



English translation of Dialogues of the Buddha (The Dîgha–Ni

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Credits

English translation of
Dialogues of the Buddha (The Dîgha–Nikâya)

by
T. W. Rhys Davids

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Brahma-gâla Sutta: Chapter 1

1.

Thus have I heard. The Blessed One was once going along the high road between Râgagaha and Nâlandâ with a great company of the brethren, with about five hundred brethren. And Suppiya the mendicant too was going along the high road between Râgagaha and Nâlandâ with his disciple the youth Brahmadata. Now just then Suppiya the mendicant was speaking in many ways in dispraise of the Buddha, in dispraise of the Doctrine, in dispraise of the Order. But young Brahmadata, his pupil, gave utterance, in many ways, to praise of the Buddha, to praise of the Doctrine, to praise of the Order. Thus they two, teacher and pupil, holding opinions in direct contradiction one to the other, were following, step by step, after the Blessed One and the company of the brethren.

2.

Now the Blessed One put up at the royal rest-house in the Ambalattikâ pleasance to pass the night, and with him the company of the brethren. And so also did Suppiya the mendicant, and with him his young disciple Brahmadata. And there, at the rest-house, these two carried on the same discussion as before.

3.

And in the early dawn a number of the brethren assembled, as they rose up, in the pavilion; and this was the trend of the talk that sprang up among them, as they were seated there. 'How wonderful a thing is it, brethren, and how strange that the Blessed One, he who knows and sees, the Arahata, the Buddha Supreme, should so clearly have perceived how various are the inclinations of men! For see how while Suppiya the mendicant speaks in many ways in dispraise of the Buddha, the Doctrine, and the Order, his own disciple young Brahmadata, speaks, in as many ways, in praise of them. So do these two, teacher and pupil, follow step by step after the Blessed One and the company of the brethren, giving utterance to views in direct contradiction one to the other.'

4.

Now the Blessed One, on realising what was the drift of their talk, went to the pavilion, and took his seat on the mat spread out for him. And when he had sat down he said: 'What is the talk on which you are engaged sitting here, and what is the subject of the conversation between you?' And they told him all. And he said:

5.

'Brethren, if outsiders should speak against me, or against the Doctrine, or against the Order, you should not on that account either bear malice, or suffer heart-burning, or feel illwill. If you, on that account, should be angry and hurt, that would stand in the way of your own self-conquest. If, when others speak against us, you feel angry at that, and displeased, would you then be able to judge how far that speech of theirs is well said or ill?'

'That would not be so, Sir.'

'But when outsiders speak in dispraise of me, or of the Doctrine, or of the Order, you should unravel what is false and point it out as wrong, saying: "For this or that reason this is not the

fact, that is not so, such a thing is not found among us, is not in us."

6.

'But also, brethren, if outsiders should speak in praise of me, in praise of the Doctrine, in praise of the Order, you should not, on that account, be filled with pleasure or gladness, or be lifted up in heart. Were you to be so that also would stand in the way of your self-conquest. When outsiders speak in praise of me, or of the Doctrine, or of the Order, you should acknowledge what is right to be the fact, saying: "For this or that reason this is the fact, that is so, such a thing is found among us, is in us."

7.

'It is in respect only of trifling things, of matters of little value, of mere morality, that an unconverted man, when praising the Tathâgata, would speak. And what are such trifling, minor details of mere morality that he would praise?'

8.

"Putting away the killing of living things, Gotama the recluse holds aloof from the destruction of life. He has laid the cudgel and the sword aside, and ashamed of roughness, and full of mercy, he dwells compassionate and kind to all creatures that have life." It is thus that the unconverted man, when speaking in praise of the Tathâgata, might speak.

'Or he might say: "Putting away the taking of what has not been given, Gotama the recluse lived aloof from grasping what is not his own. He takes only what is given, and expecting that gifts will come, he passes his life in honesty and purity of heart."

'Or he might say: "Putting away unchastity, Gotama the recluse is chaste. He holds himself aloof, far off, from the vulgar practice, from the sexual act."

9.

'Or he might say: "Putting away lying words, Gotama the recluse holds himself aloof from falsehood. He speaks truth, from the truth he never swerves; faithful and trustworthy, he breaks not his word to the world."

'Or he might say: "Putting away slander, Gotama the recluse holds himself aloof from calumny. What he hears here he repeats not elsewhere to raise a quarrel against the people here; what he hears elsewhere he repeats not here to raise a quarrel against the people there. Thus does he live as a binder together of those who are divided, an encourager of those who are friends, a peacemaker, a lover of peace, impassioned for peace, a speaker of words that make for peace."

'Or he might say: "Putting away rudeness of speech, Gotama the recluse holds himself aloof from harsh language. Whatsoever word is blameless, pleasant to the ear, lovely, reaching to the heart, urbane, pleasing to the people, beloved of the people--such are words he speaks."

'Or he might say: "Putting away frivolous talk, Gotama the recluse holds himself aloof from vain conversation. In season he speaks, in accordance with the facts, words full of meaning, on religion, on the discipline of the Order. He speaks, and at the right time, words

worthy to be laid up in one's heart, fitly illustrated, clearly divided, to the point."

10.

'Or he might say: "Gotama the recluse holds himself aloof from causing injury to seeds or plants.

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

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

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

He abstains from the use of large and lofty beds.

He abstains from accepting silver or gold.

He abstains from accepting uncooked grain.

He abstains from accepting raw meat.

He abstains from accepting women or girls.

He abstains from accepting bondmen or bondwomen.

He abstains from accepting sheep or goats.

He abstains from accepting fowls or swine.

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

He abstains from accepting cultivated fields or waste.

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

He abstains from buying and selling.

He abstains from cheating with scales or bronzes or measures.

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

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

'Such are the things, brethren, which an unconverted man, when speaking in praise of the Tathâgata, might say.'

Here ends the Kûla Sîla [the Short Paragraphs on Conduct].

11.

'Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to the injury of seedlings and growing plants whether propagated from roots or cuttings or joints or buddings or seeds--Gotama the recluse holds aloof from such injury to seedlings and growing plants."

12.

'Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to the use of things stored up; stores, to wit, of foods, drinks, clothing, equipages, bedding, perfumes, and curry-stuffs--Gotama the recluse holds aloof from such use of things stored up."

13.

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

- (1) Nautch dances (*nakkam*).
- (2) Singing of songs (*gîtam*).
- (3) Instrumental music (*vâditam*