. Perhaps it may mean provisions of any description of which each Jañila used to keep one khàri (a certain dry measure).

72. This is evidently a remark added to the text by a reader or commentator.

73. According to General Cunningham, Gayàsisà ('the head of Gayà') is the mountain of Brahmàyoni near Gayà. Arch. Rep.111, 07.

74. Here the same exposition which has been given relating to the eye, its objects, the sensations produced by its contact with

objects, and etc., Is repeated with reference to the ear and the other organs of sense.

75. Lacchivana (Sank. yashñivana), literally, 'stick forest,' means a forest consisting of bambus. General Cunningham has the following note about this bamboo forest: 'In 1862, when I was at Ràjgir (i.e. Ràjagaha), I heard the bambu forest always spoken of as jaktiban; . . . I fixed the position of the bambu forest to the south-west of Ràjgir on the hill lying between the hot-springs of Tapoban and old Ràjagçãha.' Reports, III, 140.

The word we have rendered sacred shrine is cetiya.

76. The word householder (gahapat¹) is used here, as is the case not infrequently, to denote householders of the third caste. Compare Rh. D.'s note on Mahàsudassana Sutta, p. 260.

77. Literally, 'who is known as emaciate.' this is said with reference to the mortifications practised by the Jañilas or Vànaprasthas. The Mahàbhàrata (ill, 1499) uses the same adjective (kçãua) of a Jañila. Vadàno we take for a participle, but it is possible also to read vadà no, 'Tell us,' which professor Jacobi (Zeitschrift der Deutschen Morg. Ges., XXXIV, p. 187) prefers. Buddhaghosa takes kisakovadàno for a compound of kisaka and ovadàna : tàpasànaü ovàdako anusàsako.

78. The meaning is: the mantras which are recited at the sacrifices contain praises of visible things, and etc., And the rewards that are promised to him who offers such sacrifices do not extend beyond that same sphere.

79. The Pàli word is upadhi, which is translated by Childers, 'Substratum of being.' see our note on chap. 5. 2. In this passage upadhi is said to refer to the khandhas (Buddhaghosa).

80. Here we have the Vedic distinction of greater and smaller sacrifices (yajatayas and juhodayas). The Pàli word is upadhi, which is translated by Childers, 'Substratum of being.' see our note on chap. 5. 2. In this passage upadhi is said to refer to the khandhas (Buddhaghosa).

81. The words 'said the Blessed One' (ti Bhagavà avoca) are probably interpolated from a gloss, as they destroy the metre. The Pàli word is upadhi, which is translated by Childers, 'Substratum of being.' see our note on chap. 5. 2. In this passage upadhi is said to refer to the khandhas (Buddhaghosa).

82. Doubtless Buddhaghosa is right in explaining ko by kva.

83. The Pàli word is upadhi, which is translated by Childers, 'Substratum of being.' see our note on chap. 5.2. In this passage upadhi is said to refer to the khandhas (Buddhaghosa).

84. Akincana here, and elsewhere, used as an epithet of arahatship, refers to the state of mind in which the kincanas, that is, lust, malice, and delusion (so in the Saïgiti Sutta of the Dāgha Nikāya), have ceased to be. It is literally 'being without the somethings,' which are the things that stand in the way, the obstacles to Buddhist perfection; and Buddhaghosa (in the Sumaïgala Vilāsinā on the passage in the Saïgiti Sutta) explains accordingly kincana by paëibodha.

85. Gold color is one (the 17th) of the thirty-two Lakkhana, which form the characteristics of Buddha as a mahapurisa.

86. The ten ariyavāsas. Buddhaghosa says: dasasu ariyavāsesu vutthavāso. The Saïgiti Sutta gives the ten noble states, as follows: 1. Being free from the five bad qualities (païcaïga), 2. Being possessed of the six good qualities

(chalaïga), 3. Being guarded in the one thing (ekàrakkha), 4. Observing four things (caturàpassena), 5. Rejecting each of the four false Truths (panunna pacceka-sacca), 6. Seeking right things (samavayasa- dhesana),,7. Having pure aims (anàvila-saïkappa), 8. Being full of ease (passaddhakàya-saïkhàra), 9. Being emancipated in heart (suvimuttacitta), 10. Being emancipated in ideas (suvimuttapanna). The Saïgiti then further enlarges on the meaning of each of these ten.

87. The ten balas, which are ten kinds of knowledge (nàna); see Burnouf, Lotus, p. 781 and following, and compare Jàtaka I, 78.

88. Buddhaghosa explains dasadhammavidà by dasakammaphavida.

89. Buddhaghosa explains dasabhi c'āpeto by supplying asekhehi dhammehi. The first eight of the ten asekhà dhamma consist in the full perfection of sammàditthi (right belief and the other categories enumerated in the formula of the noble eightfold path; the ninth and tenth are the perfection of sammànàna (right knowledge) and sammàvimutti (right emancipation).

90. The site of the Veluvana ('bambu forest') near Ràjagaha has not yet been discovered. `It must have occupied about the position where the ancient basements, marked K.K.K. And G. in Cunningham's map of Ràjagāha (pl. xiv, Reports, vol. i), were found by him' (Rh. D., `Buddhism,' p. 62 note).

91. This seems to us the meaning of atthikehi upannàtaü maggaü. Shariputra followed Assaji as suppliants are accustomed to follow their proposed benefactor till a convenient season arrives for preferring their request.

92. The same words as are put in the mouth of Upaka, when addressing the Buddha, above, chap. 6, sect. 7 (and see below, sect. 6).

93. This famous stanza doubtless alludes to the formula of the twelve nidànas (see chap. 1. 2) which explains the origination and cessation of what are called here ` dhammà hetuppabbavà.' Hetu and paccaya (the word so frequently used in the formula of the nidànas) are nearly synonymous. Colebrooke (Life and Essays, vol. ii. p. 419) says that the Buddhas distinguish between hetu, `proximate cause,' and paccaya (pratyaya), concurrent occasion;' but, in practical use, this slight difference of meaning, if it really existed, has but little weight attached to it.

94. See sects. 2-4. Instead of `The paribbàjaka Shariputra,' of course, the pronoun of the first person is to be read; instead of `The Venerable Assaji' read, `The Bhikkhu Assaji;' and further, the vocative friend' (àvuso), addressed to Moggallana, is inserted three or four times in the course of this narration.

95. The later Burmese and Chinese works translated by Bigandet (Life of Gaudama, p. 152 and by Beal (Romantic Legend, p. 330) add that he died. This is not in the Pàli text, and the Sinhalese account given by Hardy (Manual, p. 97) is directly opposed to that statement.

96. Upatissa was called Shariputra after his mother ('The son of Sàri'); Kolita had the family name Moggallana (compare Beal, Romantic Legend, pp. 324, 331). The name Upatissa occurs in Asoka's well-known edict, which has been found at Barite. The king there quotes `The Question of Upatissa' among the texts, the study of which he recommends to the brethren and sisters of the fraternity and to the laymen of either sex. This very probably refers to the dialogue between Assaji and Shariputra.

97. As to this repetition of what had been related before, comp. The note on chap. 15. 6, 7. The words from gambhāre down to upadhisaïkhaye form a ùloka. This is one of several instances where an older passage in verse, and probably first composed in some nearly related dialect, appears in the Pāli Piñakas in prose. It is this which explains the extraordinary grammatical construction of the first seven words. Compare Rh. D.'s note on the similar instance at Mahāparinibbāna sutta V, 62. The exclamation put into the mouth of Shariputra, and afterwards of Moggallana (above, chap. 23, sects. 5, 10), ought also, perhaps, to be included in the same category.

98. The chief object of the first book being to discuss the regulations for the upasampadā ordination, at which the preceptor (upajjhāya) of the candidate has a principal part, the text now goes on to relate the institution of the office and upajjhāyas, and to explain the mutual duties incumbent on upajjhāyas and pupils (saddhivihārikas).

99. Buddhaghosa has the following note on uttiññhapatta: `uttiññhapatta ti pinóàya caranakapattaü, tasmü hi manussà ucciññhasannino (this word is spelt so in the Paris MS. As well as in the Berlin MS. of the Samanta Pāsàdikà; the usual spelling is ucchiññha), tasmà uttiññhapattan ti vuttaü. athavà uññhahitvā pattaü upanāmentiti evam ettha attho daññpabbo.' we take the word, as the former of Buddhaghosa's two explanations implies, for a composition of ucchiññha. For the conversion of palatal consonants into dentals, see e. Kuhn, Beitrage zur Pāli-Grammatik, p. 36, and on the use of the word compare Trenckner's Milinda Panho, pp. 213, 214.

100. Translated by I. B. Horner as `one who shares his cell', Book of the Discipline, Vol. IV, p. vi

101. If he had put on shoes for having a walk early in the morning or for keeping his feet clean (Buddhaghosa).

102. Buddhaghosa explains *sagunaü katvā* by *ekato katvā*.

103. According to Buddhaghosa the meaning of these words is: if the alms-bowl of the *upajjhāya* has become too heavy or hot by the food put into it, the *saddhivihārika* ought to take it and give his own bowl to the *upajjhāya*.

104. See chap. 6.11, with the note.

105. I.e. in order that the folds might not fall upon the same place every day, and the robe might be worn out at that place (Buddhaghosa).

106. The Pāli text is: `Obhoge *kāyabandhanaü kātappaü*.' Buddhaghosa's note runs as follows: `Kāyabandhanaü *sangharitvā*(read *sanharitvā*) *civarabhoge pakkhipitvā ñpapetappaü*.' we do not venture to offer any conjectures as to the meaning of this passage.

107. See chap. 6.11, with the note.

108. A *gantāghara* (Sank. *yantragāha* according to Dr. Bāhler's conjecture) is a bathing-place for hot sitting baths. See *Cullavagga V, 14, 3 ; VIII, 8; Kuhn`s Zeitschrift fur vergleichende Sprat., XXV, 325*.

109. It is first moistened by water and then kneaded into lumps (Buddhaghosa),-no doubt to be rubbed over the person who is bathing.

110. The face was besmeared with moistened clay in order to protect it from the heat. See *Cullavagga V, 14, 3*.

111. I.e. if he is not prevented by indisposition (Buddhaghosa).

112. See chap. 6. 11, with the note.

113. See VIII, 16, 3. 4.

114. The bedstead rested on movable supporters. See Cullavagga vi 2,5

115. See Cullavagga vi, 20, 2.

116. See the Samanta Pàsàdikà, ap. Minayeff, Pràtimoksha p. 87.

117. As in the preceding clause,

118. The same for North and South.

119. Literally, make it (the discontentedness) clear. Buddhaghosa reads vāpakàsetabbo vāpakàsàpetabbo, which he explains thus: `vāpakàsetabbo means, ``Let (the saddhivihàrika) lead him to another place;" vāpakàsàpetabbo means, "Let him tell another Bhikkhu to take the thera and go with him elsewhere.""

120. The second and third books of the Cullavagga contain a detailed explanation of parivāsa and of the other technical term contained in this paragraph. The term is by I. B. Horner translated as `probation', *Book of the Discipline*, Vol. IV, p. vi

121. Translated by I. B. Horner as `order', *Book of the Discipline*, Vol. IV, p. vi

122. The discussion about the tajjanīyakamma and the other disciplinary proceedings alluded to in this paragraph is given the first book of the Cullavagga.

123. Translated by I. B. Horner as `dependence', *Book of the Discipline*, Vol. IV, p. vi

124. Instead of, 'follow the upajjhàya from behind' (chap. 25. 12), read here, 'go (with the saddhivihàrika).'

125. We believe that; the words the moderate Bhikkhus' are, intended here and throughout the whole work as an abbreviation of the fuller phrase, 'Those Bhikkhus who were moderate frugal, modest, conscientious, anxious for training' (chap. 25. 3).

126. All this is an abbreviation of what has been given at full length in chap. 25. 4-6.

127. Those slight offences, which were not embodied in the Pàtimokkha, are called dukkañña offences. They range, as to their gravity, with, the Pàcittiya offences of the Pàtimokkha. For him who had committed a dukkañña offence, no further penance was required than a simple confession of his fault. See Cullavagga XL. 1,10. Translated as 'wrong-doing' by I. B. Horner, *Book of the Discipline*, Vol. IV, p. vi

128. See chap. 12 and the note on chap. 1,1.

129. The form for bringing a formal motion before the order is the following: the mover first announces to the assembled Bhikkhus what resolution he is going to propose; this announcement is called natti (see, for instance, sect. 4). After the natti follows the question put to the Bhikkhus present if they approve the resolution. This question is put either once or three times; in the first case we leave a nattidutiya kamma (see, for instance, ii chap. 6); in the second case, a natticatuttha kamma:(as in this chapter). Natti is by I. B. Horner translated as 'motion', *Book of the Discipline*, Vol. IV, p. vi

130. With this and the following chapters should be compared the corresponding ordinance laid down in chapters 74-76.

131. Here follows the complete formula of a naticatuttha kamma, as in chap. 28. 4-6. The only difference is, that here in the natti, as well as in the three questions, the words `N.N. asks the saïgha for the upasampadà ordination with N.N. as upajjhàya' are inserted after the words I desires to receive the upasampadà ordination from the Venerable N.N.'

132. On this curious expression, compare Cullavagga IV, 4, 8. It is frequently repeated below.

133. These are the five kinds of dwellings (panca lenàni) which are declared to be allowable, Cullavagga VI, 1, 2. The single expressions are explained by Buddhaghosa in his note on Cullavagga 11 as follows: ` aóópayogo'ti suvannavaïgagehaü, pàsàdo'ti dāghapàsàdo, hammiyan ti upariàkàsatale patiññpitakāñgàro pàsàdo yeva, guhà'ti iññhakaguhà silàguhà dāruguhà paüsuguhà' i.e. aóópayoga is a gold-coloured Bengal house. Pàsàda is a long, storied mansion (or, the whole of an upper storey). Hammiya, is a pàsàda. Which has an upper chamber placed on the topmost storey. Guhà is a hut made of brick or in a rock, or of wood.'

134. Compare Mahāvagga vi, 14, 6.

135. This story recurs in the Jātaka commentary 11, 449.

136. Translated by I. B. Horner as `other sects', *Book of the Discipline*, Vol. IV, p. vi

137. See the conclusion of this in chapter 38.

138. Buddhaghosa can scarcely be right in explaining pakkhasaïkanta by titthiyapakkhasaïkanta.

139. âcariya as well as upajjhàya means `Teacher,' or preceptor.' it is very difficult or rather impossible to draw a sharp line of distinction between âcariya and upajjhàya. The

duties of an àcariya towards his antevàsika, and of an antevàsika towards his àcariya, as indicated in chaps. 32, 33 (Cullavagga VIII, 13, 14), are exactly the same as those of an upajjhàya towards his saddhivihàrika and vice versa (chaps. 25, 26 Cullavagga VIII, 11, 1 2). The position of an upajjhàya however was considered as the more important of the two; at the upasampadà service the upajjhàya had a more prominent part than the àcariya, as we may infer from chaps. 28, 29, and from the explanations on the 65th pàcittiya rule which are given in the Sutta Vibhaïga. There it is said that, if the upasampadà ordination had been conferred, against the rule, on a person that has not yet attained his twentieth year, the upajjhàya has made himself guilty of a pàcittiya offence, the àcariya and the other present Bhikkhus only of a dukkaña offence. We may add that the succession of Vinaya teachers from Upàli down to Mahinda, which is given in the Dāpavaüsa (Bhànavàra iv and v), is a succession of upajjhàyas and saddhivihàrikas (see iv, 36, 42, 43, and etc.), Not of àcariyas and antevàsikas; the duty of instructing the young Bhikkhus in the holy doctrines and ordinances seems, therefore, to belong to the upajjhàya rather than to the àcariya; compare also Dāpavaüsa vii, 26. So among the Brahmanas, on the contrary, the àcariya is estimated higher than the upajjhàya; see Manu II, 145; Yàjnavalkya I, 35. Compare also chap. 36,1 (end of the paragraph), and Buddhaghosa's explanation of that passage.

140. Nissaya (i.e. dependence) is the relation between àcariya and antevàsika. The antevàsika lives `nissàya' with regard to the àcariya, i.e. dependent on him; the àcariya gives his nissaya to the antevàsika, i.e. he receives him into his protection and care. At chap. 36. 1, `Nissaya' is said also of the relation between upajjhàya and saddhivihàrika.

141. That is, `did not know how to decide whether their nissaya was destroyed, or not.'

142. This refers, according to Buddhaghosa, to the panàmanà (turning away of the saddhivihàrika); see chap. 27. 2.

143. Buddhaghosa: `Coming together maybe understood either by seeing or by hearing. If a saddhivihàrika who lives in dependence (nissàya) on his àcariya sees his upajjhàya paying homage to a sacred shrine in the same vihàra, or going on his rounds in the same village, cessation of the nissaya (towards the àcariya) is the consequence. If he hears the voice of his upajjhàya, who preaches the Dhamma or gladdens (lay-people by religious discourse), in the vihàra or in the interior of a house, and if he recognises that it is his upajjhàya's voice, cessation of the nissaya (towards the àcariya) is the consequence.'

144. About the ordination of novices, see chap. 54. 3.

145. According to Buddhaghosa, moral transgression (adhisāla) is said with regard to offences against the pàràjika and saïghàdisesa rules, while transgressions in conduct (ajjhàcàra) consist in offences against the minor rules of the Pàtimokkha. Buddhaghosa's explanation is confirmed by the Mahàvagga iv, 16, 12.

146. According to Buddhaghosa, this refers to instruction in the khandhakavatta (i.e. in the rules contained in the Khandhaka texts, Mahàvagga and Cullavagga?). See also Spence Hardy, Manual, p. 492.

147. This means instructing him in the sekhapannatti (Buddhaghosa). We cannot say what is the accurate meaning of the last term, which apparently, as its verbal meaning seems to imply, refers to ordinances for those Bhikkhus who have entered the path of sanctification, but have not yet attained arahatship. Spence Hardy (Manual, p. 493) gives the term sekha-sāla, which he explains as the observance of precepts in

order to become a sekha. See also Hardy's note on àdibrahmacariya-sila, 1.1.p.492.

148. Chap. 37 is exactly identical with chap. 36. 2-15, but for the sixth case, which, throughout chap. 37, is added each time at the end of the five cases given in chap. 36, when he has not completed the tenth year (after his upasampadà);' and respectively, 'when he has completed ten years or more than ten years (after his upasampadà).'

149. It should be, 'fourteen times.'

150. See chap. 31, sect. 6.

151. Translated by I. B. Horner as 'nuns', *Book of the Discipline*, Vol. IV, p. vi

152. Compare chap. 48.

153. Jāvaka was physician to King Bimbisàra and one of the chief partisans of Buddha at the court of Ràjagaha. See viii, 1, the introduction of the Sàmannaphala Sutta, and etc.

154. On uccinatha, compare the use of ucchecchàmi at Mahàparinibbàna Sutta I, 1 (p. 1), which Buddhaghosa rightly explains by uchhindissàmi. But we think it better to adhere here to the reading uccinatha, in accordance with the MSS.

155. The robber Aïgulimàla (i.e. he who wears a necklace of fingers), whose original name was Ahiüsaka, had received this surname from his habit of cutting of the fingers of his victims and wearing them as a necklace. See Spence Hardy, Manual. 249 seq.

156. Buddhaghosa explains kammàrabhanóu by tulàtaramunóako (read tulàdhàram.) suvannakàraputto. At Dhammapada, v. 239, Kmart is said of a silversmith. There was

probably no distinction in these early times between gold, silver, copper, and iron smiths; the same man being an artificer in all kinds of metal.

157. This Upàli is different from the famous Upàli who belonged to the chief disciples of Buddha; the latter came not from Ràjagaha, but from the Sakya country.

158. Buddhaghosa: ` he who learns arithmetic, must think much; therefore his breast will become diseased.'

159. We prefer this translation of rāpa to translating it by ` painting,' on account of Buddhaghosa's note : ` he who learns the rāpa-sutta must turn over and over many kārshāpanas and look at them.'

160. The law alluded to is the 65th pàcittiya rule. Generally in the khandhakas which presuppose as we have stated in our preface, the existence of the Pàtimokkha, direct repetition of the rules laid down there has been avoided. If nevertheless, in the khandhakas a transgression alluded to in the Pàtimokkha had to be mentioned again, then in most cases the khandhakas, instead of directly indicating the penance incurred thereby, use of the guilty Bhikkhu the expression, `yathàdhammo kàretabbo,' i.e. he is to be treated according to the law.' see h 0.'s introduction to his edition of the Mahāvagga, p. XX note.

161. Buddhaghosa explains ahivàtakaroga by mārivyādhi, and says: `When this plague befalls a house, men and beasts in that house die ; but he who breaks through wall or roof, or is `` rogà mādigato(?)," May be saved.'

162. This seems very unpractical and the rule is accordingly practically abrogated again by chapter 55.

163. We must leave `àhundarikà' un-translated; Buddhaghosa says nothing about this obscure word.

164. See chap. 32. 1.

165. Supply these pentads and hexads, respectively, from chaps. 36. 6, 7; 8, 9; 14, 15 ; 16, 17; 37. 1, 2; 5, 6; 7, 8; 13, 14.

166. Abhayâvara means, `secure from anything.' this refers to the expression used in chap. 42, sect. 2.

167. The Buddha's former wife. This is, as far as we know, the only passage in the Pàli Piñakas, which mentions this lady, and it deserves notice that her name is not mentioned. Probably this name was unknown to the Buddhists in early times, and thus we may best account for the difference of the simply invented names given to this lady by later writers. Compare Rh. D. Buddhism, p. 50 seq.

168. Granting a boon is a constant phrase used of princes when making an open promise to give to any one whatever they should ask. See, for instance, the Jàtaka story, no. 9, where the person to whom the boon was given laid it by for a convenient season; and then asked the king to make her son heir-apparent, in violation of all ancient law and custom.

169. Nanda was a son of Mahàpajapati, a half-brother of the Buddha. See the story of his conversion in Rh. D.'s Buddhist Birth Stories, p. 128 (later and fuller accounts can be seen in Hardy, Manual, p. 204 seq.; Beal, Romantic Legend, p. 369 seq.)

170. See chap. 52.

171. Sikkhàpadàni, literally, `paths of training.' compare chap. 60.

172. Here first appear the chabbaggiyà Bhikkhus (the company of the six Bhikkhus', with their attendants), the constant and indefatigable evil-doers throughout the whole Vinaya-Piñaka. Buddhaghosa (on Cullavagga I, 1) says that Panóuka and Lohitaka belonged to this company, and also Assaji and Punabbasu are mentioned as chabbaggiyas (see Childers s. V. chabbaggiyà).

173. The case of the novice's committing sexual intercourse with a Bhikkhuni can have found its place here only by a negligence of the redactor, as it is comprised already in the third of the ten cases (the novice's committing impurity). Buddhaghosa (who of course never admits anything like an inadvertence of the holy theras by whom the Vinaya is compiled) says that the third case and the tenth are distinguished here, because a person that has simply committed an impurity may receive the ordination, if he is willing to refrain himself in future; whilst a Bhikkhunādāsaka cannot be ordained in any case (see chap. 67).

174. Tena kho pana samayena annatàro panóako bhikkhāsu pabbajito hoti, so dahare dahare bhikkhā upasaikamitvā evaü vadeti: etha maü àyasmanto dāsethà'ti. Bhikkhā apasàdenti: nassa panóaka, vinassa panóaka, ko tayà attho'ti. So bhikkhāhi apasàdito mahante mahante moligalle (Buddhaghosa: thālasarāre) samanere upasaikamitva evaü vadeti: etha maü àvuso dāsethà'ti. Sàmanerā apasàdenti: nassa panóaka, vinassa panóaka, ko tayà attho'ti. So sàmanerehi apasàdito hatthibhanóe assabhanóe upasaikamitvā evaü vadeti: etha maü àvuso dāsethà'ti. Hatthibhanóà assabhanóà dāsesuü. Te ujjpāyanti khiyanti vipàcenti: panóaka ime Samanā Sakyaputtiyā, ye pi imesaü na panóakà te pi panóake dāsenti, evaü ime sabbeva abrahmacàrino'ti. Assosuü kho bhikkhā hatthibhanóànaü assabhanóànaü ujjāyantànaü khiyantànaü,

vipàcentànaü. Atha kho te bhikkhå bhagavato etam attham àrocesuü.

175. I.e. not with the whole fraternity residing at that place, but with a part of it.

176. Whose fingers are grown together, like bats' wings'(Buddhaghosa).

177. Buddhaghosa (Berlin MS.) Explains chinniriyàpatha' by pidhasappi.' we ought to read, no doubt piñpasappã, which is Sanskrit pãthasarpin, a cripple who is in a wheel-chair.

178. See chap. 49. 6.

179. Here follows the usual complete formula of a natticatuttha kamma; see chaps. 28. 4-6; 29. 3, and etc.

180. With these sections compare the previous chapters 12, 28 and following, 36 and following. The nattis prescribed in this chapter, together with the Three Refuges formula prescribed in chap. 12, sect. 4, the whole of chapter 77, and the four interdictions form together the current ceremony of ordination (the upasampadà-kamma-vàcà) as now still in use in the order. , see the Journal of the Royal Asiatic Society, New Series, VII, p. 1.

181. I.e. according to Buddhaghosa, repeat to him all the data specified before together, in order that he might be able to give a correct answer when asked about his spiritual age.

182. The vimokkhas (literally, deliverances) are eight stages of meditation different from the four jhànas. The characteristics of the different vimokkhas are specified by Childers s.v.

183. This temporary expulsion (ukkhepaniyakamma) which is pronounced against Bhikkhus who refuse to see an offence

committed by them selves (àpattiyà adassane), or to atone for such an offence (àpattiyà appañikamme), or to renounce a false doctrine (pàpikàya diññhiyà appañinissagge), must be distinguished from the definitive and permanent expulsion (nàsanà) which is pronounced against Bhikkhus who have committed a pàràjika offence, or in cases like those treated of in chapters 61 seq.

184. I.e. The sentence of expulsion is abolished; compare the Samanta Pàsàdikà, ap. Minayeff, Pràtimoksha, p. 92.

185. As in sects.1, 2. Instead of ` will you see that offence?' and, `I will see it,' read here: `will you atone for that offence?' And, `I will atone for it.'

186. As above. Read here: ` will you renounce that false Doctrine?' and, ` I will renounce it.'

187. Here follow some úlokas, probably written in Ceylon, and an elaborate table of contents, both of which we leave untranslated. The úlokas are introductory to the table of contents (uddàna) and belong to it. A similar table of contents is found in the MSS. Nearly after all the other khandhakas.

The First Teaching

Background of his Decision to Preach

Now the Blessed One thought: To whom shall I preach the Dharma first? Who will understand this Dharma readily?

And the Blessed One thought: There is Alara Kalama; he is clever, wise, and learned; long since has the eye of his mind been darkened by scarcely any dust. What if I were to preach the Dharma first to Alara Kalama? He will readily understand this Dharma.

Then an invisible god said to the Blessed One: Alara Kalama died, lord, seven days ago. And knowledge sprang up in the Blessed One's mind that Alara Kalama had died seven days ago. And the Blessed One thought: Highly noble was Alara Kalama. If he had heard my Dharma, he would readily have understood it.

Then the Blessed One thought: To whom shall I preach the Dharma first? Who will understand this Dharma readily? And the Blessed One thought: There is Uddaka Ramaputta; he is clever, wise, and learned; long since has the eye of his mind been darkened by scarcely any dust. What if I were to preach the Dharma first to Uddaka Ramaputta? He will easily understand this Dharma.

Then an invisible god said to the Blessed One: Uddaka Ramaputta died, Lord, yesterday evening. And knowledge arose in the Blessed One's mind that Uddaka Ramaputta had died the previous evening. And the Blessed One thought: Highly noble was Uddaka Ramaputta. If he had heard my Dharma, he would readily have understood it.

Then the Blessed One thought: To whom shall I preach the Dharma first? Who will understand this Dharma readily? And the Blessed One thought: The five monks have done many services to me; they attended on me during the time of my ascetic discipline. What if I were to preach the Dharma first to the five monks?

Now the Blessed One thought: Where do the five monks dwell now? And the Blessed One saw by the power of his divine, clear vision, surpassing that of men, that the five monks were living at Benares, in the deer park Isipatana. And the Blessed One after having remained at Uruvela as long as he thought fit, went forth to Benares.

Encounter with Upaka, the Naked Ascetic

Now Upaka, a man belonging to the Ajivaka sect, saw the Blessed One traveling on the road between Gaya and the Bodhi-tree; and when he saw him, he said to the Blessed One: "Your countenance, friend, is serene, your complexion is pure and bright. In whose name, friend, have you retired from the world? Who is your teacher? Whose Dharma do you profess?"

When Upaka the Ajivaka had spoken thus, the Blessed One addressed him in the following stanzas: "I have overcome all foes; I am all-wise; I am free from stains in all things; I have left everything and have obtained emancipation of craving. Having myself gained knowledge, whom should I call my master? I have no teacher; no one is equal to me; in the world of men and of gods no being is like me. I am the Holy One in this world, I am the highest teacher, I alone am the perfectly ever Enlightened One; I have gained coolness and have obtained Nirvana. To set in motion the wheel of the Dharma, I go to the city of the Benares; I will beat the drum of the Immortal in the darkness of this world."

"You profess then, friend, you are worthy to be Victor everlasting?"

"Like me are all Victorious Ones who have reached extinction of the defilements; I have overcome sinful states; therefore, Upaka, am I the Victorious One."

When he had spoken thus, Upaka the Ajivaka replied: "It may be so, friend"; shook his head, took another road, and went away.

The First Five Converts

And the Blessed One, wandering from place to place, came to Benares, to the deer park Isipatana, to the place where the five monks were. And the five monks saw the Blessed One coming from afar; when they saw him, they took counsel with each other, saying: Friends, there comes the ascetic Gautama, a man of full habit, who has wavered in his exertions, and who has turned away to luxury. Let us not salute him, nor rise from our seats when he approaches, nor take his bowl and his robe from his hands. But let us put there a seat; if he likes, let him sit down.

But when the Blessed One gradually approached near unto those five monks, the five monks kept not their agreement. They went forth to meet the Blessed One; one took his bowl and his robe, another prepared a seat, a third one brought water for the washing of the feet, a footstool, and a towel. Then the Blessed One sat down on the seat they had prepared; and when he was seated, the Blessed One washed his feet. Now they addressed the Blessed One by his name and with the appellation "Friend."

When they spoke to him thus, the Blessed One said to the five monks: "Do not address, monks, the Tathágata by his name

and with the appellation 'Friend.' The Tathágata, monks, is the holy, perfectly ever Enlightened One. Give ear, O monks. The immortal has been won by me: I will teach you; to you I preach the Dharma. Do you walk in the way I show you, and you will live ere long, even in this life, having fully known yourselves, having seen face to face that incomparable goal of the holy life, for the sake of which clansmen rightly give up the world and go forth into the houseless state."

When he had spoken thus, the five monks said to the Blessed One: "By those observances, friend Gautama, by those practices, by those austerities, you have not won to power surpassing that of men, nor to higher knowledge and vision. How will you now, living with full habit, having given up your exertions, having turned to luxury, be able to obtain power surpassing that of men, and the higher knowledge and vision?"

When they had spoken thus, the Blessed One said to the five monks: "The Tathágata, O monks, does not live with full habit, he has not given up exertion, he has not turned to luxury. The Tathágata monks, is the holy, most fully Enlightened One. Give ear, O monks, the Immortal has been won; I will teach you; to you I will preach the Dharma. Do you walk in the way I show you; You will live ere long, even in this life, having fully known yourselves, having seen face to face that incomparable goal of the holy life, for the sake of which clansmen rightly give up the world and go forth into the houseless state."

(A second and third time, the five monks make the same remonstrance, and the Buddha makes the same reply.)

When they had spoken thus, the Blessed One said to the five monks: "Do you admit, monks, that I have never spoken to you in this way before this day?"

"You have never spoken so, lord."

"The Tathágata, monks, is the holy, fully Enlightened One. Give ear, O monks, the Immortal has been won; I will teach you; to you I will preach the Dharma. Do you walk in the way I show you; You will live ere long, even in this life, having fully known yourselves, having seen face to face that incomparable goal of the holy life, for the sake of which clansmen rightly give up the world and go forth into the houseless state."

And the Blessed One was able to convince the five monks; and the five monks again listened willingly to the Blessed One; they gave ear and fixed their mind on the knowledge imparted to them.

The First Sermon **The Setting in Motion the Wheel of the Dharma**

And the Blessed One thus addressed the five monks: There are two extremes, monks, which he who has given up the world ought to avoid.

What are these two extremes? A life given to pleasures, devoted to pleasures and lusts—this is degrading, sensual, vulgar, ignoble, and profitless.

And a life given to mortifications—this is painful, ignoble, and profitless.

By avoiding these two extremes, monks, the Tathágata has gained the knowledge of the **Middle Way** which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to Supreme Enlightenment, to Nirvana.

What, monks, is this Middle Way the knowledge of which the Tathágata has gained, which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to Supreme Enlightenment, to Nirvana?

It is the Noble Eightfold Way, namely: right views, right intent, right speech, right conduct, right means of livelihood, right endeavor, right mindfulness, right meditation.

This, monks, is the Middle Way the knowledge of which the Tathágata has gained, which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to perfect enlightenment to Nirvana.

This, monks, is the **Noble Truth of Suffering** (*dukkha*): birth is suffering; aging is suffering; illness is suffering; death is suffering; presence of objects we hate is suffering; separation from objects we love is suffering; not to obtain what we desire is suffering. In short, the Five Components of Existence are suffering.

This, monks, is the **Noble Truth concerning the Origin of Suffering**: verily, it originates in that craving which causes rebirth, which produced delight and passion, and seeks pleasure now here, now there; that is to say, craving for sensual pleasures, craving for continued life, craving for nonexistence.

This, monks, is the **Noble Truth concerning the Cessation of Suffering**: truly, it is the complete cessation of craving so that no passion remains; the laying aside of, the giving up, the being free from, the harboring no longer of, this craving.

This, monks, is the **Noble Truth concerning the Way which leads to the Cessation of Suffering**: verily, it is this **Noble Eightfold Way**, that is to say, right views, right intent, right speech, right conduct, right means of livelihood, right endeavor, right mindfulness, and right meditation.

This is the Noble Truth concerning Suffering. Thus, monks, in things which formerly had not been heard of have I obtained

insight, knowledge, understanding, wisdom, intuition. This Noble Truth concerning Suffering must be understood. Thus, monks, in things which formerly had not been heard of have I obtained insight, knowledge, understanding, wisdom, and intuition. This Noble Truth concerning Suffering I have understood. Thus, monks, in things which formerly had not been heard of have I obtained insight, knowledge, understanding, wisdom, and intuition.

This is the Noble Truth concerning the Origin of Suffering. Thus, monks, in things which had formerly not been heard of I have obtained insight, knowledge, understanding, wisdom, intuition. This Noble Truth concerning the Cause of Suffering must be abandoned . . . has been abandoned by me. Thus, monks, in things which formerly had not been heard of have I obtained knowledge, understanding, wisdom, and intuition.

This is the Noble Truth concerning the Cessation of Suffering. Thus, monks, in things which formerly had not been heard of have I obtained insight, knowledge, understanding, wisdom, intuition. This Noble Truth concerning the Cessation of Suffering must be seen face to face . . . has been seen by me face to face. Thus, monks, in things which formerly had not been heard of have I obtained insight, knowledge, understanding, wisdom, intuition.

This is the Noble Truth concerning the Way which leads to the Cessation of Suffering. Thus, monks, in things which formerly had not been heard of have I obtained insight, knowledge, understanding, wisdom, intuition. This Noble Truth concerning the Way which leads to the Cessation of Suffering must be realized . . . has been realized by me. Thus, monks, in things which formerly had not been heard of have I obtained insight, knowledge, understanding, wisdom, intuition.

The Monks Become Arahants

As long, monks, as I did not possess with perfect purity this true knowledge and insight into these Four Noble Truths, with its three modifications and its twelve constituent parts, so long, monks, I knew that I had not yet obtained the highest absolute enlightenment in the world of men and gods, in Mara's and in Brahma's world, among all beings, ascetics, and Brahmans, gods and men. ...

And this knowledge and insight arose in my mind. The emancipation of my mind cannot be shaken; this is my last birth; now shall I not be born again.

Thus the Blessed One spoke. The five monks were delighted, and they rejoiced at the words of the Blessed One. And when this exposition was propounded, the venerable Kondanna obtained the pure and spotless Dharma-eye [which saw that]: "Whatsoever is an arising thing, all that is a ceasing thing."

And as the Blessed One had set going the wheel of the Dharma, the earth-inhabiting gods shouted: "Truly the Blessed One has set going at Benares, in the deer park Isipatana, the wheel of the Dharma, which may be opposed neither by an ascetic, nor by a Brahman, neither by a god, nor by Mara, nor by Brahma, nor by any being in the world."

Hearing the shout of the earth-inhabiting gods, the four firmament-gods shouted "Truly the Blessed One has set going at Benares, in the deer park Isipatana, the wheel of the Dharma, which may be opposed neither by an ascetic, nor by a Brahman, neither by a god, nor by Mara, nor by Brahma, nor by any being in the world."

Hearing their shout, the Tavatimsa gods shouted, "Truly the Blessed One has set going at Benares, in the deer park Isipatana, the wheel of the Dharma, which may be opposed

neither by an ascetic, nor by a Brahman, neither by a god, nor by Mara, nor by Brahma, nor by any being in the world."

Hearing their shout, the Yama gods shouted, "Truly the Blessed One has set going at Benares, in the deer park Isipatana, the wheel of the Dharma, which may be opposed neither by an ascetic, nor by a Brahman, neither by a god, nor by Mara, nor by Brahma, nor by any being in the world."

Hearing their shout, the Tusita gods shouted, "Truly the Blessed One has set going at Benares, in the deer park Isipatana, the wheel of the Dharma, which may be opposed neither by an ascetic, nor by a Brahman, neither by a god, nor by Mara, nor by Brahma, nor by any being in the world."

Hearing their shout, the Nimmanarati gods shouted, "Truly the Blessed One has set going at Benares, in the deer park Isipatana, the wheel of the Dharma, which may be opposed neither by an ascetic, nor by a Brahman, neither by a god, nor by Mara, nor by Brahma, nor by any being in the world."

Hearing their shout, the Paranimmitavasavatti gods, shouted, "Truly the Blessed One has set going at Benares, in the deer park Isipatana, the wheel of the Dharma, which may be opposed neither by an ascetic, nor by a Brahman, neither by a god, nor by Mara, nor by Brahma, nor by any being in the world."

Hearing their shout, the Brahma-world gods shouted: "Truly the Blessed One has set going at Benares, in the deer park Isipatana, the wheel of the Dharma, which may be opposed neither by an ascetic, nor by a Brahman, neither by a god, nor by Mara, nor by Brahma, nor by any being in the world."

Thus in that moment, in that instant, in that second the shout reached the Brahma world; and this whole system of ten

thousand worlds quaked, was shaken, and trembled; and an infinite, mighty light was seen through the world, which surpassed the light that can be produced by the divine power of the gods.

And the Blessed One pronounced this solemn utterance: "Truly Kondanna has perceived it, truly Kondanna has perceived it." Hence the venerable Kondanna received the name Annasi Kondanna, (meaning Kondanna who has perceived the Doctrine).

And the venerable Annasi Kondanna, having seen the Dharma, having mastered the Dharma, having understood the Dharma, having penetrated the Dharma, having overcome uncertainty, having dispelled all doubts, having gained full knowledge, dependent on nobody else for knowledge of the Doctrine of the Teacher, thus spoke to the Blessed One: "Lord, let me become an ascetic under the Blessed One, let me receive ordination." "Come, monk," said the Blessed One, "well taught is the Dharma; lead a holy life for the sake of the complete ending of suffering."

Thus this venerable person received ordination.

And the Blessed One administered to the other monks exhortation and instruction by discourses relating to the Dharma. And the venerable Vappa and the venerable Bhaddiya, when they received from the Blessed One such exhortation and instruction by discourses relating to the Dharma, obtained the pure and spotless Dharma-eye [which saw that]: "Whatsoever is a beginning thing, all that is an ending thing."

And having seen the Dharma, having mastered the Dharma, having understood the Dharma, having penetrated the Dharma, having overcome uncertainty, having dispelled all doubts,

having won confidence, dependent on nobody else for knowledge of the religion of the Teacher, they thus spoke to the Blessed One: "Lord' let us become a recluse under the Blessed One and receive ordination."

"Come, monks," said the Blessed One, "well taught is the Dharma; lead a holy life for the sake of the complete ending of ill." Thus these venerable persons received ordination.

And the Blessed One, living on what the monks brought him, administered to the other monks exhortation and instruction by discourses relating to the Dharma; in this way the six persons lived on what the three monks brought home from their alms.

And the venerable Mahanama and the venerable Assaji, when they received from the Blessed One such exhortation and instruction by discourses relating to the Dharma, obtained the pure and spotless Dharma-eye [which saw that] "Whatsoever is a beginning thing, all that is an ending thing."

And having seen the Dharma, having mastered the Dharma, having understood the Dharma, having penetrated the Dharma, having overcome uncertainty, having dispelled all doubts, having gained full knowledge, dependent on nobody else for knowledge of the Doctrine of the Teacher, they thus spoke to the Blessed One: "Lord, let us become a recluse under the Blessed One and receive ordination."

"Come, monks," said the Blessed One, "well taught is the Dharma; lead a holy life for the sake of the complete ending of ill." Thus these venerable persons received ordination.

The Five Components of Existence and the Doctrine of No-Self (anattá)

And the Blessed One addressed the band of five monks:

"The **bodily form** (*rupa*), monks, is not the self. If the body, monks, were the self, the body would not tend toward destruction, and we should be able to say: Let my body be this way, let my body not be that way. But since the body, monks, is not the self, therefore the body tends toward destruction, and we are not able to say, Let my body be such and such a one, let my body not be such and such a one.

Sensation (*vedana*), monks, is not the self. If sensations, monks, were the self, the sensations would not tend toward destruction, and we should be able to say: Let my sensations be this way, let my sensations not be that way. But since the sensations, monks, are not the self, therefore the sensations do tend toward destruction, and we are not able to say, Let my sensations be this way, let my sensations not be that way.

Perception (*sanna*) is not the self. If the perceptions, monks, were the self, the perceptions would not tend toward destruction, and we should be able to say: Let my perceptions be this way, let my perceptions not be that way. But since the perceptions, monks, are not the self, therefore the perceptions do tend toward destruction, and we are not able to say, Let my perception be this way, let my perceptions not be that way.

Psychic constructions (*sankhárá*) are not the self. If the psychic constructions, monks, were the self, they would not tend toward destruction, and we should be able to say: Let my psychic constructions be this way, let my psychic constructions not be that way. But since the psychic constructions, monks, are not the self, therefore the psychic constructions do tend toward destruction, and we are not able to say, Let my psychic constructions be this way, let my psychic constructions not be that way.

Consciousness (*vinnana*) is not the self. If consciousness, monks, was the self, consciousness would not tend toward

destruction, and we should be able to say: Let my consciousness be this way, let consciousness not be that way. But since the consciousness, monks, are not the self, therefore consciousness does tend toward destruction, and we are not able to say, Let my consciousness be this way, let my consciousness not be that way.

Now what do you think, monks, is the bodily form permanent or perishable?

It is perishable, Lord.

And that which is perishable, does that cause pain or joy?

It causes pain, Lord.

And that which is perishable, painful, subject to change, is it possible to regard that in this way? This is mine, this am I, this is my self?

That is impossible, Lord.

Now what do you think, monks, are the sensations permanent or perishable?

They are perishable, Lord.

And that which is perishable, does that cause pain or joy?

It causes pain, Lord.

And that which is perishable, painful, subject to change, is it possible to regard that in this way? This is mine, this am I, this is my self?

That is impossible, Lord.

Now what do you think, monks, are the perceptions permanent or perishable?

They are perishable, Lord.

And that which is perishable, does that cause pain or joy?

It causes pain, Lord.

And that which is perishable, painful, subject to change, is it possible to regard that in this way? This is mine, this am I, this is my self?

That is impossible, Lord.

Now what do you think, monks, are the psychic constructions permanent or perishable?

They are perishable, Lord.

And that which is perishable, does that cause pain or joy?

It causes pain, Lord.

And that which is perishable, painful, subject to change, is it possible to regard that in this way? This is mine, this am I, this is my self?

That is impossible, Lord.

Now what do you think, monks, is consciousness permanent or perishable?

It is perishable, Lord.

And that which is perishable, does that cause pain or joy?

It causes pain, Lord.

And that which is perishable, painful, subject to change, is it possible to regard that in this way? This is mine, this am I, this is my self?

That is impossible, Lord.

Therefore, monks, whatever bodily form has been, will be, and is now, belonging or not belonging to sentient beings, gross or subtle, inferior or superior, distant or near, all that bodily form is not mine, is not me, not my self; thus it should be considered by right knowledge according to the truth.

Therefore, monks, whatever sensations have been, will be, and are now, belonging or not belonging to sentient beings, gross or subtle, inferior or superior, distant or near, all those sensations are not mine, are not me, not my self; thus it should be considered by right knowledge according to the truth.

Therefore, monks, whatever perceptions form have been, will be, and are now, belonging or not belonging to sentient beings, gross or subtle, inferior or superior, distant or near, all those perception are not mine, are not me, not my self; thus it should be considered by right knowledge according to the truth.

Therefore, monks, whatever psychic constructions have been, will be, and are now, belonging or not belonging to sentient beings, gross or subtle, inferior or superior, distant or near, all those psychic constructions are not mine, are not me, not my self; thus it should be considered by right knowledge according to the truth.

Therefore, monks, whatever consciousness has been, will be, and is now, belonging or not belonging to sentient beings, gross or subtle, inferior or superior, distant or near, all that consciousness is not mine, is not me, not my self; thus it should be considered by right knowledge according to the truth.

Considering this, monks, the wise and noble disciple turns away from the body, turns away from sensation, turns away from perception, turns away from psychic constructions, turns away from body and mind.

Turning away he loses passion, losing passion he is liberated, in being liberated the knowledge comes to him: "I am liberated," and he knows rebirth is exhausted, the holy life is completed, duty is fulfilled; there is no more living in these conditions.

Thus the Blessed One spoke. The five monks were delighted and rejoiced at the words of the Blessed One. And when this exposition had been propounded, the minds of the five monks became free from attachment to the world, and were released from depravities.

At that time there were six arahants in the world.

The First Teaching Of The Buddha

On seeing their old teacher approach, the five Bhikkhus agreed among themselves not to salute him, nor to address him as a master, but by his name only. "For," so they said, "he has broken his vow and has abandoned holiness. He is no Bhikkhu but Gotama, and Gotama has become a man who lives in abundance and indulges in the pleasures of worldliness."

But when the Blessed One approached in a dignified manner, they involuntarily rose from their seats and greeted him in spite of their resolution. Still they called him by his name and addressed him as "friend Gotama."

When they had thus received the Blessed One, he said: "Do not call the Tathágata by his name nor address him as 'friend,' for he is the Buddha, the Holy One. The Buddha looks with a kind heart equally on all living beings, and they therefore call him 'Father.' To disrespect a father is wrong; to despise him, is wicked.

"The Tathágata," the Buddha continued, "does not seek salvation in austerities, but neither does he for that reason indulge in worldly pleasures, nor live in abundance. The Tathágata has found the middle path.

"There are two extremes, O Bhikkhus, which the man who has given up the world ought not to follow-the habitual practice, on the one hand, of self-indulgence which is unworthy, vain and fit only for the worldly-minded and the habitual practice, on the other hand, of self-mortification, which is painful, useless and unprofitable.

"Neither abstinence from fish or flesh, nor going naked, nor shaving the head, nor wearing matted hair, nor dressing in a

rough garment, nor covering oneself with dirt, nor sacrificing to Agni, will cleanse a man who is not free from delusions.

"Reading the Vedas, making offerings to priests, or sacrifices to the gods, self-mortification by heat or cold, and many such penances performed for the sake of immortality, these do not cleanse the man who is not free from delusions.

"Anger, drunkenness, obstinacy, bigotry, deception, envy, self-praise, disparaging others, superciliousness and evil intentions constitute uncleanness; not verily the eating of flesh. "

A middle path, O Bhikkhus, avoiding the two extremes, has been discovered by the Tathágata-a path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana!

"What is that middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathágata - that path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana?

"Let me teach you, O Bhikkhus, the middle path, which keeps aloof from both extremes. By suffering, the emaciated devotee produces confusion and sickly thoughts in his mind. Mortification is not conducive even to worldly knowledge, how much less to a triumph over the senses!

"He who fills his lamp with water will not dispel the darkness, and he who tries to light a fire with rotten wood will fail. And how can anyone be free from self by leading a wretched life, if he does not succeed in quenching the fires of lust, if he still hankers after either worldly or heavenly- pleasures. But he in whom self has become extinct is free from lust: he will desire neither worldly nor heavenly pleasures, and the satisfaction of his natural wants will not defile him. However, let him be

moderate, let him eat and drink according to the needs of the body.

"Sensuality is enervating: the "self-indulgent" man is a slave to pleasure to his passions, and pleasure-seeking is degrading and vulgar.

"But to satisfy the necessities of life is not evil. To keep the body in good health is a duty for otherwise we shall not be able to trim the lamp of wisdom, and keep our mind strong and clear. Water surrounds the lotus-flower, but does not wet its petals.

"This is the middle path, O Bhikkhus that keeps aloof from both extremes.

And the Blessed One spoke kindly to his disciples, pitying them for their errors, and pointing out the uselessness of their endeavors, and the ice of ill-will that chilled their hearts melted away under the gentle warmth of the Master's persuasion.

Now the Blessed One set the wheel of the most excellent law rolling, and he began to preach to the five Bhikkhus, opening to them the gate of immortality, and showing them the bliss of Nirvana.

The Buddha said:

"The spokes of the wheel are the rules of pure conduct: justice is the uniformity of their length, wisdom is the tire; modesty and thoughtfulness are the hub in which the immovable axle of truth is fixed.

"He who recognizes the existence of suffering, its cause, its remedy, and its cessation has fathomed the four noble truths. He will walk in the right path.

"Right views will be the torch to light his way. Right aspirations will be his guide. Right speech will be his dwelling-place on the road. This gait will be straight, for it is right behavior. His refreshments will be the right way of earning his livelihood. Right efforts will be his steps right thoughts his breath; and right contemplation will give him the peace that follows in his footprints.

"Now, this, O Bhikkhus, is the noble truth concerning suffering:

"Birth is attended with pain, decay is painful, disease is painful, and death is painful. Union with the unpleasant is painful, painful is separation from the pleasant, and any craving that is unsatisfied, that too is painful. In brief, bodily conditions, which spring from attachment, are painful.

"This, then, O Bhikkhus, is the noble truth concerning suffering.

"Now this, O Bhikkhus, is the noble truth concerning the origin of suffering:

"Verily, it is that craving which causes the renewal of existence, accompanied by sensual delight, seeking satisfaction now here, now there, the craving for the gratification of the passions, the craving for a future life, and the craving for happiness in this life.

"This, then, O Bhikkhus, is the noble truth concerning the origin of suffering-

"Now this, O Bhikkhus, is the noble truth concerning the destruction of suffering:

"Verily, it is the destruction, in which no passion remains, of this very thirst; it is the laying aside of, the being free from, the dwelling no longer upon this thirst.

"This then, O Bhikkhus, is the noble truth concerning the destruction of suffering.

'Now this, O Bhikkhus, is the noble truth concerning the way which leads to the destruction of sorrow. Verily! It is this noble eightfold path: that is to say:

"Right views; right aspirations; right speech; right behavior; right livelihood, right effort; right thoughts; and right contemplation.

"This, then, O Bhikkhus, is the noble truth concerning the destruction of sorrow. "By the practice of loving-kindness I have attained liberation of heart, and thus I am assured that I shall never return in renewed births. I have even now attained Nirvana."

And when the Blessed One had thus set the royal chariot wheel of truth rolling onward, a rapture thrilled through all the universes. The devas left their heavenly abodes to listen to the sweetness of the truth; the saints that had parted from this life crowded around the great teacher to receive the glad tidings; even the animals of the earth felt the bliss that rested upon the words of the Tathágatas: and all the creatures of the host of sentient beings, gods, men, and beasts, hearing the message of deliverance, received and understood it in their own language.

And when the doctrine was propounded, the venerable Kondanna, the oldest one among the five Bhikkhus, discerned the truth with his mental eye, and he said: "Truly, O Buddha, our Lord, thou hast found the truth!" Then the other Bhikkhus too, joined him and exclaimed: "Truly, thou art the Buddha, thou has found the truth. "

And the devas and saints and all the good spirits of the departed generations that had listened to the sermon of the Tathágata joyfully received the doctrine and shouted: "Truly, the blessed One has founded the kingdom of righteousness. The Blessed One has moved the earth; he has set the wheel of Truth rolling, which by no one in the universe, be he god or man, can ever be turned back. The kingdom of Truth will be preached upon earth; it will spread; and righteousness, goodwill, and peace will reign among mankind."

The Sutra Called Flawless Purity

A dialogue with the Laywoman Gangottara

Introduction

This Short Sutra from one of the oldest collections of Mahayana sutras, “The Heap of Jewels” Further explores the meaning of emptiness. If Phenomena are empty of any essence, than the whole dualistic mind that wants to apprehend them as real so as to possess or shun them, together with the world of apparently real things it creates, has really never come into existence. Fundamentally, it is unborn, yet it appears like a magic display. Since it is unborn it also never dies. Here, that place beyond the grasp of the conceptual mind is referred to as Nirvana. The setting of this sutra is in the Jeta Grove outside the city of Shravasti, north of the Ganges River in Central India. This is the site of one of the first great monasteries built for The Buddha and his community, donated by the great patron Anathapindika. The seemingly fearless laywoman Gangottara, who obviously already has a superb grasp of the teachings (though tending towards the nihilistic side), is incisively interrogating the Buddha on his own ground. Though an unflinching debater, she addresses him respectfully as ‘Tathágata’, and ‘World honored one’.

Thus have I heard.

Once the Buddha was dwelling in the garden of Anathapindika, in the Jeta Grove near Shravasti. At that time, a laywoman named Gangottara came from her dwelling in Shravasti to see the Buddha. She prostrated herself with her head at the Buddha’s feet, withdrew to one side, and sat down.

The world honored one asked Gangottara,

“Where do you come from?”

The Laywoman asked the Buddha,

“World-Honored One, if someone were to ask a magically produced being where he came from, how should the question be answered?”

The World Honored One told her,

“A magically produced being neither comes nor goes, is neither born nor perishes; how can one speak of a place from which he comes?”

Then the laywoman asked,

“Is it not true that all things are illusory, like magic?”

The Buddha said,

“Yes indeed, what you say is true”

Gangottara asked,

“If all things are illusory, like magic, why did you ask me where I came from?”

The World Honored One told her,

“A magically produced being does not go to the miserable planes of existence, nor to heaven; nor does he attain nirvana. Gangottara is that also true of you?”

The Laywoman replied,

“As I see it, if my own body were different from a magically produced one, then I could speak of going to the good and miserable planes of existence, or of attaining Nirvana. I see no difference, though, between my body and a magically produced

one, so how can I speak of going to the good or miserable planes, or of attaining nirvana?

“Furthermore, World Honored One, nirvana’s very nature is such that it is not reborn in the good or miserable planes, nor does it experience parinirvana. I perceive that the same is true of my own nature.”

The Buddha asked,

“Do you not seek the state of nirvana?”

Gangottara asked in turn,

“If this question were put to one who had never come into being, how should it be answered?”

The Buddha replied,

“That which has never come into being is nirvana itself”

Gangottara asked,

“Are not all things identical with nirvana?”

The Buddha replied,

“So they are, so they are.

“World Honored One, if all things are identical with nirvana why did you ask me ‘Do you not seek the state of nirvana’?”

“Furthermore World Honored One, if a magically produced being asked another magically produced being ‘Do you not seek the state of nirvana?’ what would the answer be?”

The World Honored One told her,

“I raised the question because there are in this assembly good men and good women who can be brought to maturity. I am free of mental attachments. Why? Because the Tathágata knows that even the names of things inapprehensible, let alone the things themselves or those who seek nirvana.”

Gangottara said,

“If so, why all the accumulation of good roots for the attainment of enlightenment?”

[The Buddha replied],

“Neither Bodhisattvas nor their good roots can be apprehended, because in the Bodhisattvas’ minds there is no discriminative thought as to whether they are accumulating good roots or not.”

Gangottara asked,

“What do you mean by ‘no discriminative thought’?”

The World Honored One answered,

“The absence of discriminative thought cannot be understood or grasped by means of thinking. Why? Because in the state of non-discriminative thought even the mind is inapprehensible, let alone the mental functions. This state in which the mind is inappreciable is called inconceivable. It cannot be grasped or realized. It is neither pure nor impure. Why So? Because, as the Tathágata always teaches, all things are as empty and unimpeded as space.”

Gangottara inquired,

“If all things are like empty space, why does the World Honored One speak of form, feeling conception, impulse and consciousness; the eighteen elements; the twelve entrances; the

twelve links of dependent origination; The defiled and the undefiled; the pure and impure things; samsára and nirvana?”

The Buddha told Gangottara,

“When I speak of a ‘self’, for example, although I express the concept by a word, actually the nature of a ‘self’ is inapprehensible. I speak of form but the nature of form is also inapprehensible, and so it is with the other Dharma’s, up to nirvana. Just as we cannot find water in mirages, so we cannot find nature in form, and so it is with the others, up to nirvana.

“Gangottara, only a person who cultivates pure conduct in accordance with the dharma, perceiving that nothing can be apprehended, deserves to be called a real cultivator of pure conduct. Since the arrogant say that they have apprehended something, they cannot be said to be firmly established in genuine pure conduct. Such arrogant people will be terrified and doubtful when they hear this profound Dharma. They will be unable to liberate themselves from birth, old age, sickness, death, worry, sorrow, suffering, and distress.

“Gangottara, after my parinirvana, there will be some people able to spread this profound Dharma, which can stop the rounds of samsára. However, some fools, because of their evil views, will hate those Dharma-Masters, and will contrive to harm them. Such fools will fall to the hells for that.”

Gangottara asked,

“You speak of this profound dharma which can stop the rounds of samsára, what do you mean by ‘stop the rounds of samsára?’

The World Honored One replied,

“To stop the rounds of samsára is to penetrate reality, the realm of the inconceivable. Such a Dharma cannot be damaged or

destroyed. Hence, it is called the dharma that can stop the rounds of samsára.”

Then the World Honored One smiled graciously and emitted from his forehead blue, yellow, red, white, and crystalline lights. The lights illuminated all the numerous lands, reaching as high as the Brahma Heaven, then returned to the Buddha’s and entered the top of the Buddha’s head.

Seeing this, the venerable Ánanda thought to himself,

“The Tathágata, the worthy one, the supremely enlightened one, does not smile without a reason.”

He rose from his seat, uncovered his right shoulder, knelt on his right knee, and joined his palms towards the Buddha, inquiring,

“Why did the Buddha smile?”

The Buddha replied,

“Recall that, in the past, a thousand Tathágatas also taught this dharma here, and each of those assemblies was also led by a laywoman named Gangottara. After hearing this Dharma preached, the laywoman, and all the assembly left the household life. In time, they entered nirvana without residue.”

Ánanda asked the Buddha,

“What name should be given to this Sutra and how should we accept and uphold it?”

The Buddha said,

“This Sutra is called Flawless Purity, and you should accept and uphold it by that name”

During the Preaching of this sutra, seven hundred monks and four hundred nuns were liberated from defilements forever and their minds were set free.

At that time, the gods of the realm of desire magically produce various kinds of wonderful celestial flowers and scattered them on the Buddha, saying,

“Rare indeed is this laywoman, who can converse fearlessly with the Tathágata on equal terms. She must have served and made offerings to countless Buddhas, and planted good roots in their presence.”

After the Buddha had finished speaking this sutra, the Laywoman Gangottara and all the other gods, humans, asuras, gandharvas, and so forth were jubilant over the Buddha’s teaching. They accepted it with faith, and begun to follow it with veneration”

Sutra in Forty-Two Sections

Having attained Buddhahood, the World-honored One thought thus: "To be free from the passions and to be calm, this is the most excellent Way.

He was absorbed in Great Meditation, subdued all evil ones, and in Deer Park caused to revolve the Wheel of Dharma, which was the Fourfold Truth and converted the five Bhikshus, Kaudinya, etc., introducing them to attain Enlightenment.

Again, there were other Bhikshus who implored the Buddha to remove their doubts, which they had concerning his doctrine. The World-honored One illumined all their minds through his authoritative teachings. The Bhikshus, joining their hands and reverentially bowing, followed his august instructions.

Section 1

Leaving Home and Becoming an Arhat

The Buddha said, "People who take leave of their families and go forth from the householder life, who know their mind and penetrate to its origin, and who understand the unconditioned Dharma are called Shramanas. They constantly observe the 250 precepts, and they value purity in all that they do. By practicing the four true paths, they can become Arhats."

Section 2

Eliminating Desire and Ending Seeking

The Buddha said, "Those who have left the home-life and become Shramanas cut off desire, renounce love, and recognize the source of their minds. They penetrate the Buddha profound principles and awaken to the unconditioned Dharma. Internally they have no thing to attain, and externally they seek nothing. They are not mentally bound to the Way, nor are they tied to karma. They are free of thought and action; they neither cultivate nor attain certification; they do not pass through the various stages, and yet they are highly revered. This is the meaning of the Way. "

Section 3

Severing Love and Renouncing Greed

The Buddha said, "Shaving their hair and beards, they become Shramanas who accept the Dharmas of the Way. They renounce worldly wealth and riches. In receiving alms, they accept only what enough. They take only one meal a day at noon, pass the night beneath trees, and are careful not to seek more than that. Craving and desire are what cause people to be stupid and dull."

Section 4

Clarifying Good and Evil

The Buddha said, "Living beings may perform Ten Good Deeds or Ten Evil Deeds. What are the ten? Three are done with the body, four are done with the mouth, and three are done with the mind. The three done with the body are killing, stealing, and lust. The four done with the mouth are duplicity, harsh speech, lies, and frivolous speech. The three done with the mind are

jealousy, hatred, and stupidity. Thus these ten are not in accord with the Way of Sages and are called the Ten Evil Deeds. To put a stop to these evils is to perform the Ten Good Deeds."

Section 5

Reducing the Severity of Offenses

The Buddha said, "If a person has many offenses and does not repent of them, but cuts off all thought of repentance, the offenses will engulf him, just as water returning to the sea will gradually become deeper and wider. If a person has offenses and, realizing they are wrong, reforms and does good, the offenses will dissolve by themselves, just as a sick person who begins to perspire will gradually be cured."

Section 6

Tolerating Evil-doers and Avoiding Hatred

The Buddha said, "When an evil person hears about your goodness and intentionally comes to cause trouble, you should restrain yourself and not become angry or blame him. Then the one who has come to do evil will do evil to himself. "

Section 7

Evil Returns to the Doer

The Buddha said, "There was a person who, upon hearing that I observe the Way and practice great humane kindness, intentionally came to berate me. I was silent and did not reply. When he finished abusing me, I asked, 'If you are courteous to people and they do not accept your courtesy, the courtesy returns to you, does it not? '

Section 8

Abusing Others Defiles Oneself

The Buddha said, "An evil person who harms a sage is like one who raises his head and spits at heaven. Instead of reaching heaven, the spittle falls back on him. It is the same with someone who throws dust against the wind. Instead of going somewhere else, the dust returns to defile his own body. The sage can not be harmed. Misdeeds will inevitably destroy the doer. "

Section 9

By Returning to the Source, You Find the Way

The Buddha said, "Deep learning and a love of the Way make the Way difficult to attain. When you guard your mind and revere the Way, the Way is truly great!"

Section 10

Joyful Charity Brings Blessings

The Buddha said, "When you see someone who is practicing giving, aid him joyfully, and you will obtain vast and great blessings. "

A Shramana asked, is there an end to those blessings? "

The Buddha said, "Consider the flame of a single torch. Though hundreds and thousands of people come to light their own torches from it so that they can cook their food and ward off darkness, the first torch remains the same. Blessings, too, are like this."

Section 11

The Increase in Merit Gained by Bestowing Food

The Buddha said, "Giving food to a hundred bad people is not as good as giving food to a single good person. Giving food to a thousand good people is not as good as giving food to one person who holds the Five Precepts. Giving food to ten thousand people who hold the Five Precepts is not as good as giving food to a single Srotaapanna. Giving food to a million Srotaapannas is not as good as giving food to a single Sakridagamin. Giving food to ten million Sakri dagamins is not as good as giving food to a single Anagamin. Giving food to a hundred million Anaga mins is not as good as giving food to a single Arhat. Giving food to one billion Arhats is not as good as giving food to a single Pratyekabuddha. Giving food to ten billion Pratyekabuddhas is not as good as giving food to a Buddha of the three periods of time. Giving food to a hundred billion Buddhas of the three periods of time is not as good as giving food to a single person who is without thoughts, without dwelling, without cultivation, and without accomplishment."

Section 12

A List of Difficulties and an Exhortation to Cultivate

The Buddha said, "People encounter twenty different kinds of difficulties: It is difficult to give when one is poor. It is difficult to study the Way when one has wealth and status. It is difficult to abandon life and face the certainty of death. It is difficult to encounter the Buddhist sutras. It is difficult to be born at the time of a Buddha. It is difficult to be patient with lust and desire. It is difficult to see fine things and not seek them. It is difficult to be insulted and not become angry. It is difficult to have power and not abuse it. It is difficult to come in contact with things and have no thought of them. It is difficult to be vastly learned and well-read. It is difficult to get rid of pride. It is difficult not to slight those who have not yet studied. It is difficult to practice

equanimity of mind. It is difficult not to gossip. It is difficult to meet a Good and Wise Advisor. It is difficult to see one own nature and study the Way. It is difficult to teach and save people according to their potentials. It is difficult to see a state and not be moved by it. It is difficult to have a good understanding of skill-in-means."

Section 13

Questions about the Way and Past Lives

A Shramana asked the Buddha, "What causes and conditions can I know my past lives and understand the ultimate Way? "

The Buddha said, "Purifying your mind and preserving your resolve, you can understand the ultimate Way. Just as when you polish a mirror, the dust vanishes and brightness remains, so too, if you cut off desire and do not seek, you then can know past lives."

Section 14

Asking about Goodness and Greatness

A Shramana asked the Buddha, "What is goodness? What is the foremost greatness?" The Buddha said, practice the Way, and uphold the truth is goodness. To unite your will with the Way is greatness."

Section 15

Asking about Strength and Brilliance

A Shramana asked the Buddha, "What is the greatest strength? What is the utmost brilliance?"

The Buddha said, "Patience under insult is the greatest strength, because people who are patient do not harbor hatred, and they gradually grow more peaceful and strong. Patient people, since they are not evil, will surely gain the respect of others. Then the mind defilements are gone completely, so that it is pure and untainted, that is the utmost brilliance. When there is nothing, from before the formation of the heavens and the earth until now, in any of the ten directions that you do not see, know, or hear; when you have attained omniscience that may be called brilliance."

Section 16

Casting Aside Love and Attaining the Way

The Buddha said, "People who cherish love and desire do not see the Way. Just as when you stir clear water with your hand, those who stand beside it cannot see their reflections, so, too, people who are entangled in love and desire have turbidity in their minds, and therefore they cannot see the Way. You Shramanas should cast aside love and desire. When the stains of love and desire disappear, you will be able to see the Way."

Section 17

When Light Arrives, Darkness Departs

The Buddha said, "Those who see the Way are like someone holding a torch who enters a dark room, dispelling the darkness so that only light remains. When you study the Way and see the truth, ignorance vanishes and light remains forever."

Section 18

Thoughts and So Forth Are Basically Empty

The Buddha said, y Dharma is the mindfulness that is both mindfulness and non-mindfulness. It is the practice that is both practice and non-practice. It is words that are words and non-words, and cultivation that is cultivation and non-cultivation. Those who understand are near to it; those who are confused are far away, indeed. It is not accessible by the path of language. It is not hindered by physical objects. If you are off by a hairsbreadth, you will lose it in an instant. "

Section 19

Contemplating Both the False and the True

The Buddha said, "Contemplate heaven and earth, and be mindful of their impermanence. Contemplate the world, and be mindful of its impermanence. Contemplate the efficacious, enlightened nature: it is the Bodhi nature. With this awareness, one quickly attains the Way."

Section 20

Realize that the Self Is Truly Empty

The Buddha said, "You should be mindful of the four elements within the body. Though each has a name, none of them is the self. Since they are not the self, they are like an illusion."

Section 21

Fame Destroys Life Roots

The Buddha said, "There are people who follow emotion and desire and seek to be famous. By the time their reputation is established, they are already dead. Those who are greedy for worldly fame and do not study the Way simply waste their effort

and wear themselves out. By way of analogy, although burning incense gives off fragrance, when it has burned down, the remaining embers bring the danger of a fire that can burn one up."

Section 22

Wealth and Sex Cause Suffering

The Buddha said, "People are unable to renounce wealth and sex. They are just like a child who cannot resist honey on the blade of a knife. Even though the amount is not even enough for a single meal serving, he will lick it and risk cutting his tongue in the process."

Section 23

A Family Is Worse than a Prison

The Buddha said, "People are bound to their families and homes to such an extent that these are worse than a prison. Eventually one is released from prison, but people never think of leaving their families. Don't they fear the control that emotion, love, and sex have over them? Although they are in a tiger jaws, their hearts are blissfully oblivious. Because they throw themselves into a swamp and drown, they are known as ordinary people. Pass through the gateway! Get out of the defilement and become an Arhat!"

Section 24

Sexual Desire Obstructs the Way

The Buddha said, "f all longings and desires, there is none as strong as sex. Sexual desire has no equal. Fortunately, it is

one of a kind. If there were something else like it, no one in the entire world would be able to cultivate the Way."

Section 25

The Fire of Desire Burns

The Buddha said, "Person with love and desire is like one who carries a torch while walking against the wind: he is certain to burn his hand."

Section 26

Demons from the Heavens Try to Tempt the Buddha

The heaven spirit offered beautiful maidens to the Buddha, hoping to destroy his resolve. The Buddha said, what have you skin-bags full of filth come here for? Go away, I've got no use for you."

Then the heaven spirit became very respectful and asked about the meaning of the Way. The Buddha explained it for him, and he immediately attained the fruition of Srotaapanna.

Section 27

One Attains the Way after Letting Go of Attachments

The Buddha said, "Person who follows the Way is like a floating piece of wood that courses along with the current. If it does not touch either shore; if people do not pluck it out; if ghosts and spirits do not intercept it; if it is not trapped in whirlpools; and if it does not rot, I guarantee that the piece of wood will reach the sea. If students of the Way are not deluded by emotion and desire, and if they are not caught up in the many crooked views, but are vigorous in their cultivation of the

unconditioned, I guarantee that they will certainly attain the Way."

Section 28

Don Indulge the Wild Mind

The Buddha said, "Be careful not to believe your own mind; your mind is not to be believed. Be careful not to get involved with sex; involvement with sex leads to disaster. After you have attained Arhat-ship, you can believe your own mind."

Section 29

Proper Contemplation Counteracts Sexual Desire

The Buddha said, "Be careful not to look at women, and do not talk with them. If you must speak with them, be properly mindful and think, am a Shramana living in a turbid world. I should be like the lotus flower, which is not stained by the mud.' Think of elderly women as your mothers, of those who are older than you as your elder sisters, of those who are younger as your younger sisters, and of very young girls as your daughters. Bring forth thoughts to rescue them, and put an end to bad thoughts."

Section 30

Stay Far Away from the Fire of Desire

The Buddha said, "People who cultivate the Way are like dry grass: it is essential to keep it away from an oncoming fire. People who cultivate the Way look upon desire as something they must stay far away from."

Section 31

When the Mind Is Still, Desire Is Dispelled

The Buddha said, "There was once someone who was plagued by ceaseless sexual desire and wished to castrate himself. The Buddha said to him, "o cut off your sexual organ would not be as good as to cut off your mind. Your mind is like a supervisor: if the supervisor stops, his employees will also quit. If the deviant mind is not stopped, what good does it do to cut off the organ?"

The Buddha spoke a verse for him:

Desire is born from your intentions.

Intentions are born from thoughts.

When both aspects of the mind are still,

There is neither form nor activity.

The Buddha said, his verse was spoken by the Buddha Kashyapa."

Section 32

Emptying out the Self Quells Fear

The Buddha said, "People worry because of love and desire. That worry then leads to fear. If you transcend love, what worries will there be? What will be left to fear?"

Section 33

Wisdom and Clarity Defeat the Demons

The Buddha said, "People who cultivate the Way are like a soldier who goes into battle alone against ten thousand enemies. He dons his armor and goes out the gate. He may prove to be a coward; he may get halfway to the battlefield and retreat; he may be killed in combat; or he may return victorious. Shramanas who study the Way must make their minds resolute and be vigorous, courageous, and valiant. Not fearing what lies ahead, they should defeat the hordes of demons and obtain the fruition of the Way."

Section 34

By Staying in the Middle, One Attains the Way

One evening a Shramana was reciting the Sutra of the Teaching Bequeathed by the Buddha Kashyapa. The sound of his voice was mournful as he reflected remorsefully on his wish to retreat in cultivation. The Buddha asked him, "In the past when you were a householder, what did you do?" He replied, "I was fond of playing the lute." The Buddha said, "What happened when the strings were slack?" He replied, "They didn't sound." "What happened when they were too tight?" He replied, "The sounds were cut short." "What happened when they were tuned just right between slack and tight?" He replied, "The sounds carried." The Buddha said, "It is the same with a

Shramana who studies the Way. If his mind is harmonious, he can attain the Way. If he is impetuous about the Way, his impetuosity will tire out his body; and if his body is tired, his mind will become afflicted. If his mind becomes afflicted, then he will retreat from his practice. If he retreats from his practice, his offenses will certainly increase. You need only be pure, peaceful, and happy, and you will not lose the Way."

Section 35

When One Is Purified of Defilements, the Brilliance Remains

The Buddha said, "People smelt metal by burning the dross out of it in order to make high quality implements. It is the same with people who study the Way: first they must get rid of the defilements in their minds; then their practice becomes pure."

Section 36

The Sequence that Leads to Success

The Buddha said, "It is difficult for one to leave the evil destinies and become a human being.

Even if one does become a human being, it is still difficult to become a man rather than a woman.

Even if one does become a man, it is still difficult to have the six sense organs complete and perfect.

Even if the six sense organs are complete and perfect, it is still difficult for one to be born in a central country.

Even if one is born in a central country, it is still difficult to be born at a time when there is a Buddha in the world.

Even if one is born at a time when there is a Buddha in the world, it is still difficult to encounter the Way.

Even if one does encounter the Way, it is still difficult to bring forth faith.

Even if one brings forth faith, it is still difficult to resolve one mind on Bodhi.

Even if one does resolve one mind on Bodhi, it is still difficult to be beyond cultivation and attainment."

Section 37

Staying Mindful of Moral Precepts Brings Us Close to the Way

The Buddha said, "My disciples may be several thousand miles away from me, but if they remember my moral precepts, they will certainly attain the fruition of the Way. If those who are by my side do not follow my moral precepts, they may see me constantly, but in the end they will not attain the Way."

Section 38

Birth Leads to Death

The Buddha asked a Shramana, "How long is the human life span?" He replied, few days. " The Buddha said, "You have not yet understood the Way. "

He asked another Shramana, "How long is the human life span?" The reply was, he space of a meal." The Buddha said, "You have not yet understood the Way. "

He asked another Shramana, "How long is the human life span?" He replied, "The length of a single breath." The Buddha said, "Excellent. You have understood the Way."

Section 39

The Buddha Instructions Are Not Biased

The Buddha said, "Students of the Buddha Way should believe in and accord with everything that the Buddha teaches. When you eat honey, it is sweet on the surface and sweet in the center; it is the same with my sutras."

Section 40

The Way Is Practiced in the Mind

The Buddha said, "Shramana who practices the Way should not be like an ox turning a millstone. Such a one walks the Way with his body, but his mind is not on the Way. If the mind is concentrated on the Way, what further need is there to practice?"

Section 41

A Straight Mind Gets Rid of Desire

The Buddha said, "One who practices the Way is like an ox pulling a heavy load through deep mud. The ox is so extremely exhausted that it dares not glance to the left or right. Only when it gets out of the mud can it rest. The Shramana should regard emotion and desire as being worse than deep mud; and with an undeviating mind, he should be mindful of the Way. Then he can avoid suffering."

Section 42

Understanding that the World Is Illusory

The Buddha said, "Look upon royalty and high positions as upon the dust that floats through a crack. I look upon treasures of gold and jade as upon broken tiles. I look upon fine silk clothing as upon cheap cotton. I look upon a great thousand-world universe as upon a small nut kernel. I look upon the waters of the Anavatapta Lake as upon oil used to anoint the feet."

Fourth Khandhaka

The Pavàranà Ceremony at the End of the Rainy Season, Vassa

Section One

1. At that time the Blessed Buddha dwelt at Sàvatthi, in the Jetavana, the garden of Anathapindika. At that time a number of Bhikkhus, companions and friends of each other, entered upon vassa in a certain district of the Kosala country. Now those Bhikkhus thought: `What shall we do in order that we may keep vassa well, in unity, and in concord, and without quarrel, and that we may not suffer from want of food?'

2. Then those Bhikkhus thought: `If we do not speak to or converse with each other, if he who comes back first from the village, from his alms pilgrimage, prepares seats, gets water for washing the feet, a foot-stool, and a towel [1], cleans the slop-basin and gets it ready, and puts there [water to] drink and food--

3 `And if he who comes back last from the village, from his alms-pilgrimage, eats, if there is any food left [from the dinner of the other Bhikkhus] and if he desires to do so; and if he does not desire [to eat], throws it away at a place free from grass, or pours it away into water in which no living things are; puts away the water for washing the feet, the foot-stool, and the towel [2]; cleans the slop-basin and puts it away, puts the water and the food away, and sweeps the dining-room--

4. `And if he who sees a water-pot, or a bowl for food, or a vessel for evacuations, empty and void, puts it [into its proper place], and if he is not able to do so single-handed, calls some one else and puts it away with their united effort [3] without uttering a word on that account, thus shall we keep vassa well,

in unity, and in concord, and without quarrel, and not suffer from want of food [4].'

5-7. And those Bhikkhus did not speak to or converse with each other. He who came back from the village from his alms-pilgrimage first, prepared seats [and etc., as above, sect.4, down to] without uttering a word on that account.

8. Now it is the custom of the Bhikkhus, who have finished their vassa residence, to go to see the Blessed One. Thus those Bhikkhus, when they had finished their vassa residence, and when the three months [of vassa] had elapsed, set their places of rest in order, took their alms-bowls and robes, and went on their way to Sàvatthi. Wandering from place to place, they came to Sàvatthi, to the Jetavana, the garden of Anathapindika, to the Blessed One; having approached the Blessed One and respectfully saluted Him, they sat down near Him.

9. Now it is the custom of the Blessed Buddhas to exchange greeting with incoming Bhikkhus. And the Blessed One said to those Bhikkhus: `do things go well with you, O Bhikkhus? Do you get enough to support yourselves with? Have you kept vassa well, in unity, and in concord, and without quarrel? And have you not suffered from want of food?'

`Things go tolerably well with us, Lord; we get enough, Lord, wherewith to support ourselves; we have kept vassa well, in unity, in concord, and without quarrel; and have not suffered from want of food.'

10. The Tathágatas sometimes ask about what they know; sometimes they do not ask about what they know. They understand the right time when to ask, and they understand the right time when not to ask. The Tathágatas put questions full of sense, not void of sense; to what is void of sense the bridge is pulled down for the Tathágatas. For two purposes the Blessed

Buddhas put questions to the Bhikkhus, when they intend to preach the Doctrine, or when they intend to institute a rule of conduct to their disciples.

11. And the Blessed One said to those Bhikkhus: `In what way, O Bhikkhus, have you kept vassa well, in unity, and in concord, and without quarrel, and not suffered from want of food?'

`We have entered upon vassa, Lord, a number of Bhikkhus, companions and friends of each other, in a certain district of the Kosala country. Now, Lord, we thought: "What shall we do [and etc., as in sect.1]?" Then we thought, Lord: "If we do not speak [and etc., as in sects.2-4]." Thus, Lord, we did not speak to or converse with each other [and etc., down to:] without uttering a word on that account. In that way, Lord, we have kept vassa well, in unity, and in concord, and without quarrel; and have not suffered from want of food.'

12. Then the Blessed One thus addressed the Bhikkhus:

`Indeed, O Bhikkhus, these foolish men who profess to have kept vassa well, have kept it badly; indeed, O Bhikkhus, these foolish men who profess to have kept vassa well, have kept it like a herd of cattle; indeed . . . have kept it like a herd of rams; indeed . . . have kept it like a company of indolent people. How can these foolish persons, O Bhikkhus, take upon themselves the vow of silence, as the titthiyas do?

13. `This will not do, O Bhikkhus, for converting the unconverted [and etc., as in book 111, chapter 14, sect.3].' And when He had rebuked them and delivered a religious discourse He thus addressed the Bhikkhus:

`Let no one, O Bhikkhus; take upon himself the vow of silence, as the titthiyas do. He who does, commits a dukkaña offence.

`I prescribe, O Bhikkhus, that the Bhikkhus, when they have finished their vassa residence, hold pavàranà with each other [5] in these three ways: by what has been seen, or by what has been heard, or by what is suspected. Hence it will result that you live in accord with each other, that you atone for the offences [you have committed], and that you keep the rules of discipline before your eyes.

14. `And you ought, O Bhikkhus, to hold pavàranà in this way:

Let a learned, competent Bhikkhu proclaim the following natti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. Today is the pavàranà day. If the saïgha is ready, let the saïgha hold pavàranà."

`Then let the senior Bhikkhu adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say: "I pronounce my pavàranà, friends, before the saïgha, by what has been seen, or by what has been heard, or by what is suspected [6]; may you speak to me, Sirs, out of compassion towards me; if I see [an offence], I will atone for it. And for the second time, and etc. And for the third time I pronounce my pavàranà [and etc., down to] if I see [an offence], I will atone for it."

`Then let [each] younger Bhikkhu adjust his upper robe [and etc.] [7].'

Section Two

1. At that time the chabbaggiyà Bhikkhus, while the senior Bhikkhus were crouching down and were performing their pavàranà, remained on their seats. The moderate Bhikkhus were annoyed, murmured, and became angry: `How can the

chabbaggiyà Bhikkhus remain on their seats, while the senior Bhikkhus crouch down, and perform their pavàranà?'

Those Bhikkhus told the thing to the Blessed One.

`Is it true, O Bhikkhus, that the chabbaggiyà Bhikkhus, and etc.?'`

`It is true, O Lord.'

Then the Blessed Buddha rebuked them: `how can these foolish men, O Bhikkhus, remain on their seats [and etc., as above]? This will not do, O Bhikkhus, for converting the unconverted [and etc., as in chap.1, sect.13].' Having rebuked them and delivered a religious discourse, He thus addressed the Bhikkhus: `Let no one, O Bhikkhus, remain on his seat, while the senior Bhikkhus crouch down, and perform their pavàranà. He who does, commits a dukkaña offence. I prescribe, O Bhikkhus, that all of you crouch down while pavàranà is being performed.'

2. At that time a certain Bhikkhu weak from age, who waited crouching till all had finished their pavàranà fell down fainting.

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that [every Bhikkhu] crouches down the whole while till he has performed his pavàranà, and sits down on his seat when he has performed it.'

Section Three

1. Now the Bhikkhus thought: `How many pavàranà [days] are there?'

They told this thing to the Blessed One.

There are the two following pavàranà [days], O Bhikkhus: the fourteenth and the fifteenth [of the half month] [8]; these are the two pavàranà [days], O Bhikkhus.

2. Now the Bhikkhus thought: `How many pavàranà services are there?'

They told this thing to the Blessed One.

`There are the four following pavàranà services, O Bhikkhus, and etc. [9]'

3. Then the Blessed One thus addressed the Bhikkhus: `Assemble, O Bhikkhus, the saïgha will hold pavàranà.' When He had spoken thus, a certain Bhikkhu said to the Blessed One: `There is a sick Bhikkhu, Lord, who is not present.'

`I prescribe, O Bhikkhus, that a sick Bhikkhu shall declare [lit. give] his pavàranà. And let him declare it, O Bhikkhus, in this way: let that sick Bhikkhu go to some Bhikkhu, adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say: "I declare my pavàranà, take my pavàranà perform the pavàranà for me." If he expresses this by gesture, or by word, or by gesture and word, the pavàranà, has been declared. If he does not express this by gesture and etc., the pavàranà has not been declared.

4-5. `If [the sick Bhikkhu] succeeds in doing so, well and good. If he does not succeed, let them take that sick Bhikkhu, O Bhikkhus, on his bed or his chair to the assembly, and etc. [10]

`I prescribe, O Bhikkhus, that on the day of pavàranà he who declares his pavàranà, is to declare also his consent [11] [to acts to be performed eventually by the order], for [both

declarations] are required for the saïgha [and for the validity of its acts] [12].'

Section Four

At that time relations of a certain Bhikkhu kept him back on the day of pavàranà, and etc. [13]

Section Five

At that time five Bhikkhus dwelt in a certain district [or, in a certain residence of Bhikkhus] on the day of pavàranà.

Now these Bhikkhus thought: `The Blessed One has prescribed the holding of pavàranà by the saïgha, and we are [only] five persons [14]. Well, how are we to hold pavàranà?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that five Bhikkhus should hold pavàranà in a [regular] chapter [15].'

2. At that time four Bhikkhus dwelt in a certain district on the day of pavàranà. Now these Bhikkhus thought: `The Blessed One has prescribed that five Bhikkhus shall hold pavàranà in a [regular] chapter, and we are [only] four persons. Well, how are we to hold pavàranà?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that four Bhikkhus should hold pavàranà with each other.

3. `And let them hold pavàraõà, O Bhikkhus, in this way: let a learned, competent Bhikkhu proclaim the following natti before those Bhikkhus: "Hear me, Sirs. Today is pavàranà day. If you are ready, Sirs, let us hold pavàranà with each other."

`Then let the senior Bhikkhu adjust his upper robe, and etc.,
And say to those Bhikkhus: "I pronounce my pavàranà, friends,
before you, by what has been seen, or by what has been heard,
or by what is suspected; may you speak to me, Sirs, out of
compassion towards me; if I see [an offence], I will atone for it.
And for the second time, and etc.; And for the third time, and
etc."

`Then let each younger Bhikkhu, and etc.'

4. At that time three Bhikkhus dwelt in a certain district on the
day of pavàranà. Now these Bhikkhus thought: `The Blessed
One has prescribed that five Bhikkhus shall hold pavàranà, in a
[regular] chapter, that four Bhikkhus shall hold pavàranà with
each other, and we are [only] three persons. Well, how are we
to hold pavàranà

`I prescribe, O Bhikkhus, that three Bhikkhus should hold
pavàranà with each other. And let them hold pavàranà [and
etc., see sect.3].'

5. At that time two Bhikkhus dwelt in a certain district on the
day of pavàranà. Now these Bhikkhus thought: `The Blessed
One has prescribed that five Bhikkhus, and etc., that four
Bhikkhus, and etc., that three Bhikkhus, and etc., and we are
[only] two persons. Well, how are we to hold pavàranà?'

`I prescribe, O Bhikkhus, that two Bhikkhus should hold
pavàranà with each other.

6. `And let them hold pavàranà, O Bhikkhus, in this way: let the
senior Bhikkhu adjust his upper robe, and etc., and say to the
junior Bhikkhu: "I pronounce my pavàranà friend, and etc."

`Then let the junior Bhikkhu, and etc.'

7. At that time there dwelt a single Bhikkhu in a certain district on the day of pavàranà. Now this Bhikkhu thought: `The Blessed One has prescribed that five Bhikkhus, and etc., and I am only one person. Well, how am I to hold pavàranà'

8. `In case there dwell, O Bhikkhus, in a certain district on the day of pavàranà, a single Bhikkhu: let that Bhikkhu, O Bhikkhus, sweep the place which the Bhikkhus use to frequent-- the refectory, or hall, or place at the foot of a tree; let him [then] provide water and food, prepare seats, put a lamp there, and sit down. If other Bhikkhus come, let him hold pavàranà with them; if they do not come, let him fix his mind upon the thought: "Today is my pavàranà." If he does not fix his mind upon this thought, he commits a dukkaña offence.

9. `Now, O Bhikkhus, where five Bhikkhus dwell [together], they must not convey the pavàranà **[16]** of one [to their assembly] and hold pavàranà by four [as] in a [regular] chapter. If they do, they commit a dukkaña offence.

`Now, O Bhikkhus, where four Bhikkhus dwell [together], they must not convey the pavàranà of one [to their assembly] and hold pavàranà with each other by three. If they do, they commit a dukkaña offence.

`Now, O Bhikkhus, where three Bhikkhus [and etc., as in the last clause].

`Now, O Bhikkhus, where two Bhikkhus dwell, one of them must. Not convey the pavàranà of the other one, and fix [only] his thoughts [upon the pavàranà]. If he does, he commits a dukkaña offence.'

Section Six

1. At that time a certain Bhikkhu was guilty of an offence on the day of pavàranà. Now this Bhikkhu thought: `The Blessed One has prescribed: "Pavàranà is not to be held by a Bhikkhu who is guilty of an offence [17]." Now I am guilty of an offence. What am I to do?'

They told this thing to the Blessed One.

In case, O Bhikkhus, a certain Bhikkhu be guilty of an offence on the day of pavàranà [and etc., as in II, 27.1, 2, down to:] "When I shall feel no doubt, then I will atone for that offence." Having spoken thus let him hold pavàranà. But in no case must there any hindrance arise to holding pavàranà from such a cause.'

At that time a certain Bhikkhu remembered an offence, while pavàranà was being held [and etc., see II, 27. 4-8].

End of the First Bhànavàra

Section Seven -- Thirteen

7.1. At that time there assembled in a certain residence [or district] on the day of pavàranà a number of resident Bhikkhus, five or more. They did not know that there were other resident Bhikkhus absent. Intending to act according to Dhamma and Vinaya, thinking themselves to be complete while [really] incomplete they held pavàranà while they were holding pavàranà, other resident Bhikkhus, a greater number [than the first ones], arrived.

They told this thing to the Blessed One.

2. `In case there assemble, O Bhikkhus, in a certain residence on the day of pavàranà [and etc., as in sect.1, down to] they hold pavàranà. While they are holding pavàranà, other resident Bhikkhus, a greater number, arrive. Let [all] those Bhikkhus, O Bhikkhus, hold pavàranà again; they who have held pavàranà, are free from guilt.

3. `In case there assemble, and etc. While they are holding pavàranà, other resident Bhikkhus, exactly the same number [as the first ones], arrive. Those who have held pavàranà, have held it correctly; let the other ones hold pavàranà; they who have held pavàranà, are free from guilt'. **[18]**

Section Fourteen

1-3. `Let no one, O Bhikkhus, hold pavàranà in a seated assembly [of Bhikkhus] before a Bhikkhuni [and etc. **[19]**]

4. `Let no one, O Bhikkhus, hold pavàranà by [accepting] the pavàranà declaration of a pàrivàsika **[20]**, except if the assembly has not yet risen [at the time when the pavàranà is declared]. And let no one, O Bhikkhus, hold pavàranà on another day than, the pavàranà day, except for the sake of

[preserving] concord among the saïgha [21].'

Section Fifteen

1. At that time a certain residence [of Bhikkhus] in the Kosala country was menaced on the day of pavàranà by savage people. The Bhikkhus were not able to perform pavàranà with the threefold formula.

They told this thing to the Blessed One.

`I allow you, O Bhikkhus, to perform pavàranà with the twofold formula.'

The danger from savage people became still more urgent. The Bhikkhus were not able to perform pavàranà with the twofold formula [22].'

They told this thing to the Blessed One.

`I allow you, O Bhikkhus, to perform pavàranà with the one-fold formula.'

The danger from savage people became still more urgent. The Bhikkhus were not able, to perform pavàranà with the one-fold formula.

They told this thing to the Blessed One.

`I allow, O Bhikkhus, that all the Bhikkhus who have kept vassa together, perform pavàranà [by one common declaration].'

2. At that time in a certain district on the day of pavàranà the greater part of the night had passed away while [lay-] people were offering gifts [to the Bhikkhus]. Now the Bhikkhus thought: the greater part of the night has passed away while the people

were offering gifts. If the saïgha performs pavàranà with the threefold formula, it will not have finished the pavàranà when day breaks. Well, what are we to do?'

They told this thing to the Blessed One.

3. `In case, O Bhikkhus, in a certain district on the day of pavàranà the greater part of the night has passed away while people were offering gifts [to the Bhikkhus]. Now if those Bhikkhus think: "The greater part [and etc., down to:] when day breaks," let a learned, competent Bhikkhu proclaim the following natti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. While people were offering gifts, the greater part of the night has passed away. If the saïgha performs pavàranà with the threefold formula, it will not have finished the pavàranà when day breaks. If the saïgha is ready, let the saïgha hold pavàranà with the twofold formula, or with the one-fold formula, or by common declaration of all the Bhikkhus who have kept vassa together."

4. `In case, O Bhikkhus, in a certain district on the day of pavàranà, the greater part of the night has passed away while the Bhikkhus were in confusion: the Bhikkhus were reciting the Dhamma, those versed in the suttantas were propounding the suttantas, those, versed in the Vinaya were discussing the Vinaya, the Dhamma preachers were talking about the Dhamma. Now if those Bhikkhus think: "The greater part of the night has passed away while the Bhikkhus were in confusion. If the saïgha performs pavàranà with the threefold formula, it will not have finished the pavàranà when day breaks," let a learned, competent Bhikkhu proclaim the following ñatti before the saïgha: "Let the saïgha, and etc. The greater part of the night has passed away while the Bhikkhus were in confusion. If the saïgha performs pavàranà [and etc. as in sect.3]."

5. At that time in a certain district in the Kosala country a great assembly of Bhikkhus had come together on the day of pavàranà, and there was but a small place protected from rain, and a great cloud was in the sky. Now the Bhikkhus thought: `A great assembly of Bhikkhus has come together here, and there is but a small place protected from rain, and a great cloud is in the sky. If the saïgha performs pavàranà with the threefold formula, it will not have finished the pavàranà when this cloud will begin to rain. Well, what are we to do?'

They told this thing to the Blessed One.

6. `In case, O Bhikkhus, in a certain district a great assembly of Bhikkhus has come together on the day of pavàranà, and there is but a small place protected from rain, and a great cloud is in the sky. Now if those Bhikkhus think [and etc., as in sect.3 to the end].

7. `In case, O Bhikkhus, in a certain district on the day of pavàranà danger arises from kings, danger from robbers, danger from fire, danger from water, danger from human beings, danger from non-human beings, danger from beasts of prey, danger from creeping things, danger of life, danger against chastity. Now if those Bhikkhus think: "Here is danger for our chastity. If the saïgha performs pavàranà with the threefold formula, it will not have finished the pavàranà when this danger for chastity will arise," let a learned, competent Bhikkhu [and etc., as in sect.3 to the end].'

Section Sixteen

1. At that time the chabbaggiyà Bhikkhus held pavàranà being guilty of an offence.

They told this thing to the Blessed One.

Let no one, O Bhikkhus, hold pavàranà who is guilty of an offence. He who does, commits a dukkaña offence. I prescribe, O Bhikkhus, that you ask a Bhikkhu who holds pavàranà being guilty of an offence, for his leave [23] and reprove him for that offence.'

2. At that time the chabbaggiyà Bhikkhus, when asked for leave, were not willing to give leave [to Bhikkhus who were going to reprove them for an offence].

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you inhibit the pavàranà of a Bhikkhu who does not give leave. And you ought to inhibit it, O Bhikkhus, in this way: let [a Bhikkhu] say on the day of pavàranà. On the fourteenth or on the fifteenth day [of the half month], in presence of that person, before the assembled saïgha: "Let the saïgha, Reverend Sirs, hear me. Such and such a person is guilty of an offence; I inhibit his pavàranà; pavàranà must not be held in his presence." Thus his pavàranà is inhibited.'

3. At that time the chabbaggiyà Bhikkhus, who thought: `Otherwise good Bhikkhus might inhibit our pavàranà,' themselves inhibited beforehand, without object and reason, the pavàranà. Of pure Bhikkhu who had committed no offence, and they also inhibited the pavàranà of Bhikkhus who had already performed their pavàranà.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, inhibit, without object and reason, the pavàranà of pure Bhikkhus who have committed no offence. He who does, commits a dukkaña offence. And further, O

Bhikkhus let no one inhibit the pavàranà of Bhikkhus who have already performed their pavàranà. He who does, commits a dukkaña offence.

4. `And thus, O Bhikkhus, [you may discern whether] the pavàranà is [duly] inhibited or not inhibited.

`In what cases is the pavàranà, O Bhikkhus, not inhibited? When pavàranà, O Bhikkhus, is pronounced, declared, and finished with the threefold formula, and if [a Bhikkhu then] inhibits the pavàranà [of another Bhikkhu], the pavàranà is not inhibited. When pavàranà, O Bhikkhus, is pronounced, declared, and finished with the twofold formula, with the one-fold formula, by common declaration of all Bhikkhus who have kept vassa together, and if [a Bhikkhu then] inhibits [and etc., as before]. In these cases, O Bhikkhus, the pavàranà is not inhibited.

5. `And in what cases, O Bhikkhus, is the pavàranà inhibited? When pavàranà, O Bhikkhus, is pronounced, declared, but not finished **[24]** with the threefold formula, and if [a Bhikkhu then] inhibits the pavàranà [of another Bhikkhu], the pavàranà is inhibited [and etc. **[25]**]. In these cases, O Bhikkhus, the pavàranà is inhibited.

6. `In case, O Bhikkhus, one Bhikkhu, on the day of pavàranà, inhibits the pavàranà of another Bhikkhu: then if the other Bhikkhus know with regard to that [inhibiting] Bhikkhu: "This Venerable brother is not of a pure conduct in his deeds, nor in his words, nor as, regards his means of livelihood, he is ignorant, unlearned, unable to give explanation when he is questioned," [let them say to him]: "Nay, friend, let not quarrel arise, nor strife, nor discord, nor dispute," and having thus put him to silence, let the saïgha hold pavàranà.

7-9. `In case, O Bhikkhus, and etc. **[26]**

10. `In case, O Bhikkhus, one Bhikkhu on the day of pavàranà inhibits the pavàranà of another Bhikkhu: then if the other Bhikkhus know with regard to that [inhibiting] Bhikkhu: "This Venerable brother is of a pure conduct in his deeds and in his words and with regard to his means of livelihood, he is clever, learned, and able to give explanation when he is questioned," let them say to him: "If you inhibit, friend, the pavàranà of this Bhikkhu, on what account do you inhibit it, on account of a moral transgression, or on account of a transgression against the rules of conduct, or on account of heresy?"

11. `If he replies: "I inhibit it on account of a moral transgression, I inhibit it on account of a transgression against the rules of conduct, I inhibit it on account of heresy," let them say to him: "Well, do you know, Sir, what a moral transgression is, what a transgression against the rules of conduct is, what heresy is?" If he replies, "I know, friends, what a moral transgression is, and etc.," let them say to him: "And what is, friend, a moral transgression, and etc.?"

12. `If he replies: "The four pàràjika offences and the thirteen saïghàdisesà offences are the moral transgressions; thullaccaya offences, pàcittiya offences, pàtidesaniya offences, dukkañña offences, and wicked language are the transgressions against the rules of conduct; false doctrine and . . . doctrine [27] are heresy," let them say to him: "If you inhibit, friend, the pavàranà of this Bhikkhu, do you inhibit it on account of what you have seen, or of what you have heard, or of what you suspect?"

13. `If he replies: "I inhibit it on account of what I have seen, or on account of what I have heard, or on account of what I suspect," let them say to him: "If you inhibit, friend, the pavàranà of this Bhikkhu on account of what you have seen, what have you seen? What is it that you have seen? When

have you seen it? Where have you seen it? Have you seen him committing a pàràjika offence? Have you seen him committing a saìghàdisesà offence? Have you seen him committing a thullaccaya offence, a pàcittiya offence, a pàtidesaniya offence, a dukkaña offence, or making himself guilty of wicked language? And where were you? And where was this Bhikkhu? And what did you do? And what did this Bhikkhu do?"

14. `If he then replies: "I do not inhibit, friends, the pavàranà of this Bhikkhu on account of what I have seen, but I inhibit it on account of what I have heard," let them say to him: "If you inhibit, friend, the pavàranà of this Bhikkhu on account of what you have heard, what have you heard? What is it that you have heard? When have you heard it? Where have you heard it? Have you heard that he has committed a pàràjika offence [and etc., down to] or that he has made himself guilty of wicked language? Have you heard it from a Bhikkhu? Have you heard it from a Bhikkhuni? Have you heard it from a sikkhamàna, from a sàmanera, from a sàmaneri, from an upàsaka, from an upàsikà, from kings, from royal officers, from titthiyas, from titthiya disciples?"

15. `If he then replies: "I do not inhibit, friends, the pavàranà of this Bhikkhu on account of what I have heard, but I inhibit it on account of what I suspect," let them say to him: "If you inhibit, friend, the pavàranà of this Bhikkhu on account of what you suspect, what do you suspect? What is it that you suspect? When do you suspect it? Where do you suspect it? Do you suspect that he has committed a pàràjika offence [and etc., down to] wicked language? Does your suspicion come from what you have heard from a Bhikkhu [and etc., down to] from titthiya disciples?"

16. `If he then replies: "I do not inhibit, friends, the pavàranà of this Bhikkhu on account of what I suspect; I do not know the

reason why I inhibit the pavàranà of this Bhikkhu," and if that Bhikkhu, O Bhikkhus, who reproves [the other one], being questioned by intelligent fellow Bhikkhus, is not able to convince their minds, you are right in saying that in such case the Bhikkhu who has been reproved is blameless. But if that Bhikkhu, O Bhikkhus, who reproves [the other one], being questioned by intelligent fellow Bhikkhus, is able to convince their minds, you are right in saying that in such case the Bhikkhu who has been reproved is blamable.

17. `If that Bhikkhu, O Bhikkhus, who reproves [another one], admits that he has charged him unfoundedly with a pàràjika offence, let the saïgha enter upon the saïghàdisesà proceedings **[28]** [against the accuser] and then hold pavàranà.

If that Bhikkhu, O Bhikkhus, who reproves [another one], admits that he has charged him unfoundedly with a saïghàdisesà offence, let the saïgha treat [the accuser] according to the law **[29]** and then hold pavàranà.

`If that Bhikkhu, O Bhikkhus, who reproves [another one], admits that he has charged him unfoundedly with a thullaccaya offence, or with a pàcittiya offence, or with a pàtidesaniya offence, or with a dukkañña offence, or with having used wicked language, let the saïgha treat [the accuser] according to the law **[30]** and then hold pavàranà.

18. `If that Bhikkhu, O Bhikkhus, who has been reproved, admits that he has committed a pàràjika offence, let the saïgha expel him and then hold pavàranà.

`If that Bhikkhu, and etc., admits that he has committed a saïghàdisesà offence, let the saïgha enter upon the saïghàdisesà proceedings [against him] and then hold pavàranà.

`If that Bhikkhu, and etc., admits that he has committed a thullaccaya offence, or a pàcittiya offence [and etc., down to] wicked language, let the saïgha treat him according to the law and then hold pavàranà.

19. `In case, O Bhikkhus, a Bhikkhu on the day of pavàranà is guilty of a thullaccaya offence. Some Bhikkhus believe that it is a thullaccaya offence; other Bhikkhus believe that it is a saïghàdisesà offence. In that case, O Bhikkhus, let those Bhikkhus who take it for a thullaccaya offence, take that Bhikkhu, O Bhikkhus, aside, treat him according to the law, go back to the saïgha, and say: "The offence, friends, which this Bhikkhu has committed, he has atoned for according to the law. If the saïgha is ready, let the saïgha hold pavàranà."

20. `In case, O Bhikkhus, a Bhikkhu on the day of pavàranà is guilty of a thullaccaya offence. Some Bhikkhus believe that it is a thullaccaya offence; other Bhikkhus believe that it is a pàcittiya offence. Some Bhikkhus believe that it is a thullaccaya offence; other Bhikkhus believe that it is a pàtidesaniya offence; a thullaccaya offence; a dukkaña offence; a thullaccaya offence, an offence by wicked language. In that case [and etc., as in sect.19, down to the end].

21, 22. `In case, O Bhikkhus, a Bhikkhu on the day of pavàranà is guilty of a pàcittiya offence, of a pàtidesaniya offence, of a dukkaña offence, of an offence by wicked language. Some Bhikkhus believe that it is an offence by wicked language; other Bhikkhus believe that it is a saïghàdisesà offence, and etc. Some Bhikkhus believe that it is an offence by wicked language; other Bhikkhus believe that it is a dukkaña offence. In that case, O Bhikkhus, let those Bhikkhus who take it for an offence by wicked language, take that Bhikkhu, O Bhikkhus, aside [and etc., see sect.19].

23. `If, O Bhikkhus, a Bhikkhu speaks thus before the assembly on the day of pavàranà: "Let the saïgha, Reverend Sirs, hear me. Here this deed is known [to me], but not the [guilty] person. If the saïgha is ready, let the saïgha hold pavàranà excluding this deed," [the Bhikkhus] ought to reply: "The Blessed One, friend, has prescribed that they who hold pavàranà, ought to be pure. If a deed is known, but not the [guilty] person, report it [to us] now."

24. `If, O Bhikkhus, a Bhikkhu speaks thus before the assembly on the day of pavàranà: "Let the saïgha, Reverend Sirs, hear me. Here a person is known [to me as guilty], but not his deed. If the saïgha is ready, let the saïgha hold pavàranà excluding this person," [the Bhikkhus] ought to reply: "The Blessed One, friend, has prescribed that they who hold pavàranà, ought to be complete. If a person is known to you [as guilty], but not his deed, report it [to us] now."

25. `If, O Bhikkhus, a Bhikkhu speaks thus before the assembly on the day of pavàranà: "Let the saïgha, Reverend Sirs, hear me. Here a deed is known [to me] as well as the [guilty] person. If the saïgha is ready, let the saïgha hold pavàranà excluding this deed and this person," [the Bhikkhus] ought to reply, "The Blessed One, friend, has prescribed that they who hold pavàranà, ought to be pure as well as complete. If the deed and the [guilty] person are known to you, report it [to us] now."

26. `If, O Bhikkhus, a deed becomes known before the pavàranà, and the [guilty] person afterwards [i.e. after the pavàranà], it is right to bring it forward [then].

`If O Bhikkhus, the [guilty] person becomes known before the pavàranà and his deed afterwards, it is right to bring it forward [then] **[31]**.

`If O Bhikkhus, the deed as well as the [guilty] person becomes known before the pavàranà, and if [a Bhikkhu] raises up that matter again after the pavàranà he makes himself guilty of a pàcittiya offence for raising up [a matter that has been settled] **[32]**.'

Section Seventeen

1. At that time a number of Bhikkhus, companions and friends of each other, entered upon vassa in a certain district of the Kosala country. In their neighborhood other Bhikkhus, litigious, contentious, quarrelsome, disputatious persons, who used to raise questions before the saïgha, entered upon vassa with the intention of inhibiting, on the pavàranà day, the pavàranà of those Bhikkhus when they should have finished their vassa residence. Now those Bhikkhus heard: `In our neighborhood other Bhikkhus, and etc. Well, what are we to do?'

They told this thing to the Blessed One.

2. `In case, O Bhikkhus, a number of Bhikkhus, companions and friends of each other, enter upon vassa in a certain district. In their neighborhood other Bhikkhus [and etc., sect.1]. I prescribe, O Bhikkhus, that those Bhikkhus hold Uposatha twice or thrice on the fourteenth day [of the half-month] **[33]** in order that they may be able to hold pavàranà before those [other] Bhikkhus. If those litigious, contentious [and etc., sect.1] Bhikkhus approach that district, let the resident Bhikkhus, O Bhikkhus, quickly assemble and, hold pavàranà; having held pavàranà let them say to them: "We have held our pavàranà friends; do you do, Sirs, as you think fit."

3. `If those litigious [and etc., sect.1] Bhikkhus come to that residence unexpectedly, let the resident Bhikkhus, O Bhikkhus, prepare seats [for them], get water for the washing of their feet, foot-stools, and towels **[34]**, then let them go to meet them,

take their bowls and their robes, and offer them [water] to drink; having thus looked after those Bhikkhus, let them go outside the boundary and hold pavàranà; having held pavàranà let them say: "We have held our pavàranà, friends, do you do, Sirs, as you think fit."

4. `If they succeed in this way, well and good; if they do not succeed,, let a learned, competent, resident Bhikkhu proclaim the following natti before the resident Bhikkhus: "Let the resident Bhikkhus hear me, Sirs. If you are ready, Sirs, let us now hold Uposatha and recite the Pàtimokkha,. And let us hold pavàranà on the next new-moon day." If O Bhikkhus, the litigious [and etc., sect.1] Bhikkhus say to those Bhikkhus: "Well, friends, hold pavàranà with us now," let them reply: "You are not masters, friends, of our pavàranà; we will not hold pavàranà now."

5. `If, O Bhikkhus, those litigious [and etc., sect.1] Bhikkhus stay there till that new-moon day, let a learned, competent, resident Bhikkhu . . .[35]

6. `If, O Bhikkhus, those litigious [and etc., sect.1] Bhikkhus stay there still till that full-moon day those Bhikkhus, O Bhikkhus, ought to hold pavàranà all of them no matter whether they like it or not, on the next full-moon day, on the day of the komudi cātumāsina [36].

7. `If those Bhikkhus, O Bhikkhus, hold pavàranà, and a sick Bhikkhu inhibits the pavàranà of a healthy Bhikkhu, let them say [to the inhibiting Bhikkhu]:"You are sick, Sir, and the Blessed One has said that a sick person cannot endure being questioned. Wait, friend, until you have recovered; having recovered, you may reprove him, if you like." If they speak to him thus, and he reproves [that Bhikkhu] notwithstanding, he makes himself guilty of the pàcittiya offence of disregard [37].

8. `If those Bhikkhus, O Bhikkhus, hold pavàranà, and a healthy Bhikkhu inhibits the pavàranà of a sick Bhikkhu, let them say [to the inhibiting Bhikkhu]: "This Bhikkhu is sick, friend, and the Blessed One has said that a sick person cannot endure being questioned. Wait, friend, until this Bhikkhu has recovered; when he has recovered you may reprove him, if you like." If they speak to him thus [and etc., as in sect.7].

9. `If those Bhikkhus, O Bhikkhus, hold pavàranà and a sick Bhikkhu inhibits the pavàranà of another sick Bhikkhu, let them say [to the inhibiting Bhikkhu]: "You are sick, Sir, and the Blessed One has said that a sick person cannot endure being questioned. Wait, friend, until you have recovered; when he has recovered **[38]** you may reprove him, if you like." If they speak to him thus [and etc., as in sect.7].

10. `If those Bhikkhus, O Bhikkhus, hold pavàranà, and a healthy Bhikkhu inhibits the pavàranà of another healthy Bhikkhu, let the saïgha question and examine them both and treat them according to the law, and then hold pavàranà.'

Section Eighteen

1. At that time a number of Bhikkhus, companions and friends of each other, entered upon vassa in a certain district of the Kosala country. These Bhikkhus, living in unity, and concord, and without quarrel, had found a comfortable place to dwell in. Now those Bhikkhus thought: `Living in unity, and etc., we have found a comfortable place to dwell in. If we hold pavàranà now, [other Bhikkhus] might come on a journey, having held their pavàranà, [and might occupy this place]; thus we should lose this place which is comfortable to dwell in. Well, what are we to do?'

They told this thing to the Blessed One.

2. `In case O Bhikkhus, a number of Bhikkhus, companions and friends of each other, have entered upon vassa in a certain district. These Bhikkhus, [and etc., sect.1].

`If these Bhikkhus think: "Living in unity [and etc., sect.1, down to:] thus we should lose this place which is comfortable to dwell in," I allow, O Bhikkhus, these Bhikkhus to agree upon pavàranà saïgha **[39]**.

3. `And you ought, O Bhikkhus, to agree upon it in this way. Let them all assemble together. When they have assembled, let a learned, competent Bhikkhu proclaim the following natti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. Living in unity [and etc., sect.1, down to:] thus we should lose this place which is comfortable to dwell in. If the saïgha is ready, let the saïgha agree upon pavàranàsaïgha; let it now hold Uposatha and recite the Pàtimokkha, and let the saïgha hold pavàranà on the next komudi cātumāsina day. This is the natti."

4. `"Let the saïgha, and etc. **[40]**"

5. `If, O Bhikkhus, after those Bhikkhus have agreed upon pavàranàsaïgha, a Bhikkhu should say: "I wish, friends, to go on my travels through the country; I have a business in the country," let them reply to him: "Good, friend, hold pavàranà and go." If that Bhikkhu, O Bhikkhus, when holding pavàranà inhibits the pavàranà of another Bhikkhu, let [that other Bhikkhu] say to him: "You are not master of my pavàranà, friend; I will not hold pavàranà now."

`If, O Bhikkhus, when that Bhikkhu holds pavàranà, another Bhikkhu inhibits his pavàranà, let the saïgha question and examine them both and treat them according to the law.

6. `If that Bhikkhu, O Bhikkhus, has finished that business in the country and comes back to that district before the day of

komudi cātumāsinaṃ, and if a Bhikkhu, O Bhikkhus, when the Bhikkhus hold pavāraṇā, inhibits the pavāraṇā of that Bhikkhu [who has been absent], let him say [to the inhibiting Bhikkhu]: "You are not master of my pavāraṇā friend; I have held my pavāraṇā;"

`If, O Bhikkhus, when the Bhikkhus hold pavāraṇā, this Bhikkhu inhibits the pavāraṇā of another Bhikkhu, let the saṅgha question and examine them both and treat them according to the law, and then hold pavāraṇā.'

End of the Pavāraṇā-Khandhaka

Footnotes

1. See the note on I, 6, 11.
2. See the note on I, 6, 11.
3. We are not quite sure of the meaning of the compounds hattha-vikàrena and hattha vilaïghakena. Buddhaghosa says merely hatthavilaïghakenà'ti hatthukkhepakena.
4. For this whole passage, compare Cullavagga viii, 5, 3. The single actions which these Bhikkhus do, are quite correct, except that they keep silence during the whole time of vassa, and especially at the end of it, for which time Buddha, on this occasion, prescribes the pavàranà ceremony.
5. Literally, invite each other; i.e. Every Bhikkhu present invites his companions to tell him if they believe him guilty of an offence, having seen that offence, or having heard of it, or suspecting it.
6. I.e. I invite the saïgha to charge me with any offence they think me guilty of which they have seen, or heard of, or which they suspect.
7. As in the preceding sentence, except that the younger Bhikkhus do not address the Saïgha, 'Friends,' but, 'Reverend Sirs.'
8. Comp. II, 14, 1, and the note on II, 34, 1
9. This passage is exactly identical with II, 14, 2. 3, replacing 'Uposatha service' by 'pavàranà service.'
10. This passage is a repetition of ii, 22, 2-4, the words, 'hold Uposatha,' declare the 'pàrisuddhi,' and etc., being replaced respectively by 'hold pavàranà,' 'declare the pavàranà,' and etc.

11. See ii , 23.
12. Comp. The finishing clause of II, 23.
13. This is a repetition of II, 24, but instead of `Uposatha' and pàrisuddhi read `Pavàranà.'
14. As a general rule five Bhikkhus were sufficient to form the quorum ; but for the performance of several among the official acts of the order the presence of more than five members was required; see ix 4,1 seq.
15. See IX, 4, 1
16. See chap. 3, sect. 3. Compare II, chap. 22, and chap. 26, sect. 10
17. See chap. 16, sect.1.
18. The following paragraphs and chapters exactly follow the indicated by II, 28-35. The alterations to be made are obvious and sufficiently indicated by sects. 1-3; instead of, `let them proclaim their pàrisuddhi' [II, 28, 4, and etc.], read here, `let them pronounce their pavàranà.'
19. See II, 36, 1-3.
20. Comp. II, 36, 4, with the note.
21. See, for instance, the cases in chap. 17. Buddhaghosa's explanation is different; he says: `Concord among the saïgha is to be understood of such cases as that of Kosambi' it is said in the account of the schism of Kosambi that, if concord has been re-established, the reconciled parties hold Uposatha together X, 5, 14 ; comp. II, 36, 4]. Buddhaghosa apparently extends, this to holding pavàranà also.

22. This means apparently that the Bhikkhus were not obliged to pronounce the formula of pavàranà [chap.1, t4] thrice, but twice or once respectively.

23. Comp. II, 16, 1.

24. Correct in the Pàli text pariyositàya into apariyositàya.

25. The paragraph is repeated with the phrases, 'With the twofold formula,' 'with the onefold formula,' and by common declaration of all the Bhikkhus who have kept vassa together,' respectively, instead of 'with the threefold formula.'

26. As in sect..6. But instead of 'Not of a pure conduct in his deeds, nor in his words, nor as regards his means of livelihood,' read respectively, 'of a pure conduct in his deeds, but not in his words, nor as regards his means of livelihood' [sect. 7]; 'of a pure conduct in his deeds and in " words, but not with regard to his means of: livelihood' [sect. 8]; 'of a pure conduct in his deeds and in his words and with regard to his means of livelihood' [sect. 9].

27. The meaning of antaggàhikà diññhi [Sanskrit àntargrahikà dçãshñi? àntagrahikà dçãshñi?] is unknown to us; Buddhaghosa gives no explanation. Perhaps it may, mean Doctrine partly false and partly correct [eclectic].

28. See the 8th saïghàdisesa rule.

29. See the 76th pàcittiya rule.

30. According to Buddhaghosa, the Bhikkhu who brings such an unfounded charge against a fellow Bhikkhu, is guilty of a dukkaña offence

31. Because it had not been possible to decide the matter at the pavàranà [Buddhaghosa].

32. See the 63rd pàcittiya rule.

33. In this way, when the inimical Bhikkhus are arriving about the time of pavàranà the resident Bhikkhus count the day which is the thirteenth or fourteenth to the other Bhikkhus, as the fifteenth, and thus they are enabled to finish their pavàranà before they can be prevented.

34. See I, 6,11

35. As, in sect. 4, down to the end of the paragraph; instead of, on the next new-moon day, it is to be read here, 'On the next full-moon day.'

36. See the note on iii, 14. 11.

37. See the 64th pàcittiya rule.

38. Probably we should read in the Pàli text `àrogo àrogaü àkaïkhamàno codessasãti.' then the translation would be: when you have recovered and he has recovered and etc.'

39. Literally this word means, we believe, keeping back one's own pavàranà.' Buddhaghosa says: 'When the decree of pavàranàsaïgaha has been issued, the Bhikkhus [who have issued it] ought to live as in the rainy season. Incoming Bhikkhus are not allowed to take possession of their places of rest. On the other side, they ought not to interrupt their vassa residence.'

40. Here follows the usual formula of a ñattidutiya kamma as in Book II, chap. 6. Comp. the note in book I, chap. 28, sect. 3.

Gaddula Sutta

The Leash [One]

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. There the Blessed One said: "Monks, from an inconstruable beginning comes transmigration. A beginning point is not evident, although beings hindered by ignorance and fettered by craving are transmigrating and wandering on.

"There comes a time when the great ocean evaporates, dries up, and does not exist. But for beings -- as long as they are hindered by ignorance, fettered by craving, transmigrating and wandering on -- I don't say that there is an end of suffering and stress.

"There comes a time when Sineru, king of mountains, is consumed with flame, is destroyed, and does not exist. But for beings -- as long as they are hindered by ignorance, fettered by craving, transmigrating and wandering on -- I don't say that there is an end of suffering and stress.

"There comes a time when the great earth is consumed with flame, is destroyed, and does not exist. But for beings -- as long as they are hindered by ignorance, fettered by craving, transmigrating and wandering on -- I don't say that there is an end of suffering and stress.

"Just as a dog, tied by a leash to a post or stake, keeps running around and circling around that very post or stake; in the same way, an uninstructed, run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for people of integrity, is not well-versed or disciplined in their Dhamma -- assumes form to be

the self, or the self as possessing form, or form as in the self, or the self as in form.

"He assumes feeling to be the self...

"He assumes perception to be the self...

"He assumes (mental) fabrications to be the self...

"He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"He keeps running around and circling around that very form... that very feeling... that very perception... those very fabrications... that very consciousness. He is not set loose from form, not set loose from feeling... from perception... from fabrications... not set loose from consciousness. He is not set loose from birth, aging, and death; from sorrows, lamentations, pains, distresses, and despairs. He is not set loose, I tell you, from suffering and stress.

"But a well-instructed, disciple of the noble ones -- who has regard for noble ones, is well-versed and disciplined in their Dhamma; who has regard for people of integrity, is well-versed and disciplined in their Dhamma -- doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He doesn't assume feeling to be the self...

"He doesn't assume perception to be the self...

"He doesn't assume fabrications to be the self...

"He doesn't assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"He doesn't run around or circle around that very form... that very feeling... that very perception... those very fabrications... that very consciousness. He is set loose from form, set loose from feeling... from perception... from fabrications... set loose from consciousness. He is set loose from birth, aging, and death; from sorrows, lamentations, pains, distresses, and despairs. He is set loose, I tell you, from suffering and stress.

The Leash [Two]

At Savatthi. There the Blessed One said: "Monks, from an inconstruable beginning comes transmigration. A beginning point is not evident, although beings hindered by ignorance and fettered by craving are transmigrating and wandering on.

"It's just as when a dog is tied by a leash to a post or stake: If it walks, it walks right around that post or stake. If it stands, it stands right next to that post or stake. If it sits, it sits right next to that post or stake. If it lies down, it lies down right next to that post or stake.

"In the same way, an uninstructed run-of-the-mill person regards form as: 'This is mine, this is my self, this is what I am.' He regards feeling... perception... fabrications... consciousness as: 'This is mine, this is my self, this is what I am.' If he walks, he walks right around these five clinging-aggregates. If he stands, he stands right next to these five clinging-aggregates. If he sits, he sits right next to these five clinging-aggregates. If he lies down, he lies down right next to these five clinging-aggregates. Thus one should reflect on one's mind with every moment: 'For a long time has this mind been defiled by passion, aversion, and delusion.' From the defilement of the mind are

beings defiled. From the purification of the mind are beings purified.

"Monks, have you ever seen a moving contraption?"

"Yes, lord."

"That moving contraption was created by the mind. And this mind is even more variegated than a moving contraption. Thus one should reflect on one's mind with every moment: 'For a long time has this mind been defiled by passion, aversion, and delusion.' From the defilement of the mind are beings defiled. From the purification of the mind are beings purified.

"Monks, I can imagine no one group of beings more variegated than that of common animals. Common animals are created by mind. And the mind is even more variegated than common animals. Thus one should reflect on one's mind with every moment: 'For a long time has this mind been defiled by passion, aversion, and delusion.' From the defilement of the mind are beings defiled. From the purification of the mind are beings purified.

"It's just as when -- there being dye, lac, yellow orpiment, indigo, or crimson -- a dyer or painter would paint the picture of a woman or a man, complete in all its parts, on a well-polished panel or wall, or on a piece of cloth; in the same way, an uninstructed, run-of-the-mill person, when creating, creates nothing but form... feeling... perception... fabrications... consciousness.

"Now what do you think, monks -- Is form constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"...Is feeling constant or inconstant?" "Inconstant, lord."...

"...Is perception constant or inconstant?" "Inconstant, lord."...

"...Are fabrications constant or inconstant?" "Inconstant, lord."...

"What do you think, monks -- Is consciousness constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"Thus, monks, any body whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every body is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever..."

"Any perception whatsoever..."

"Any fabrications whatsoever..."

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with the body, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications,

disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is depleted, the holy life fulfilled, the task done. There is nothing further for this world.'"

Gadrabha Sutta

The Donkey

Translated from the Pali by Thanissaro Bhikkhu.

"Monks, it is just as if a donkey were following right after a herd of cattle, saying, "I too am a cow! I too am a cow!" Its color is not that of a cow, its voice is not that of a cow, its hoof is not that of a cow, and yet it still keeps following right after the herd of cattle, saying, "I too am a cow! I too am a cow!" In the same way, there is the case where a certain monk follows right after the community of monks, saying, "I too am a monk! I too am a monk!" He doesn't have the other monks' desire for undertaking the training in heightened virtue, doesn't have their desire for undertaking the training in heightened mind (concentration), doesn't have their desire for undertaking the training in heightened discernment, and yet he still keeps following right after the community of monks, saying, "I too am a monk! I too am a monk!"

So you should train yourselves: 'Strong will be our desire for undertaking the training in heightened virtue; strong will be our desire for undertaking the training in heightened mind (concentration); strong will be our desire for undertaking the training in heightened discernment.' That is how you should train yourselves."

Ganakamoggallana Sutta

The Discourse to Ganaka-Moggallana

Translated from the Pali by I.B. Horner

Thus I have heard: At one time the Lord was staying near Savatthi in the palace of Migara's mother in the Eastern Monastery. Then the Brahman Ganaka-Moggallana approached the Lord; having approached he exchanged greetings with the Lord; having conversed in a friendly and courteous way, he sat down at a respectful distance. As he was sitting down at a respectful distance, Ganaka-Moggallana the Brahman spoke thus to the Lord: "Just as, good Gotama, in this palace of Migara's mother there can be seen a gradual training, a gradual doing, a gradual practice, that is to say as far as the last flight of stairs, [1] so, too, good Gotama, for these Brahmans there can be seen a gradual training, a gradual doing, a gradual practice, that is to say in the study [of the Vedas]; [2] so too, good Gotama, for these archers there can be seen a gradual... practice, that is to say in archery; so too, good Gotama, for us whose livelihood is calculation [3] there can be seen a gradual training, a gradual practice, that is to say in accountancy. For when we get a pupil, good Gotama, we first of all make him calculate: 'One one, two twos, three threes, four fours, five fives, six sixes, seven sevens, eight eights, nine nines, ten tens,' and we, good Gotama, also make him calculate a hundred. Is it not possible, good Gotama, to lay down a similar gradual training, gradual doing, gradual practice in respect of this *Dhamma* and discipline?"

"It is possible, Brahman, to lay down a gradual training, a gradual doing, a gradual practice in respect of this *Dhamma* and discipline, Brahman, even a skilled trainer of horses, having taken on a beautiful thoroughbred first of all gets it used

to the training in respect of wearing the bit. Then he gets it used to further training -- even so Brahman, the Tathágata, having taken on a man to be tamed, first of all disciplines him thus:

Morality

"Come you, monk, be of moral habit, live controlled by the control of the Obligations, endowed with [right] behavior and posture, seeing peril in the slightest fault and, undertaking them, train yourself in the rules of training.' As soon, Brahman, as the monk is of moral habit, controlled by the control of the Obligations, endowed with [right] behavior and posture; seeing peril in the slightest fault and, undertaking them, trains himself in the rules of training, the Tathágata disciplines him further saying:

Sense-control

"Come you monk, be guarded as to the doors of the sense-organs; having seen a material shape with the eye, do not be entranced with the general appearance, do not be entranced with the detail; for if one dwells with the organ of sight uncontrolled, covetousness and dejection, evil, unskillful states of mind, may flow in. So fare along controlling it, guard the organ of sight; achieve control over the organ of sight. Having heard a sound with the ear... Having smelt a smell with the nose... Having savored a taste with the tongue... Having felt a touch with the body... Having cognized a mental state with the mind, do not be entranced with the detail. For if one dwells with the organ of mind uncontrolled, covetousness and dejection, evil, unskillful states of mind, may flow in. So fare along controlling it; guard the organ of mind, achieve control over the organ of mind.'

Moderation in Eating

"As soon, Brahman, as a monk is guarded as to the doors of the sense-organs, the Tathágata disciplines him further, saying: 'Come you, monk, be moderate in eating; you should take food reflecting carefully, not for fun or indulgence or personal charm or beautification, but taking just enough for maintaining this body and keeping it going, for keeping it unharmed, for furthering the Brahma-faring, [4] with the thought: Thus will I crush out an old feeling, and I will not allow a new feeling to arise, and then there will be for me subsistence and blamelessness and abiding in comfort.'

Vigilance

"As soon, Brahman, as a monk is moderate in eating, the Tathágata disciplines him further, saying: 'Come you, monk, dwell intent on vigilance; during the day while pacing up and down, while sitting down, cleanse the mind of obstructive mental states; during the middle watch of the night, lie down on the right side in the lion posture, foot resting on foot, mindful, clearly conscious, reflecting on the thought of getting up again; during the last watch of the night, when you have arisen, while pacing up and down, while sitting down, cleanse the mind of obstructive mental states.'

Mindfulness and Clear Consciousness

"As soon, Brahman, as a monk is intent on vigilance, the Tathágata disciplines him further, saying: 'Come you, monk, be possessed of mindfulness and clear consciousness, acting with clear consciousness whether you are approaching or departing, acting with clear consciousness whether you are looking ahead or looking round, acting with clear consciousness whether you are bending in or stretching out [the arms], acting with clear consciousness whether you are carrying the outer cloak, the

bowl or robe, acting with clear consciousness whether you are eating, drinking, munching, savoring, acting with clear consciousness whether you are obeying the calls of nature, acting with clear consciousness whether you are walking, standing, sitting, asleep, awake, talking or being silent.'

Overcoming of the Five Hindrances

"As soon, Brahman, as he is possessed of mindfulness and clear consciousness, the Tathágata disciplines him further, saying: 'Come you, monk, choose a remote lodging in a forest, at the root of a tree, on a mountain slope, in a glen, a hill cave, a cemetery, a woodland grove, in the open, or on a heap of straw.' On returning from alms gathering after the meal, the monk sits down cross-legged, holding the back erect, having made mindfulness rise up in front of him. He, getting rid of covetousness for the world, dwells with a mind devoid of covetousness; he cleanses the mind of covetousness. Getting rid of the taint of ill-will, he dwells benevolent in mind; compassionate and merciful towards all creatures and beings, he cleanses the mind of ill-will. Getting rid of sloth and torpor, he dwells without sloth or torpor; perceiving the light, mindful and clearly conscious he cleanses the mind of sloth and torpor. Getting rid of restlessness and worry, he dwells calmly; the mind inward tranquil, he cleanses the mind of restlessness and worry. Getting rid of doubt, he dwells doubt-crossed; unperplexed as to the states that are skilled, [5] he cleanses his mind of doubt.

Jhana

"He, by getting rid of these five hindrances, [6] which are defilements of the mind and deleterious to intuitive wisdom,

aloof from pleasures of the senses, aloof from unskilled states of mind, enters and abides in the first meditation which is accompanied by initial thought and discursive thought, is born of aloofness and is rapturous and joyful. By allaying initial thought and discursive thought, his mind subjectively tranquilized and fixed on one point, he enters and abides in the second meditation which is devoid of initial thought and discursive thought, is born of concentration and is rapturous and joyful. By the fading out of rapture, he dwells with equanimity, attentive and clearly conscious, and experiences in his person that joy of which the Aryans [7] say: 'Joyful lives he who has equanimity and is mindful,' and he enters and abides in the third meditation. By getting rid of anguish, by the going down of his former pleasures and sorrows, he enters and abides in the fourth meditation which has neither anguish nor joy, and which is entirely purified by equanimity and mindfulness.

"Brahman, such is my instruction for those monks who are learners who, perfection being not yet attained, dwell longing for the incomparable security from the bonds. But as for those monks who are perfected ones, the cankers destroyed, who have lived the life, done what was to be done, shed the burden, attained to their own goal, the fetters of becoming utterly destroyed, and who are freed by perfect profound knowledge -- these things conduce both to their abiding in ease here and now as well as to their mindfulness and clear consciousness."

When this had been said, the Brahman Ganaka-Moggallana spoke thus to the Lord:

"Now, on being exhorted thus and instructed thus by the good Gotama, do all the good Gotama's disciples attain the unchanging goal [8] -- nibbána or do some not attain it?"

"Some of my disciples, Brahman, on being exhorted and instructed thus by me, attain the unchanging goal -- nibbána; some do not attain it."

"What is the cause, good Gotama, what the reason that; since nibbána does exist, since the way leading to nibbána exists, since the good Gotama exists as adviser, some of the good Gotama's disciples on being exhorted thus and instructed thus by the good Gotama, attain the unchanging goal -- nibbána, but some do not attain it?"

"Well then, Brahman, I will question you on this point in reply. As it is pleasing to you, so you may answer me. What do you think about this, Brahman? Are you skilled in the way leading to Rajagaha?"

"Yes, sir, skilled am I in the way leading to Rajagaha."

"What do you think about this? A man might come along here wanting to go to Rajagaha. Having approached you, he might speak thus: 'I want to go to Rajagaha, sir; show me the way to this Rajagaha.' You might speak thus to him: "Yes, my good man, this road goes to Rajagaha; go along it for a while. When you have gone along it for a while you will see a village; go along for a while; when you have gone along for a while you will see a market town; go for a while. When you have gone along for a while you will see Rajagaha with its delightful parks, delightful forests, delightful fields, delightful ponds. But although he has been exhorted and instructed thus by you, he might take the wrong road and go westwards. Then a second man might come along wanting to go to Rajagaha...*(as above)*... you will see Rajagaha with its delightful... ponds.' Exhorted and instructed thus by you he might get to Rajagaha safely. What is the cause, Brahman, what the reason that, since Rajagaha does exist, since the way leading to Rajagaha exists, since you exist as adviser, the one man, although being

exhorted and instructed thus by you, may take the wrong road and go westwards while the other may get to Rajagaha safely?"

"What can I, good Gotama, do in this matter? A shower of the way, good Gotama, am I."

"Even so, Brahman, nibbána does exist, the way leading to nibbána exists and I exist as adviser. But some of my disciples, on being exhorted and instructed thus by me attain the unchanging goal -- nibbána, some do not attain it. What can I, Brahman, do in this matter? A shower of the way, Brahman, is a Tathágata."

When this had been said, the Brahman Ganaka-Moggallana spoke thus to the Lord:

"Good Gotama, as for those persons who, in want of a way of living, having gone forth from home into homelessness without faith, who are crafty, fraudulent, deceitful, who are unbalanced and puffed up, who are shifty, scurrilous and of loose talk, the doors of whose sense-organs are not guarded, who do not know moderation in eating, who are not intent on vigilance, indifferent to recluse-ship, not of keen respect for the training, who are ones for abundance, lax, taking the lead in backsliding, shirking the burden of seclusion, who are indolent, of feeble energy, of confused mindfulness, not clearly conscious, not concentrated but of wandering minds, who are weak in wisdom, drivellers -- the good Gotama is not in communion with *them*. But as for those young men of respectable families who have gone forth from home into homelessness from faith, who are not crafty, fraudulent or deceitful, who are not unbalanced or puffed up, who are not shifty, scurrilous or of loose talk, the doors of whose sense-organs are guarded, who know moderation in eating, who are intent on vigilance, longing for recluse-ship, of keen respect for the training, who are not ones

for abundance, not lax, shirking, backsliding, taking the lead in seclusion, who are of stirred up energy, self-resolute, with mindfulness aroused, clearly conscious, concentrated, their minds one-pointed, who have wisdom, are not drivellers -- the good Gotama is in communion with *them*. As, good Gotama, black gum is pointed to as chief of root-scents, as red sandalwood is pointed to as chief of the pith-scents, as jasmine is pointed to as chief of the flower scents -- even so is the exhortation of the good Gotama highest among the teachings of today. Excellent, good Gotama, excellent, good Gotama. As, good Gotama, one might set upright what had been upset, or disclose what had been covered, or show the way to one who had gone astray, or bring an oil-lamp into the darkness so that those with vision might see material shapes -- even so in many a figure is *Dhamma* made clear by the good Gotama. I am going to the revered Gotama for refuge and to *Dhamma* and to the Order of monks May the good Gotama accept me as a lay-follower going for refuge from today forth for as long as life lasts."

Footnotes

1. A seven-storied palace is not to be built in one day [Commentary].
2. It is not possible to learn the three Vedas by heart in one day [Commentary].
3. *Ganana*. From this profession of his, the distinguishing addition to the brahman's name is derived [Ed., *The Wheel*].
4. *Brahmacariyam*. This refers to the pure life of a celibate recluse [Ed., *The Wheel*].
5. *Kusala*. Sometimes translated by "salutary, profitable, karmically wholesome." [Ed., *The Wheel*].

6. On these, see *The Wheel* No. 26.

7. *Ariya* refers here, according to the *Visuddhimagga*, to the Enlightened Ones.

8. *Accantanittha*. *Accanta* can also mean "utmost, culminating, supreme."

Ganda Sutta

A Boil

Translated from the Pali by Thanissaro Bhikkhu.

"Monks, it's just as if there were a boil that had been building for many years with nine openings, nine un-lanced heads. Whatever would ooze out from it would be an uncleanness oozing out, a stench oozing out, a disgust oozing out. Whatever would be discharged from it would be an uncleanness discharging, a stench discharging, a disgust discharging.

"A boil,' monks, is another word for this body composed of the four properties, born of mother & father, fed on rice & porridge, subject to inconstancy, rubbing & massaging, breaking-up & disintegrating. It has nine openings, nine un-lanced heads. Whatever would ooze out from it would be an uncleanness oozing out, a stench oozing out, a disgust oozing out. Whatever would be discharged from it would be an uncleanness discharging, a stench discharging, a disgust discharging. For that reason, you should become disenchanted with this body."

Garava Sutta

Reverence

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion, when the Blessed One was newly Self-awakened, he was staying at Uruvela on the bank of the Nerañjara River, at the foot of the Goatherd's Banyan Tree. Then, while he was alone and in seclusion, this line of thinking arose in his awareness: "One suffers if dwelling without reverence or deference. Now on what priest or contemplative can I dwell in dependence, honoring and respecting him?"

Then the thought occurred to him: "It would be for the sake of perfecting an unperfected aggregate of virtue that I would dwell in dependence on another priest or contemplative, honoring and respecting him. However, in this world with its devas, Mara, and Brahma, in this generation with its priests and contemplatives, its royalty and common-folk, I do not see another priest or contemplative more consummate in virtue than I, on whom I could dwell in dependence, honoring and respecting him.

"It would be for the sake of perfecting an unperfected aggregate of concentration that I would dwell in dependence on another priest or contemplative, honoring and respecting him. However, in this world with its devas, Mara, and Brahma, in this generation with its priests and contemplatives, its royalty and common-folk, I do not see another priest or contemplative more consummate in concentration than I, on whom I could dwell in dependence, honoring and respecting him.

"It would be for the sake of perfecting an unperfected aggregate of discernment that I would dwell in dependence on another priest or contemplative, honoring and respecting him.

However, in this world with its devas, Mara, and Brahma, in this generation with its priests and contemplatives, its royalty and common-folk, I do not see another priest or contemplative more consummate in discernment than I, on whom I could dwell in dependence, honoring and respecting him.

"It would be for the sake of perfecting an unperfected aggregate of release that I would dwell in dependence on another priest or contemplative, honoring and respecting him. However, in this world with its devas, Mara, and Brahma, in this generation with its priests and contemplatives, its royalty and common-folk, I do not see another priest or contemplative more consummate in release than I, on whom I could dwell in dependence, honoring and respecting him.

"It would be for the sake of perfecting an unperfected aggregate of knowledge and vision of release that I would dwell in dependence on another priest or contemplative, honoring and respecting him. However, in this world with its devas, Mara, and Brahma, in this generation with its priests and contemplatives, its royalty and common-folk, I do not see another priest or contemplative more consummate in knowledge and vision of release than I, on whom I could dwell in dependence, honoring and respecting him.

"What if I were to dwell in dependence on this very Dhamma to which I have fully awakened, honoring and respecting it?"

Then, having known with his own awareness the line of thinking in the Blessed One's awareness -- just as a strong man might extend his flexed arm or flex his extended arm -- Brahma Sahampati disappeared from the Brahma-world and reappeared in front of the Blessed One. Arranging his upper robe over one shoulder, he saluted the Blessed One with his hands before his heart and said to him: "So it is, Blessed One! So it is, One-Well-Gone! Those who were Arahants, Rightly

Self-awakened Ones in the past -- they, too, dwelled in dependence on the very Dhamma itself, honoring and respecting it. Those who will be Arahants, Rightly Self-awakened Ones in the future -- they, too, will dwell in dependence on the very Dhamma itself, honoring and respecting it. And let the Blessed One, who is at present the Arahant, the Rightly Self-awakened One, dwell in dependence on the very Dhamma itself, honoring and respecting it."

That is what Brahma Sahampati said. Having said that, he further said this:

Past Buddhas,
future Buddhas,
and he who is the Buddha now,
removing the sorrow of many --

all have dwelt,
will dwell, he dwells,
revering the true Dhamma.
This, for Buddhas, is a natural law.

Therefore one who desires his own good,
aspiring for greatness,
should respect the true Dhamma,
recollecting the Buddhas' Teaching.

Gavi Sutta

The Cow

Translated from the Pali by Thanissaro Bhikkhu

"Suppose there was a mountain cow -- foolish, inexperienced, unfamiliar with her pasture, unskilled in roaming on rugged mountains -- and she were to think, 'What if I were to go in a direction I have never gone before, to eat grass I have never eaten before, to drink water I have never drunk before!' She would lift her hind hoof without having placed her front hoof firmly and [as a result] would not get to go in a direction she had never gone before, to eat grass she had never eaten before, or to drink water she had never drunk before. And as for the place where she was standing when the thought occurred to her, 'What if I were to go where I have never been before... to drink water I have never drunk before,' she would not return there safely. Why is that? Because she is a foolish, inexperienced mountain cow, unfamiliar with her pasture, unskilled in roaming on rugged mountains.

"In the same way, there are cases where a monk -- foolish, inexperienced, unfamiliar with his pasture, unskilled in being quite withdrawn from sensuality, withdrawn from unskillful qualities, and entering and remaining in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation -- doesn't stick with that theme, doesn't develop it, pursue it, or establish himself firmly in it. The thought occurs to him, 'What if I, with the stilling of directed thought and evaluation, were to enter and remain in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance.' He is not able... to enter and remain in the second jhana... The thought occurs to him, 'What if I... were to enter

and remain in the first jhana... He is not able... to enter and remain in the first jhana. This is called a monk who has slipped and fallen from both sides, like the mountain cow, foolish, inexperienced, unfamiliar with her pasture, unskilled in roaming on rugged mountains.

"But suppose there was a mountain cow -- wise, experienced, familiar with her pasture, skilled in roaming on rugged mountains -- and she were to think, 'What if I were to go in a direction I have never gone before, to eat grass I have never eaten before, to drink water I have never drunk before!' She would lift her hind hoof only after having placed her front hoof firmly and [as a result] would get to go in a direction she had never gone before... to drink water she had never drunk before. And as for the place where she was standing when the thought occurred to her, 'What if I were to go in a direction I have never gone before... to drink water I have never drunk before,' she would return there safely. Why is that? Because she is a wise, experienced mountain cow, familiar with her pasture, skilled in roaming on rugged mountains.

"In the same way, there are some cases where a monk -- wise, experienced, familiar with his pasture, skilled in being quite withdrawn from sensuality, withdrawn from unskillful qualities, and entering and remaining in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation -- sticks with that theme, develops it, pursues it, and establishes himself firmly in it.

"The thought occurs to him, 'what if, with the stilling of directed thought and evaluation, I were to enter and remain in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance.' Without jumping at the second jhana, he -- with the stilling of directed thought and

evaluation -- enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. He sticks with that theme, develops it, pursues it, and establishes himself firmly in it.

"The thought occurs to him, 'what if, with the fading of rapture, I... were to enter and remain in the third jhana...' Without jumping at the third jhana, with the fading of rapture, he remains in equanimity, mindful and alert, and physically sensitive to pleasure, entering and remaining in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' He sticks with that theme, develops it, pursues it, and establishes himself firmly in it.

"The thought occurs to him, 'What if I... were to enter and remain in the fourth jhana...' Without jumping at the fourth jhana, with the abandoning of pleasure and stress -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain. He sticks with that theme, develops it, pursues it, and establishes himself firmly in it.

"The thought occurs to him, 'What if I... were to enter and remain in the dimension of the infinitude of space.' Without jumping at the dimension of the infinitude of space, he, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'Infinite space,' enters and remains in the dimension of the infinitude of space. He sticks with that theme, develops it, pursues it, and establishes himself firmly in it.

"The thought occurs to him, 'What if I... were to enter and remain in the dimension of the infinitude of consciousness.'

Without jumping at the dimension of the infinitude of consciousness, he, with the complete transcending of the dimension of the infinitude of space, thinking, 'Infinite consciousness,' enters and remains in the dimension of the infinitude of consciousness. He sticks with that theme, develops it, pursues it, and establishes himself firmly in it.

"The thought occurs to him, 'What if I... were to enter and remain in the dimension of the nothingness.' Without jumping at the dimension of nothingness, he, with the complete transcending of the dimension of the infinitude of consciousness, thinking, 'There is nothing,' enters and remains in the dimension of nothingness. He sticks with that theme, develops it, pursues it, and establishes himself firmly in it.

"The thought occurs to him, 'What if I... were to enter and remain in the dimension of neither perception nor non-perception.' Without jumping at the dimension of neither perception nor non-perception, he, with the complete transcending of the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. He sticks with that theme, develops it, pursues it, and establishes himself firmly in it.

"The thought occurs to him, 'What if I, with the complete transcending of the dimension of neither perception nor non-perception, were to enter and remain in the cessation of perception and feeling.' Without jumping at the cessation of perception and feeling, he, with the complete transcending of the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling.

"When a monk enters and emerges from that very attainment, his mind is pliant and malleable. With his pliant, malleable mind, limitless concentration is well developed. With his well-developed, limitless concentration, then whichever of the six

higher knowledge's he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"If he wants, he wields manifold supra-normal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahma worlds. He can witness this for himself whenever there is an opening.

"If he wants, he hears -- by means of the divine ear-element, purified and surpassing the human -- both kinds of sounds: divine and human, whether near or far. He can witness this for himself whenever there is an opening.

"If he wants, he knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an un-enlarged mind as an un-enlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an un-concentrated mind as an un-concentrated mind. He

discerns a released mind as a released mind, and an unreleased mind as an unreleased mind. He can witness this for himself whenever there is an opening.

"If he wants, he recollects his manifold past lives (lit: previous homes), i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he remembers his manifold past lives in their modes and details. He can witness this for himself whenever there is an opening.

"If he wants, he sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings -- who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of

the divine eye, purified and surpassing the human -- he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma. He can witness this for himself whenever there is an opening.

"If he wants, then through the ending of the mental fermentations, he remains in the effluent-free release of awareness and release of discernment, having known and made them manifest for himself right in the here and now. He can witness this for himself whenever there is an opening."

Gelañña Sutta

At the Sick Room [One]

Translated from the Pali by Nyanaponika Thera

Once the Blessed One dwelt at Vesali, in the Great Forest, at the Gabled House. In the evening, after the Blessed One had risen from his seclusion, he went to the sick room and sat down on a prepared seat. Being seated he addressed the monks as follows:

"O monks, mindfully and clearly comprehending should a monk spend his time! This is my injunction to you!

"And how, O monks, is a monk mindful? He dwells practicing body-contemplation on the body, ardent, clearly comprehending and mindful, having overcome covetousness and grief concerning the world. He dwells practicing feeling-contemplation on feelings, ardent, clearly comprehending and mindful, having overcome covetousness and grief concerning the world. He dwells practicing mind-contemplation on the mind, having overcome covetousness and grief concerning the world. He dwells practicing mind-object-contemplation on mind-objects, having overcome covetousness and grief concerning the world. So, monks, is a monk mindful.

"And how, O monks, is a monk clearly comprehending? He applies clear comprehension in going forward and going back; in looking straight on and in looking elsewhere; in bending and in stretching (his limbs); in wearing the robes and carrying the alms bowl; in eating, drinking, chewing and savoring; in obeying the calls of nature; in walking, standing sitting, falling asleep waking, speaking and being silent -- in all that he

applies clear comprehension. So, monks, is a monk clearly comprehending.

"If a monk is thus mindful and clearly comprehending, ardent, earnest and resolute, and a pleasant feeling arises in him, he knows: 'Now a pleasant feeling has arisen in me. It is conditioned, not unconditioned. Conditioned by what? Even by this body it is conditioned. [1] And this body, indeed, is impermanent, compounded, dependently arisen. But if this pleasant feeling that has arisen, is conditioned by the body which is impermanent, compounded and dependently arisen; how could such a pleasant feeling be permanent?'

"In regard to both body and the pleasant feeling he dwells contemplating impermanence, dwells contemplating evanescence, dwells contemplating detachment, dwells contemplating cessation, dwells contemplating relinquishment. And in him who thus dwells, the underlying tendency to lust in regard to body and pleasant feeling vanishes.

"If a painful feeling arises in him, he knows: 'now a painful feeling has arisen in me. It is conditioned, not unconditioned. Conditioned by what? Even by this body it is conditioned. And this body, indeed, is impermanent, compounded, dependently arisen. But if this painful feeling that has arisen is conditioned by the body which is impermanent, compounded and dependently arisen, how could such a painful feeling be permanent?'

"In regard to both the body and the painful feeling he dwells contemplating impermanence, dwells contemplating evanescence, dwells contemplating detachment, dwells contemplating cessation, dwells contemplating relinquishment. And in him who thus dwells, the underlying tendency to resistance in regard to the body and painful feeling vanishes.

"If a neutral feeling arises in him, he knows: 'now a neutral feeling has arisen in me. It is conditioned, not unconditioned. Conditioned by what? Even by this body it is conditioned. And this body, indeed, is impermanent, compounded, dependently arisen. But if this neutral feeling that has arisen is conditioned by the body which is impermanent, compounded and dependently arisen, how could such a neutral feeling be permanent?'

"In regard to both the body and the neutral feeling he dwells contemplating impermanence, dwells contemplating evanescence, dwells contemplating detachment, dwells contemplating cessation, dwells contemplating relinquishment. And in him who thus dwells, the underlying tendency to ignorance in regard to body and neutral feeling vanishes.

"If he experiences a pleasant feeling, he knows it as impermanent; he knows, it is not clung to; he knows, it is not relished. If he experiences a painful feeling... a neutral feeling, he knows it as impermanent; he knows, it is not clung to; he knows, it is not relished.

"If he experiences a pleasant feeling, he feels it as one unfettered by it. If he experiences a painful feeling, he feels it as one unfettered by it. If he experiences a neutral feeling, he feels it as one unfettered by it.

"When having painful feelings endangering the body, he knows: 'I have a painful feeling endangering the body.' When having painful feelings endangering life he knows: 'I have a painful feeling endangering life.' And he knows: 'After the dissolution of the body, when life ends, all these feelings which are unrelished, will come to final rest, even here.'

"It is like a lamp that burns by strength of oil and wick, and if oil and wick come to an end, the flame is extinguished through

lack of nourishment. Similarly this monk knows: 'After the dissolution of the body, when life ends, all these feelings which are un-relished will come to (final) rest, even here.'

Footnote:

1. The term *body* may be taken here as referring to the first five of the six bases of sense-impression (*phassayatana*).

At the Sick Room [Two]

Once the Blessed One dwelt at Vesali, in the Great Forest, at the Gabled House. In the evening, after had arisen from his seclusion, he went to the sick room and sat down on a prepared seat. Being seated, he addressed the monks as follows:

"O monks, mindfully and clearly comprehending should a monk spend his time! This is my injunction to you!

"And how, O monks, is a monk mindful? He dwells practicing body-contemplation on the body, ardent, clearly comprehending and mindful, having overcome covetousness and grief concerning the world. He dwells practicing feeling-contemplation on feelings, ardent, clearly comprehending and mindful, having overcome covetousness and grief concerning the world. He dwells practicing mind-contemplation on the mind, having overcome covetousness and grief concerning the world. He dwells practicing mind-object-contemplation on mind-objects, having overcome covetousness and grief concerning the world. So, monks, is a monk mindful.

"And how, O monks, is a monk clearly comprehending? He applies clear comprehension in going forward and going back; in looking straight on and in looking elsewhere; in bending and in stretching (his limbs); in wearing the robes and carrying the

alms bowl; in eating, drinking, chewing and savoring; in obeying the calls of nature; in walking, standing sitting, falling asleep waking, speaking and being silent -- in all that he applies clear comprehension. So, monks, is a monk clearly comprehending.

"If a monk is thus mindful and clearly comprehending, ardent, earnest and resolute, and a pleasant feeling arises in him, he knows: 'now a pleasant feeling has arisen in me. It is conditioned, not unconditioned. Conditioned by what? Even by this sense-impression [1] it is conditioned. And this sense-impression, indeed, is impermanent, compounded, dependently arisen. But if this pleasant feeling that has arisen is conditioned by a sense-impression which is impermanent, compounded, and dependently arisen, how could such a pleasant feeling be permanent?'

"In regard to both sense-impression and the pleasant feeling, he dwells contemplating impermanence, dwells contemplating evanescence, dwells contemplating detachment, dwells contemplating cessation, dwells contemplating relinquishment. And in him who thus dwells, the underlying tendency to lust in regard to sense-impressions and pleasant feeling vanishes.

"If a painful feeling arises in him, he knows: 'now a painful feeling has arisen in me. It is conditioned, not unconditioned. Conditioned by what? Even by this sense-impression it is conditioned. And this sense-impression, indeed, is impermanent, compounded, dependently arisen. But if this painful feeling that has arisen is conditioned by a sense-impression which is impermanent, compounded and dependently arisen, how could such a painful feeling be permanent?'

"In regard to both sense-impression and painful feeling, he dwells contemplating impermanence, dwells contemplating

evanescence, dwells contemplating detachment, dwells contemplating cessation, dwells contemplating relinquishment. And in him who thus dwells, the underlying tendency to resistance in regard to sense-impression and painful feeling vanishes.

"If a neutral feeling arises in him, he knows: 'now a neutral feeling has arisen in me. It is conditioned, not unconditioned. Conditioned by what? Even by this sense-impression it is conditioned. And this sense-impression, indeed, is impermanent, compounded, dependently arisen. But if this neutral feeling that has arisen is conditioned by a sense-impression, which is impermanent, compounded and dependently arisen, how could such a neutral feeling be permanent?'

"In regard to both sense-impression and neutral feeling, he dwells contemplating impermanence, dwells contemplating evanescence, dwells contemplating detachment, dwells contemplating cessation, dwells contemplating relinquishment. And in him who thus dwells, the underlying tendency to ignorance in regard to sense-impression and neutral feeling vanishes."

Footnote:

1. Sense-impression, or contact (*phassa*), is a mental factor and does not signify physical impingement.

Gilana Sutta

Sick People

Translated from the Pali by Thanissaro Bhikkhu.

"There are these three types of sick people to be found existing in the world. Which three?

"There is the case of the sick person who -- regardless of whether he does or does not receive amenable food, regardless of whether he does or does not receive amenable medicine, regardless of whether he does or does not receive proper nursing -- will not recover from that illness. There is the case of the sick person who -- regardless of whether he does or does not receive amenable food, regardless of whether he does or does not receive amenable medicine, regardless of whether he does or does not receive proper nursing -- will recover from that illness. There is the case of the sick person who will recover from that illness if he receives amenable food, amenable medicine, and proper nursing, but not if he doesn't.

"Now, it is because of the sick person who will recover from that illness if he receives amenable food, amenable medicine, and proper nursing -- but not if he doesn't -- that food for the sick has been allowed, medicine for the sick has been allowed, nursing for the sick has been allowed. And it is because there is this sort of sick person that the other sorts of sick persons are to be nursed as well [on the chance that they may actually turn out to need and benefit from such nursing].

"These are the three types of sick people to be found existing in the world.

"In the same way, these three types of people, like the three types of sick people, are to be found existing in the world. Which three?"

"There is the case of the person who -- regardless of whether he does or doesn't get to see the Tathágata, regardless of whether he does or doesn't get to hear the Dhamma and Discipline proclaimed by the Tathágata -- will not alight on the lawfulness, the rightness of skillful mental qualities. There is the case of the person who -- regardless of whether he does or doesn't get to see the Tathágata, regardless of whether he does or doesn't get to hear the Dhamma and Discipline proclaimed by the Tathágata -- will alight on the lawfulness, the rightness of skillful mental qualities. There is the case of the person who will alight on the lawfulness, the rightness of skillful mental qualities if he gets to see the Tathágata and gets to hear the Dhamma and Discipline proclaimed by the Tathágata, but not if he doesn't.

"Now, it is because of the person who will alight on the lawfulness, the rightness of skillful mental qualities if he gets to see the Tathágata and gets to hear the Dhamma and Discipline proclaimed by the Tathágata -- but not if he doesn't -- that the teaching of the Dhamma has been allowed. And it is because there is this sort of person that the other sorts of persons are to be taught the Dhamma as well [on the chance that they may actually turn out to need and benefit from the teaching].

"These are the three types of people, like the three types of sick people, to be found existing in the world."

Gilana Sutta

Sick

Translated from the Pali by Thanissaro Bhikkhu

On that occasion Citta the householder was diseased, in pain, severely ill. Then a large number of garden deities, forest deities, tree deities, and deities inhabiting herbs, grasses, and forest giants assembled and said to him: "Make a wish, householder: 'In the future, may I become a king, a wheel-turning monarch!'"

When this was said, Citta the householder said to the garden deities, forest deities, tree deities, and deities inhabiting herbs, grasses, and forest giants: "Even that is inconstant; even that is impermanent; one must abandon even that when one passes on."

When this was said, Citta the householder's friends and companions, relatives and kinsmen, said to him: "Steady your mindfulness, master. Don't ramble."

"What did I say that you say to me: 'Steady your mindfulness, master. Don't ramble'?"

"You said: 'Even that is inconstant; even that is impermanent; one must abandon even that when one passes on.'"

"That was because garden deities, forest deities, tree deities, and deities inhabiting herbs, grasses, and forest giants have assembled and said to me: 'Make a wish, householder: "In the future, may I become a king, a wheel-turning monarch!"' And I said to them: 'Even that is inconstant; even that is impermanent; one must abandon even that when one passes on.'"

"But what compelling reason do those garden deities, forest deities, tree deities, and deities inhabiting herbs, grasses, and forest giants see, master, that they say to you, 'Make a wish, householder: "In the future, may I become a king, a wheel-turning monarch!"'"

"It occurs to them: 'This Citta the householder is virtuous, of admirable character. If he should wish: "In the future, may I become a king, a wheel-turning monarch!" -- then, as he is virtuous, this wish of his would succeed because of the purity of his virtue. A righteous one, he will wield righteous power.' [1] Seeing this compelling reason, they assembled and said: 'Make a wish, householder: "In the future, may I become a king, a wheel-turning monarch!"' And I said to them: 'Even that is inconstant; even that is impermanent; one must abandon even that when one passes on.'"

"Then, master, instruct us, too."

"Then you should train yourselves: 'We will be endowed with unwavering confidence in the Buddha: "Indeed, the Blessed One [the Buddha] is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the cosmos, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed." "'We will be endowed with unwavering confidence in the Dhamma: "The Dhamma is well-expounded by the Blessed One, to be seen here and now, timeless, inviting verification, pertinent, to be realized by the wise for themselves."

"We will be possessed of unwavering confidence in the Sangha: "The Sangha of the Blessed One's disciples who have practiced well... who have practiced straight-forwardly... who have practiced methodically... who have practiced masterfully -- in other words, the four types of noble disciples when taken as

pairs, the eight when taken as individual types -- they are the Sangha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world."

"Whatever there may be in our family that can be given away, all that will be shared unstintingly with virtuous ones who are of admirable character.' That's how you should train yourselves."

Then, having enjoined his friends and colleagues, his relatives and kinsmen, to place confidence in the Buddha, Dhamma, and Sangha; having exhorted them to undertake generosity, Citta the householder passed away.

Footnote:

1. The translation of this sentence follows the reading in the Royal Thai edition of the Canon: *Dhammiko dhammikam balam anuppadassati*.

Gilayana Sutta

Illness

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion Ven. Anuruddha was staying near Savatthi in the Dark Forest -- diseased, in pain, severely ill. Then a large number of monks went to Ven. Anuruddha and on arrival said to him, "What mental dwelling are you dwelling in so that the pains that have arisen in the body do not invade or remain in the mind?"

"When I dwell with my mind well-established in the four frames of reference, the pains that have arisen in the body do not invade or remain in the mind. Which four? There is the case where I remain focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. I remain focused on feelings in and of themselves... mind in and of itself... mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. When I dwell with my mind well-established in these four frames of reference, the pains that have arisen in the body do not invade or remain in the mind."

Girimananda Sutta

Discourse to Girimananda Thera

Translated from the Pali by Piyadassi Thera

Thus have I heard:

On one occasion the Blessed One was living near Savatthi at Jetavana at the monastery of Anathapindika. Now at that time, the Venerable Girimananda was afflicted with a disease, was suffering there from, and was gravely ill. Thereupon the Venerable Ánanda approached the Buddha and having saluted him sat beside him. So seated the Venerable Ánanda said this to the Blessed One:

"Bhante (Venerable Sir,) the Venerable Girimananda is afflicted with disease, is suffering there from, and is gravely ill. It were well, bhante, if the Blessed One would visit the Venerable Girimananda out of compassion for him." (Thereupon the Buddha said):

"Should you, Ánanda, visit the monk Girimananda and recite to him the ten contemplations, then that monk Girimananda having heard them, will be immediately cured of his disease.

"What are the ten?"

Contemplation of impermanence.

Contemplation of *anattá* (absence of a permanent self or soul).

Contemplation of foulness (*asubha*).

Contemplation of disadvantage (danger).

Contemplation of abandonment.

Contemplation of detachment.

Contemplation of cessation.

Contemplation of distaste for the whole world.
Contemplation of impermanence of all component things.
Mindfulness of in-breathing and out-breathing.

"And what, *Ánanda*, is contemplation of impermanence? Herein, *Ánanda*, a monk having gone to the forest or to the foot of a tree or to an empty house (lonely place) contemplates thus: 'Matter (visible objects) is impermanent; feeling or sensation is impermanent; perception is impermanent; formations are impermanent; consciousness is impermanent. Thus he dwells contemplating impermanence in these five aggregates.' This, *Ánanda*, is called contemplation of impermanence.

"And what *Ánanda* is contemplation of *anattá*? Herein, *Ánanda*, a monk having gone to the forest or to the foot of a tree or to a lonely place contemplates thus: 'The eye is not the self; visible objects are not the self; the ear is not the self; sounds are not the self; the nose is not the self; smells are not the self; the tongue is not the self; tastes are not the self; the body is not the self; bodily contacts (tangible objects) are not the self; the mind is not the self; mental objects are not the self.' Thus he dwells contemplating not self in these internal and external bases. This, *Ánanda*, is called contemplation of *anattá*.

"And what, *Ánanda*, is contemplation of foulness? Herein, *Ánanda*, a monk contemplates this body upwards from the soles of the feet, downwards from the top of the hair, enclosed in skin, as being full of many impurities. In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, intestinal tract, stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucous, synovium (oil lubricating the joints), and urine. Thus he dwells contemplating foulness in this body. This, *Ánanda*, is called contemplation of foulness.

"What, Ánanda, is contemplation of disadvantage (danger)? Herein, Ánanda, a monk having gone to the forest, or to the foot of a tree, or to a lonely place, contemplates thus: 'Many are the sufferings, many are the disadvantages (dangers) of this body since diverse diseases are engendered in this body, such as the following: Eye-disease, ear-disease, nose-disease, tongue-disease, body-disease, headache, mumps, mouth-disease, tooth-ache, cough, asthma, catarrh, heart-burn, fever, stomach ailment, fainting, dysentery, swelling, gripes, leprosy, boils, scrofula, consumption, epilepsy, ringworm, itch, eruption, tetter, pustule, plethora, diabetes, piles, cancer, fistula, and diseases originating from bile, from phlegm, from wind, from conflict of the humors, from changes of weather, from adverse condition (faulty deportment), from devices (practiced by others), from *kamma-vipaka* (results of kamma); and cold, heat, hunger, thirst, excrement, and urine.' Thus he dwells contemplating disadvantage (danger) in this body. This Ánanda, is called contemplation of disadvantage (danger).

"And what, Ánanda, is contemplation of abandonment? Herein, Ánanda, a monk does not tolerate a thought of sensual desire that has arisen in him, dispels it, makes an end of it, and annihilates it. He does not tolerate a thought of ill-will that has arisen in him, but abandons, dispels it, makes an end of it, and annihilates it. He does not tolerate a thought of cruelty that has arisen in him but abandons it, dispels it, makes an end of it, and annihilates it. He does not tolerate evil, unprofitable states that arise in him from time to time, but abandons them, dispels them, makes an end of them, and annihilates them. This, Ánanda, is called contemplation of abandonment.

"And what, Ánanda, is contemplation of detachment? Herein, Ánanda, a monk having gone to the forest, or to the foot of a tree, or to a lonely place, contemplates thus: 'This is peaceful, this is sublime, namely, the stilling of all conditioned things, the

giving up of all substratum of becoming, the extinction of craving, detachment, Nibbána.' This, Ánanda, is called contemplation of detachment.

"And what, Ánanda, is contemplation of cessation? Herein, Ánanda, a monk having gone to the forest, or to the foot of a tree, or to a lonely place, contemplates thus: 'this is peaceful, this is sublime, namely, the stilling of all component things, the extinction of craving, cessation, Nibbána.' This, Ánanda, is called contemplation of cessation.

"And what, Ánanda, is contemplation of distaste for the whole world? Herein, Ánanda, (a monk) by abandoning any concern and clinging to this world, by abandoning mental prejudices, wrong beliefs, and latent tendencies concerning this world, by not grasping them, but by giving them up, becomes detached. This, Ánanda, is called contemplation of distaste for the whole world.

"And what, Ánanda, is contemplation of impermanence of all component things? Herein, Ánanda, a monk is wearied, humiliated, and disgusted with all conditioned things. This, Ánanda, is called contemplation of impermanence of all component things.

"And what, Ánanda, is mindfulness of in-breathing and out-breathing? Herein, Ánanda, a monk having gone to the forest, or to the foot of a tree, or to a lonely place, sits down, having folded his legs crosswise, keeping the body erect, and his mindfulness alive, mindful he breathes in, mindful he breathes out.

"When he is breathing in a long breath, he knows: 'I am breathing in a long breath', when he is breathing out a long breath, he knows: 'I am breathing out a long breath'; when he is breathing in a short breath, he knows: 'I am breathing in a short

breath', when he is breathing out a short breath, he knows: 'I am breathing out a short breath.' 'Conscious of the entire process [1] I shall breathe in', thus he trains himself. 'Conscious of the entire process I shall breathe out', thus he trains himself.

"Calming the entire process, I shall breathe in', thus he trains himself; 'calming the entire process I shall breathe out', thus he trains himself.

"Experiencing rapture, I shall breathe in', thus he trains himself; 'experiencing rapture, I shall breathe out', thus he trains himself.

"Experiencing bliss, I shall breathe in', thus he trains himself; 'experiencing bliss, I shall breathe out', thus he trains himself.

"Experiencing the mental formations (feeling and perception), I shall breathe in', thus he trains himself; 'experiencing the mental formations, I shall breathe out', thus he trains himself.

"Calming the mental formations, I shall breathe in', thus he trains himself; 'calming the mental formations, I shall breathe out', thus he trains himself.

"Experiencing the mind (according to the fourfold absorptions, or *jhanas*), I shall breathe in', thus he trains himself; 'experiencing the mind, I shall breathe out', thus he trains himself.

"Exceedingly gladdening the mind (by *samatha*, calming, as well as by *vipassana*, insight), I shall breathe in', thus he trains himself; 'exceedingly gladdening the mind, I shall breathe out', thus he trains himself.

"Concentrating the mind (on the breath), I shall breathe in', thus he trains himself; concentrating the mind I shall breathe out', thus he trains himself.

"Liberating the mind (from the *nivaranas*, or hindrances), I shall breathe in', thus he trains himself; 'liberating the mind I shall breathe out', thus he trains himself; 'contemplating impermanence (in body, feelings, perceptions, volitional formations, consciousness), I shall breathe in', thus he trains himself; 'contemplating impermanence, I shall breathe out', thus he trains himself; 'contemplating detachment, I shall breathe in', thus he trains himself; 'contemplating detachment, I shall breathe out', thus he trains himself; 'contemplating cessation, I shall breathe in', thus he trains himself, 'contemplating cessation, I shall breathe out', thus he trains himself; 'contemplating abandonment, I shall breathe in', thus he trains himself; 'contemplating abandonment, I shall breathe out', thus he trains himself.

"This, *Ánanda*, is called mindfulness of in-breathing and out-breathing. If, *Ánanda*, you visit the monk *Girimananda* and recite to him these ten contemplations, then that monk, *Girimananda*, having heard them, will be immediately cured of his affliction."

Thereupon the Venerable *Ánanda*, having learned these ten contemplations from the Blessed One, visited the Venerable *Girimananda*, and recited to him the ten contemplations. When the Venerable *Girimananda* had heard them, his affliction was immediately cured. He recovered from that affliction, and thus disappeared the affliction of the Venerable *Girimananda*.

Footnote:

1. *Sabba-kaya*. Literally, "the whole (breath) body." According to the *Visuddhi Magga*, *kaya* here does not mean the physical body, but the whole mass of in-breathing and out-breathing.

Gopaka Moggallana Sutta

Moggallana the Guardsman

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion Ven. Ānanda was staying near Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary, not long after the Blessed One's total Unbinding.

Now at that time King Ajatasattu Vedehiputta of Magadha, suspicious of King Pajjota, was having Rajagaha fortified.

Then in the early morning, Ven. Ānanda, having put on his robes and carrying his bowl and outer robe, went into Rajagaha for alms. The thought occurred to him, "It's too early to go for alms in Rajagaha. What if I were to go to the Brahman Moggallana the Guardsman at his construction site?" So he went to Moggallana the Guardsman at his construction site. Moggallana the Guardsman saw him coming from afar, and on seeing him said to him, "Come, Master Ānanda. Welcome, Master Ānanda. It has been a long time since Master Ānanda has found the time to come here. Sit down, Master Ānanda. Here is a seat made ready for you."

So Ven. Ānanda sat down on the seat made ready. Moggallana the Guardsman, taking a lower seat, sat to one side.

As he was sitting there, he said to Ven. Ānanda: "Master Ānanda, is there any one monk endowed in each and every way with the qualities with which Master Gotama -- worthy and rightly self-awakened -- was endowed?"

"No, Brahman, there isn't any one monk endowed in each and every way with the qualities with which the Blessed One --

worthy and rightly self-awakened -- was endowed. For the Blessed One was the arouser of the un-arisen path, the begetter of the un-begotten path, the expounder of the un-expounded path, the knower of the path, the expert with regard to the path, adept at the path. And now his disciples follow the path and become endowed with it after him."

And then Ven. Ānanda's discussion with Moggallana the Guardsman was interrupted in mid-course, for the Brahman Vassakara, the Magadhan administrator, on an inspection tour of the construction sites in Rajagaha, went to Ven. Ānanda at Moggallana the Guardsman's construction site. On arrival, he exchanged courteous greetings with Ven. Ānanda. After an exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there, he said to Ven. Ānanda, "Just now, for what discussion were you sitting together when you were interrupted in mid-course?"

"Just now, Brahman, Moggallana the Guardsman said to me, 'Master Ānanda, is there any one monk endowed in each and every way with the qualities with which Master Gotama -- worthy and rightly self-awakened -- was endowed?' And when this was said, I said to him, 'No, Brahman, there isn't any one monk endowed in each and every way with the qualities with which the Blessed One -- worthy and rightly self-awakened -- was endowed. For the Blessed One was the arouser of the un-arisen path, the begetter of the un-begotten path, the expounder of the un-expounded path, the knower of the path, the expert with regard to the path, adept at the path. And now his disciples follow the path and become endowed with it after him.' This was my discussion with the Brahman Moggallana the Guardsman that was interrupted in mid-course when you arrived."

"Master Ánanda, is there any one monk appointed by Master Gotama [with the words], 'He will be your arbitrator after I am gone,' to whom you now turn?"

"No, Brahman. There isn't any one monk appointed by the Blessed One -- the one who knows, the one who sees, worthy and rightly self-awakened -- [with the words] 'He will be your arbitrator after I am gone,' to whom we now turn."

"Then is there any one monk authorized by the Sangha and appointed by a large body of elder monks [with the words], 'He will be our arbitrator after the Blessed One is gone,' to whom you now turn?"

"No, Brahman. There isn't any one monk authorized by the Sangha and appointed by a large body of elder monks [with the words] 'He will be our arbitrator after the Blessed One is gone,' to whom we now turn."

"Being thus without an arbitrator, Master Ánanda, what is the reason for your concord?"

"It's not the case, Brahman, that we're without an arbitrator. We have an arbitrator. The Dhamma is our arbitrator."

"When asked, 'Master Ánanda, is there any one monk appointed by Master Gotama [with the words], 'He will be your arbitrator after I am gone,' to whom you now turn?' you said, 'No, Brahman. There isn't any one monk appointed by the Blessed One... to whom we now turn.'

"When asked, 'Then is there any one monk authorized by the Sangha... to whom you now turn?' you said, 'No, Brahman. There isn't any one monk authorized by the Sangha... to whom we now turn.'

"When asked, 'Being thus without an arbitrator, Master Ánanda, what is the reason for your concord?' you said, 'It's not the case, Brahman, that we're without an arbitrator. We have an arbitrator. The Dhamma is our arbitrator.' Now how is the meaning of what you have said to be understood?"

"Brahman, there is a training rule laid down by the Blessed One -- the one who knows, the one who sees, worthy and rightly self-awakened -- a Patimokkha that has been codified. On the uposatha day, all of us who live dependent on a single township gather together in one place. Having gathered together, we invite the one to whom it falls [to recite the Patimokkha]. If, while he is reciting, a monk remembers an offense or transgression, we deal with him in accordance with the Dhamma, in accordance with what has been instructed. *We're not the ones who deal with that venerable one. Rather, the Dhamma is what deals with us.*"

"Is there, Master Ánanda, any one monk you now honor, respect, revere, and venerate, on whom -- honoring and respecting -- you live in dependence?"

"Yes, Brahman, there is a monk we now honor, respect, revere, and venerate, on whom -- honoring and respecting -- we live in dependence."

"When asked, 'Master Ánanda, is there any one monk appointed by Master Gotama [with the words], 'He will be your arbitrator after I am gone,' to whom you now turn?' you said, 'No, Brahman. There isn't any one monk appointed by the Blessed One... to whom we now turn.'

"When asked, 'Then is there any one monk authorized by the Sangha... to whom you now turn?' you said, 'No, Brahman. There isn't any one monk authorized by the Sangha... to whom we now turn.'

"When asked, 'Is there, Master Ánanda, any one monk you now honor, respect, revere, and venerate, on whom -- honoring and respecting -- you live in dependence?' you said, 'Yes, Brahman, there is a monk we now honor, respect, revere, and venerate, on whom -- honoring and respecting -- we live in dependence.' Now how is the meaning of what you have said to be understood?"

"Brahman, there are ten inspiring qualities expounded by the Blessed One -- the one who knows, the one who sees, worthy and rightly self-awakened. In whoever among us those ten qualities are found, we now honor, respect, revere, and venerate him; honoring and respecting him, we live in dependence on him. Which ten?"

[1] "There is the case where a monk is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior and sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults.

[2] "He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that -- in their meaning and expression -- proclaim the holy life entirely perfect and pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, and well-penetrated in terms of his views.

[3] "He is content with robes, alms food, lodgings, and medicinal requisites for curing the sick.

[4] "He attains -- whenever he wants, without strain, without difficulty -- the four jhanas that are heightened mental states, pleasant abiding's in the here-and-now.

[5] "He experiences manifold supra-normal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahma worlds.

[6] "He hears -- by means of the divine ear-element, purified and surpassing the human -- both kinds of sounds: divine and human, whether near or far.

[7] "He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an un-enlarged mind as an un-enlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an un-concentrated mind as an un-concentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind.

[8] "He recollects his manifold past lives (lit: previous homes), i.e., one birth, two births, three births, four, five, ten, twenty,

thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he remembers his manifold past lives in their modes and details.

[9] "He sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings -- who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified and surpassing the human -- he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma.

[10] "Through the ending of the mental fermentations, he remains in the fermentation-free release of awareness and

release of discernment, having known and made them manifest for himself right in the here and now.

"These, Brahman, are the ten inspiring qualities expounded by the Blessed One -- the one who knows, the one who sees, worthy and rightly self-awakened. In whoever among us these ten qualities are found, we now honor, respect, revere, and venerate him; honoring and respecting him, we live in dependence on him."

When this was said, the Brahman Vassakara, the Magadhan administrator, turned to General Upananda and said, "What do you think, general? Do these venerable ones honor what should be honored, respect what should be respected, revere what should be revered, venerate what should be venerated? Of course they honor what should be honored, respect what should be respected, revere what should be revered, venerate what should be venerated. For if they did not honor, respect, revere, or venerate a person like this, then what sort of person would they honor, respect, revere, and venerate; on what sort of person, honor and respecting, would they live in dependence?"

Then the Brahman Vassakara, the Magadhan administrator, said to Ven. Ánanda, "But where are you staying now, Master Ánanda?"

"I am now staying at the Bamboo Grove, Brahman."

"I trust, Master Ánanda, that the Bamboo Grove is delightful, quiet, free of noise, with an air of isolation, remote from human beings, and appropriate for retreat."

"Certainly, Brahman, the Bamboo Grove is delightful, quiet, free of noise, with an air of isolation, remote from human

beings, and appropriate for retreat because of guardians and protectors like yourself."

"Certainly, Master Ánanda, the Bamboo Grove is delightful, quiet, free of noise, with an air of isolation, remote from human beings, and appropriate for retreat because of venerable ones who are endowed with mental absorption (jhana), who make mental absorption their habit. You venerable ones are both endowed with mental absorption and make mental absorption your habit.

"Once, Ven. Ánanda, Master Gotama was staying near Vesali in the Peaked Roofed Pavilion in the Great Wood. I went to him at the Peaked Roofed Pavilion in the Great Wood, and there he spoke in a variety of ways on mental absorption. Master Gotama was both endowed with mental absorption and made mental absorption his habit. In fact, he praised mental absorption of every sort."

"It wasn't the case, Brahman, that the Blessed One praised mental absorption of every sort, nor did he criticize mental absorption of every sort. And what sort of mental absorption did he not praise? There is the case where a certain person dwells with his awareness overcome by sensual passion, seized with sensual passion. He does not discern the escape, as it actually is present, from sensual passion once it has arisen. Making that sensual passion the focal point, he absorbs himself with it, besorbs, resorbs, and supersorbs himself with it.

"He dwells with his awareness overcome by ill will...

"He dwells with his awareness overcome by sloth and drowsiness...

"He dwells with his awareness overcome by restlessness and anxiety..."

"He dwells with his awareness overcome by uncertainty, seized with uncertainty. He does not discern the escape, as it actually is present, from uncertainty once it has arisen. Making that uncertainty the focal point, he absorbs himself with it, besorbs, resorbs, and supersorbs himself with it. This is the sort of mental absorption that the Blessed One did not praise.

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

"It would seem, Ven. Ānanda, that Master Gotama criticized the mental absorption that deserves criticism, and praised that which deserves praise.

"Well, now, Master Ānanda, I must be going. Many are my duties, many the things I must do."

"Then do, Brahman, what you think it is now time to do."

So the Brahman Vassakara, the Magadhan administrator, delighting and rejoicing in what Ven. Ānanda had said, got up from his seat and left.

Then, not long after he had left, Moggallana the Guardsman said to Ven. Ānanda, "Master Ānanda, you still haven't answered what I asked you."

"Didn't I just tell you, Brahman? There isn't any one monk endowed in each and every way with the qualities with which the Blessed One -- worthy and rightly self-awakened -- was endowed. For the Blessed One was the arouser of the un-arisen path, the begetter of the un-begotten path, the expounder of the un-expounded path, the knower of the path, the expert with regard to the path, adept at the path. And now his disciples follow the path and become endowed with it after him."

Gotama Buddha

Talks Of His Ascetic Practices

Translation by Lord Chalmers

[Gotama Buddha is speaking to Shariputra, one of his favorite disciples.]

Aye, Shariputra, I have lived the fourfold higher life; I have been an ascetic of ascetics; loathly have I been, foremost in loathliness, scrupulous have I been, foremost in scrupulosity; solitary have I been, foremost in solitude.

(I) To such a pitch of asceticism have I gone that naked was I, flouting life's decencies, licking my hands after meals, never heeding when folk called to me to come or to stop, never accepting food brought to me before my rounds or cooked expressly for me, never accepting an invitation, never receiving food direct from pot or pan or within the threshold or among the faggots or pestles, never from one only two people messing together, never from a pregnant woman or a nursing mother or a woman in *coitu*, never from gleanings (in time of famine) nor from where a dog is ready at hand or where (hungry) flies congregate, never touching flesh or spirits or strong drink or brews of grain. I have visited only one house a day and there taken only one morsel; or I have visited but two or (up to not more than) seven houses a day and taken at each only two or (up to not more than) seven morsels; I have lived on a single saucer of food a day, or on two, or (up to) seven saucers; I have had but one meal a day, or one every two days, or (so on, up to) every seven days, or only once a fortnight, on a rigid scale of rationing. My sole diet has been herbs gathered green, or the grain of wild millets and paddy, or snippets of hide, or water-plants, or the red powder round rice-grains within the husk, or the discarded scum of rice on the boil, or the flour of

oil-seeds, or grass, or cow-dung. I have lived on wild roots and fruit, or on windfalls only. My raiment has been of hemp or of hempen mixture, of cerements, of rags from the dust-heap, of bark, of the black antelope's pelt either whole or split down the middle, of grass, of strips of bark or wood, of hair of men or animals woven into a blanket or of owl's wings in fulfillment of my vows, I have plucked out the hair of my head and the hair of my beard, have never quitted the upright for the sitting posture, have squatted and never risen up, moving only a-squat, have couched on thorns, have gone down to the water punctually thrice before nightfall to wash away the evil within. After this wise, in divers fashions, have I lived to torment and to torture my body-to such a length in asceticism have I gone.

(ii) To such a length have I gone in loathliness that on my body I have accumulated the dirt and filth of years till it dropped off of itself-even as the rank growths of years fall away from the stump of a tinduka-tree. But never once came the thought to me to clean it off with my own hands or to get others to clean it off for me; to such a length in loathliness have I gone.

(iii) To such a length in scrupulosity have I gone that my footsteps out and in were always attended by a mindfulness so vigilant as to awake compassion within me over even a drop of water lest I might harm tiny creatures in crevices;-to such a length have I gone in scrupulosity.

(iv) To such a length have I gone as a solitary that when my abode was in the depths of the forest, the mere glimpse of a cowherd or neatherd or grass cutter, or of a man gathering firewood or edible roots in the forest, was enough to make me dart from wood to wood, from thicket to thicket, from dale to dale, and from hill to hill, in order that they might not see me or I them. As a deer at the sight of man darts away over hill and dale, even so did I dart away at the mere glimpse of cowherd,

neatherd, or what not, in order that they might not see me or I them;-to such a length have I gone as a solitary.

When the cowherds had driven their herds forth from the byres, up I came on all fours to find a subsistence on the droppings of the young milch-cows. So long as my own dung and urine held out, on that I have subsisted. So foul a filth-eater was I.

I took up my abode in the awesome depths of the forest, depths so awesome that it was reputed that none but the passion-less could venture in without his hair standing on end. When the coil season brought chill wintry nights, then it was that, in the dark half of the months when snow was falling, I dwelt by night in the open air and in the dank thicket by day. But when there came the last broiling month of summer before the rains, I made my dwelling under the baking sun by day and in the stifling thicket by night. Then there flashed on me these verses, never till then uttered by any:

Now scorched, now froze, in forest dread, alone,
naked and fireless, set upon his quest,
the hermit battles purity to win.

In a charnel ground I lay me down with charred bones for pillow.

When the cowherds' boys came along, they spat and staled upon me, pelted me with dirt and stuck bits of wood into my ears. Yet I declare that never did I let an evil mood against them arise within me. So poised in equanimity was I.

Some recluses and Brahmins there are who say and hold that purity cometh by way of food, and accordingly proclaim that they live exclusively on jujube-fruits, which, in one form or other, constitute their sole meat and drink. Now I can claim to have lived on a single jujube-fruit a day. If this leads you to think that

this fruit was larger in those days, you would err; for, it was precisely the same size then that it is today. When I was living on a single fruit a day, my body grew emaciated in the extreme; because I ate so little, my members, great and small, grew like the knotted joints of withered creepers; like a buffalo's hoof were my shrunken buttocks; like the twists in a rope were my spinal vertebrae; like the crazy rafters of a tumble-down roof, that start askew and aslant, were my gaunt ribs; like the starry gleams on water deep down and afar in the depths of a well, shone my gleaming eyes deep down and afar in the depths of their sockets; and as the rind of a cut gourd shrinks and shrivels in the heat, so shrank and shriveled the scalp of my head, and all because I ate so little. If I sought to feel my belly, it was my backbone which I found in my grasp; if I sought to feel my backbone, I found myself grasping my belly, so closely did my belly cleave to my backbone; and all because I ate so little. If for ease of body I chafed my limbs, the hairs of my body fell away under my hand, rotted at their roots; and all because I ate so little.

Other recluses and Brahmins there are who, saying and holding that purity cometh by way of food, proclaim that they live exclusively on beans or sesamum rice-as their sole meat and drink.

Now I can claim to have lived on a single bean a day- on a single sesamum seed a day-or a single grain of rice a day; and the result was still the same. Never did this practice or these courses or these dire austerities bring me to the ennobling gifts of super-human knowledge and insight. And why? Because none of them lead to that noble understanding which, when won, leads on to Deliverance and guides him who lives up to it onward to the utter extinction of all ill.

Gotama Buddha

Remembers His Earlier Existences

Translation by Lord Chalmers

(London, 1926)

With heart thus steadfast, thus clarified and purified, clean and cleansed of things impure, tempered and apt to serve, established and immutable, it was thus that I applied my heart to the knowledge, which recalled my earlier existences. I called to mind my divers (diverse) existences in the past, a single birth, then two. . . [and so on to]. . . a hundred thousand births, many an aeon of disintegration of the world, many an aeon of its reintegration, and again many an aeon both of its disintegration and of its reintegration. In this or that former existence, I remembered, such and such was my name, my sect, my class, my diet, my joys and sorrows, and my term of life. When I passed thence, I came by such and such subsequent existence, wherein such and such was my name and so forth. Thence I passed to my life here. Thus did I call to mind my divers (diverse) existences of the past in all their details and features. This, Brahmin, was the first knowledge attained by me, in the first watch of that night, ignorance dispelled and knowledge won, darkness dispelled and illumination won, as befitted my strenuous and ardent life, purged of self.

That same steadfast heart I now applied to knowledge of the passage hence, and re-appearance elsewhere, of other beings. With the Eye Celestial, which is pure and far surpasses the human eye, I saw things in the act of passing hence and of re-appearing elsewhere, being high and low, fair or foul to view, in bliss or woe; I saw them all faring according to their past. Here were beings given over to evil in act, word and thought, who decried the Noble and had a wrong outlook and became what

results from such wrong outlook; these, at the body's dissolution after death, made their appearance in states of suffering, misery and tribulation and in purgatory. Here again were beings given to good in act, word and thought, who did not decry the Noble, who had the right outlook and became what results from right outlook; these, at the body's dissolution after death, made their appearance in states of bliss in heaven. All this did I see with the Eye Celestial; and this, Brahmin, was the second knowledge attained by me, in the second watch of that night, ignorance dispelled and knowledge won, darkness dispelled and illumination won, as befitted my strenuous and ardent life, purged of self.

That same steadfast heart I next applied to knowledge of the eradication of Cankers. I comprehended, aright and to the full, the origin of Ill (sickness), the cessation of Ill, and the course that leads to the cessation of Ill. I comprehend, aright and to the full, what the Cankers were, with their origin, cessation, and the course that leads to their cessation. When I knew this and when I saw this, then my heart was delivered from the Canker of sensuous pleasure, from the Canker of continuing existence, and from the Canker of ignorance; and to me thus delivered came the knowledge of my Deliverance in the conviction-
Rebirth is no more; I have lived the highest life; my task is done; and now for me there is no more of what I have been. This, Brahmin, was the third knowledge attained by me, in the third watch of that night, ignorance dispelled and knowledge won, darkness dispelled and illumination won, as befitted my strenuous and ardent life, purged of self.

Gotama Buddha Ponders

'Must I Now Preach What I So Hardly Won?'

Translation by Lord Chalmers

(London, 1926)

I have attained, thought I, to this Doctrine profound, recondite, hard to comprehend, serene, excellent, beyond dialectic, abstruse, and only to be perceived by the learned. But mankind delights, takes delight, and is happy in what it clings on to, so that for it, being thus minded it is hard to understand causal relations and the chain of causation, hard to understand the stilling of all artificial forces, or the renunciation of all worldly ties, the extirpation of craving, passion-less-ness, peace and Nirvana. Were I to preach the Doctrine, and were others not to understand it, that would be labor and annoyance to me! Yes, and on the instant there flashed across my mind these verses, which no man had heard before:-

Must I now preach what I so hardly won?

Men sunk in sin and lusts would find it hard

to plumb this Doctrine,-up stream all the way,

abstruse, profound, most subtle, hard to grasp.

Dear lusts will blind them that they shall not see,

-in densest mists of ignorance befogged.

As thus I pondered, my heart inclined to rest quiet and not to preach my Doctrine. But, Brahma Sahampati's mind came to know what thoughts were passing within my mind, and he thought to himself: The world is undone, quite undone,

inasmuch as the heart of the Truth-finder inclines to rest quiet and not to preach his Doctrine I Hereupon, as swiftly as a strong man might stretch out his arm or might draw back his outstretched arm, Brahma Sahampati vanished from the Brahma-world and appeared before me. Towards me he came with his right shoulder bared, and with his clasped hands stretched out to me in reverence, saying: May it please the Lord, may it please the Blessed One, to preach his doctrine! Beings there are whose vision is but little dimmed, who are perishing because they do not hear the Doctrine; these will understand it!

Gotamaka Cetiya Sutta

At Gotamaka Shrine

Translated from the Pali by Thanissaro Bhikkhu

On one occasion the Blessed One was staying near Vesali at Gotamaka Shrine. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded.

The Blessed One said, "It's through direct knowledge that I teach the Dhamma, not without direct knowledge. It's with a cause that I teach the Dhamma, not without a cause. It's with marvels that I teach the Dhamma, not without marvels. Because I teach the Dhamma through direct knowledge and not without direct knowledge, because I teach the Dhamma with a cause and not without a cause, because I teach the Dhamma with marvels and not without marvels, there is good reason for my instruction, good reason for my admonition. And that is enough for you to be content, enough for you to be gratified, enough for you to take joy that the Blessed One is rightly self-awakened, the Dhamma is well-taught by the Blessed One, and the community has practiced rightly."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words. And while this explanation was being given, the ten thousand fold cosmos quaked.

The Gotamaka Sutta

Translated by Michael Olds

from the Anguttara-Nikáya, Book III, #123, pp 276

Published by The Pali Text Society

I HEAR TELL:

Once Upon a Time,

The Lucky Man, Vesali District, Gotama Shrine, came-a revisiting. There he said to those same Beggars who had found no satisfaction in the Mulapariyaya Spell:^[1]

Beggars!

And 'Broke-tooth' those Beggars responded.

Beggars, when I teach dhamma I do so knowing dhamma, not without knowing. I teach dhamma precisely not imprecisely. I teach dhamma in a wondrously deep way, not in a way that is not wondrously deep.

It is because I teach dhamma knowing, not not knowing; precisely, not imprecisely; in a wondrously deep way, not in a way that is not wondrously deep that it is as it ought to be that it is I that am instructing, that it is I that am advising.

In this case it is the reasonable thing that one should be pleased and brought to higher consciousness, mentally at ease with the thought that "Well taught is the Dhamma by the #1 Wide-Awakened One" "Properly conducted is the Order"

This is what the Buddha said, and it was at this time that those Beggars understood The Mulapariyaya Sutta and were pleased and were brought to higher consciousness, and furthermore the Thousandfold World System was shaken.

The Gotamaka Sutta

From The Book of the Gradual Sayings
(Anguttara-Nikáya) or More-Numbered Suttas, Volume I (Ones,
Twos, Threes)

Translated by F. L. Woodward, M.A.

Published by The Pali Text Society

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On a certain occasion the Exalted One was staying near Vesáli at Gotama Shrine.^[1]

Then the Exalted One addressed the monks, saying: 'Monks!'

'Yes, lord,' replied those monks to the Exalted One.

The Exalted One said:

'Monks, I proclaim Dhamma with full comprehension,^[2] not without full comprehension.

I proclaim Dhamma with causal connexions,^[3] not without.

I proclaim Dhamma accompanied by wonders,^[4] not without wonders.

Since I do so there is good reason why I should admonish, there is good reason why I should instruct.^[5] Well may ye be glad. Well may ye be satisfied. Well may ye be pleased at the thought: Perfectly enlightened is the Exalted One. Well taught by the Exalted One is Dhamma. Well conducted is the Order.' So spake the Exalted One.

And those monks were indeed satisfied and delighted with the words of the Exalted One.

Moreover with this pronouncement was uttered the thousandfold universe was shaken.

[¹] Gotamake cetiye = Gotamaka-yakkhassa bhavane. Comy. Cf. D. ii, 102, 118; K.S. v, 230; UdA. 322; here Comy. Refers to Cápála cetiya and the others mentioned at S.

[²] These phrases occur at M. ii, 9, where Lord Chalmers trans.: 'with higher knowledge, with origins, with assignable conditions (?).'

[³] Sanidánan = sappaccayam eva katvá. Comy.

[⁴] Sappátiháriya = paccaníka patiharanena (by giving a blow to adversaries) sappátiháryam eva katvá kathemi (Comy.), which meaning is repeated at UdA (patipakkharanato, rágâdi-kilesa-násanato . . . tan tan patipakkhan iddhi-vidhan pavattati). Cf. VM. li, 358, patiharatí ti pátiháryan. The word is gen. trans. by 'accompanied by marvels.' At K.S. v, 233 I have trans. acc. to Comy. there: 'enforcing it with miracles,' yáva niyyánikan katvá (making it salutary).

[⁵] Cf. Supra, text 170, 'the miracle of teaching' anusásaní-pátihá-riya).

Gotama's First Masters

Kalama And Ramaputta

Translation by Lord Chalmers

Yes, I myself too, in the days before my full enlightenment, when I was but a bodhisattva, and not yet fully enlightened, - I too, being subject in myself to rebirth, decay and the rest of it, pursued what was no less subject thereto. But the thought came to me: Why do I pursue what, like myself, is subject to rebirth and rest? Why, being myself subject thereto, should I not, with my eyes open to the perils which these things entail, pursue instead the consummate peace of Nirvana, which knows neither rebirth nor decay, neither disease nor death, neither sorrow nor impurity?

There came a time when I, being young, with a wealth of coal-black hair untouched by gray and in all the beauty of my early prime despite the wishes of my parents, who wept and lamented-cut off my hair and beard, donned the yellow robes and went forth from home to homelessness on Pilgrimage. A pilgrim now, in search of the right, and in quest of the excellent road to peace beyond compare, I came to Alara Kalama and said --It is my wish, reverend Kalama, to lead the higher life in this your Doctrine and Rule. Stay with us, venerable sir, was his answer; my Doctrine is such that ere long an intelligent man can for himself discern, realize, enter on, and abide in, the full scope of his master's teaching. Before long, indeed very soon, I had his Doctrine by heart. So far as regards mere lip-recital and oral repetition, I could say off the (founder's) original message and the elders' exposition of it, and could profess, with others, that I knew and saw it to the full. Then it struck me that it was no Doctrine merely accepted by him on trust that Alara Kalama, preached, but one which he professed to have entered on and

to abide in after having discerned and realized it for himself; and assuredly he had real knowledge and vision thereof. So I went to him and asked him up to what point he had for himself discerned and realized the Doctrine he had entered on and now abode in.

Up to the plane of Naught, answered he.

Hereupon, I reflected that Alara Kalama was not alone in possessing faith, perseverance, mindfulness, rapt concentration, and intellectual insight; for, all these were mine too. Why, I asked myself, should not I strive to realize the Doctrine, which he claims to have entered on and to abide in after discerning and realizing it for himself? Before long, indeed very soon, I had discerned and realized his Doctrine for myself and had entered on it and abode therein. Then I went to him and asked him whether this was the point up to which he had discerned and realized for himself the Doctrine, which he professed. He said yes; and I said that I had reached the same point for myself. It is a great thing, said he, a very great thing for us, that in you, reverend sir, we find such a fellow in the higher life. That same Doctrine which I for myself have discerned, realized, entered on, and profess, that have you for yourself discerned, realized, entered on and abide in; and that same Doctrine which you have for yourself discerned, realized, entered on and profess, that have I for myself discerned, realized, entered on, and profess. The Doctrine, which I know, you too know; and the Doctrine, which you know, I too know. As I am, so are you; and as you are, so am I. Pray, sir, let us be joint wardens of this company! In such wise did Alara Kalama, being my master, set me, his pupil, on precisely the same footing as himself and show me great worship. But, as I bethought me that his Doctrine merely led to attaining the plane of Naught and not to Renunciation, passion-less-ness, cessation, peace, discernment, enlightenment and Nirvana, I

was not taken with his Doctrine but turned away from it to go my way.

Still in search of the right, and in quest of the excellent road to peace beyond compare, I came to Uddaka Ramaputta and said; It is my wish, reverend sir, to lead the higher life in this your Doctrine and Rule. Stay with us . . . vision thereof. So I went to Uddaka Ramaputta and asked him up to what point he had for himself discerned and realized the Doctrine he had entered on and now abode in.

Up to the plane of neither perception nor non-perception, answered he.

Hereupon, I reflected that Uddaka Ramaputta was not alone in possessing faith . . . show me great worship. But, as I bethought me that his Doctrine merely led to attaining the plane of neither perception nor non-perception, and not to Renunciation, passion-less-ness, cessation, peace, discernment, enlightenment and Nirvana, I was not taken with his Doctrine but turned away from it to go my way.

Still in search of the right, and in quest of the excellent road to peace beyond compare, I came, in the course of an alms-pilgrimage through Magadha, to the Camp Township at Uruveld and there took up my abode. Said I to myself on surveying the place: Truly a delightful spot, with its goodly groves and clear flowing river with ghats and amenities, hard by a village for sustenance. What more for his striving can a young man need whose heart is set on striving? So there I sat me down, needing nothing further for my striving.

Subject in myself to rebirth-decay-disease-death-sorrow-and impurity, and seeing peril in what is subject thereto, I sought after the consummate peace of Nirvana, which knows neither sorrow nor decay, neither disease nor death, neither sorrow

nor impurity; this I pursued, and this I won; and there arose within me the conviction, the insight, that now my Deliverance was assured, that this was my last birth, nor should I ever be reborn again.

Gotami Sutta

Sister Gotami

At Savatthi: Then, early in the morning, Kisa Gotami the nun put on her robes and, taking her bowl and outer robe, went into Savatthi for alms. When she had gone for alms in Savatthi and had returned from her alms round, after her meal she went to the Grove of the Blind to spend the day. Having gone deep into the Grove of the Blind, she sat down at the foot of a tree for the day's abiding.

Then Mara the Evil One, wanting to arouse fear, "horripilation," (sic) and terror in her, wanting to make her fall away from concentration, approached her and addressed her in verse:

"Why,
with your sons killed,
do you sit all alone,
your face in tears?
All alone,
immersed in the midst of the forest,
are you looking
for a man?"

Then the thought occurred to Kisa Gotami the nun: "Now who has recited this verse -- a human being or a non-human one?" Then it occurred to her: "This is Mara the Evil One, who has recited this verse wanting to arouse fear, "horripilation," and terror in me, wanting to make me fall away from concentration."

Then, having understood that "This is Mara the Evil One," she replied to him in verses:

"I've gotten past
the killing of sons,

have made that the end
to my search for men.
I don't grieve,
I don't weep --
and I'm not afraid of *you*,
my friend.
It's everywhere destroyed -- delight.
The mass of darkness is shattered.
Having defeated the army of death,
free
of fermentations
I dwell."

Then Mara the Evil One -- sad and dejected at realizing, "Kisa
Gotami the nun knows me" -- vanished right there.

Guhatthaka Sutta

The Cave of the Body

Staying attached to the cave,
covered heavily over,
a person plunged into confusion
is far from seclusion --
for sensual pleasures
are not lightly let go.

Those chained by desire,
bound by becoming's allure,
aren't freed by others,
and find no easy release on their own.
Intent, in front or behind,
on hunger for sensual pleasures
here or before --
greedy
for sensual pleasures,
busy, deluded, ungenerous,
having entered the out-of-tune way,
they -- impelled into pain -- lament:
"What will we be
when we pass on from here?"

So a person should train
right here and now.
Whatever you know
as out-of-tune in the world,
don't, for its sake, act out-of-tune,
for that life, say the prudent,
is short.

I see them,
in the world, floundering around,
people immersed in craving
for states of becoming.
Base people moan in the mouth of death,
their craving, for states of becoming and not-,
un-allayed.

See them,
floundering in their sense of *mine*,
like fish in the puddles
of a dried-up stream --
and, seeing this,
live with no *mine*,
not forming attachment
for states of becoming.
Subdue desire for both sides,
comprehending sensory contact,
with no greed.

Doing nothing for which
he himself
would reprove himself,
the prudent person doesn't adhere
to what's seen,
to what's heard.
Comprehending perception,
not stuck on possessions,
a sage would cross over the flood.
Then, with arrow removed,
living heedfully, he longs for neither
this world
nor the next.

Gulissaani Sutta

On account of Venerable Gulissani

I heard thus.

At one time the Blessed One was living in the squirrels' sanctuary in the bamboo grove in Rajagaha. At that time a certain Bhikkhu named Gulissani, a forest dweller of disobedient nature had come to the midst of the Community of Bhikkhus, for some reason or other. Then venerable Shariputra addressed the Bhikkhus on account of the Bhikkhu Gulissani.

A forest dwelling Bhikkhu living with the Community should develop reverence and suaveness towards co-associates in the holy life. If a forest dwelling Bhikkhu living with the Community should be un-reverential and unruly towards the co-associates in the holy life, that becomes an offence to him. Why is the venerable one living alone in the forest, un-reverential and unruly towards the co-associates in the holy life? Such thoughts are an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should develop reverence and suaveness towards co-associates in the holy life.

A forest dwelling Bhikkhu living with the Community should develop dexterity in choosing seats, I will not encroach on the elders, nor unseat the novices. If a forest dwelling Bhikkhu come to the midst of the Community should not be dexterous in choosing a seat, that is an offence to him. Why is the venerable one living alone in the forest, not clever in choosing a seat? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should develop dexterity in choosing seats.

A forest dwelling Bhikkhu, living with the Community should not enter the village too early nor leave the village late. If a forest dwelling Bhikkhu come to the midst of the Community should enter the village too early and leave the village late that becomes an offence to him. Why does the venerable one, who lives alone in the forest, enter the village too early and leave the village late? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should not enter the village too early nor leave the village late.

A forest dwelling Bhikkhu, living with the Community should not mix with families before and after meals. If a forest dwelling Bhikkhu come to the midst of the Community should mix with families before and after meals that becomes an offence to him. Why does the venerable one, living alone in the forest, mix with families before and after meals? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should not mix with families before and after meals.

A forest dwelling Bhikkhu, living with the Community, should not be haughty and talkative when the forest dwelling Bhikkhu come to the midst of the Community is haughty and talkative that becomes an offence to him. Why is the venerable one living alone in the forest, haughty and talkative? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community, should not be haughty and talkative.

A forest dwelling Bhikkhu, living with the Community, should not be noisy, with loose talk. If a forest dwelling Bhikkhu come to the midst of the Community is noisy, with loose talk that becomes an offence to him. Why is the venerable one living alone in the forest, noisy and with loose talk? That becomes an

offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should not be noisy with loose talk.

A forest dwelling Bhikkhu, living with the Community, should be suave and should be a good friend. If a forest dwelling Bhikkhu come to the midst of the Community, be unruly and an evil friend that becomes an offence to him. Why is the venerable one living alone in the forest, unruly and an evil friend? That becomes an offence to him. Therefore the forest dwelling Bhikkhu, come to the midst of the Community, should be suave and should be a good friend.

A forest dwelling Bhikkhu, living with the Community, should be with protected mental faculties. If a forest dwelling Bhikkhu, come to the midst of the Community, be with unprotected mental faculties, that becomes an offence to him. Why should the venerable one, living alone in the forest, not protect his mental faculties? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should be with protected mental faculties.

A forest dwelling Bhikkhu, living with the Community should know the right amount to partake food. If a forest dwelling Bhikkhu, come to the midst of the Community, should not know the right amount to partake food that becomes an offence to him. Why does the venerable one, living alone in the forest, not know the right amount to partake food? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should know the right amount to partake food.

A forest dwelling Bhikkhu, living with the Community should develop wakefulness. If a forest dwelling Bhikkhu, come to the midst of the Community should not be wakeful, that becomes an offence to him? Why, is the venerable one living alone in the forest, not yoked to wakefulness? That becomes an offence to

him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should be yoked to wakefulness.

A forest dwelling Bhikkhu, living with the Community, should be with aroused effort. If a forest dwelling Bhikkhu come to the midst of the Community should not arouse effort, that becomes an offence to him. Why is the venerable one living alone in the forest, not with aroused effort? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should be with aroused effort.

A forest dwelling Bhikkhu, living with the Community, should be with established mindfulness. If the forest dwelling Bhikkhu come to the midst of the Community should not be with established mindfulness that becomes an offence to him. Why is the venerable one living alone in the forest, not with established mindfulness? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should be with established mindfulness.

A forest dwelling Bhikkhu, living with the Community, should develop concentration. If the forest dwelling Bhikkhu come to the midst of the Community should not develop concentration that becomes an offence to him. Why has the venerable one living alone in the forest, not developed concentration? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should develop concentration.

A forest dwelling Bhikkhu, living with the Community, should develop wisdom. If a forest dwelling Bhikkhu come to the midst of the Community should not develop wisdom that becomes an offence to him. Why is the venerable one living alone in the forest, with undeveloped wisdom? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community, should develop wisdom.

A forest dwelling Bhikkhu, living with the Community, should be yoked to the higher Teaching and Discipline. If a forest dwelling Bhikkhu come to the midst of the Community should not be yoked to the higher Teaching and Discipline that becomes an offence to him. Why is the venerable one living alone in the forest, not yoked to the higher Teaching and Discipline? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should be yoked to the higher Teaching and Discipline.

A forest dwelling Bhikkhu, living with the Community should be yoked to the peaceful immaterial releases. There are those who question about these releases from a forest dwelling Bhikkhu. If a forest dwelling Bhikkhu come to the midst of the Community should not be able to answer, when a question is asked about these releases, that becomes an offence to him. Why, is the venerable one living alone in the forest, not able to answer these questions about the peaceful immaterial releases? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community, should be yoked to those peaceful immaterial releases.

A forest dwelling Bhikkhu, living with the Community should be yoked to something above human There are those who question about these attainments above human from a forest dwelling Bhikkhu. If a forest dwelling Bhikkhu, come to the midst of the Community, should not be able to answer when a question is asked about these attainments, above human that becomes an offence to him. Why is the venerable one living alone in the forest, not able to answer these questions about attainments above human? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should be yoked to something above human.

Venerable Maha Moggallana said to venerable Shariputra
'Friend, Shariputra, are these observances only for the forest
dwelling Bhikkhus or do they apply to Bhikkhus dwelling in the
villages too.' 'Friend, Moggallana, they are for forest dwelling
Bhikkhus as well as for those dwelling at the end of the village.'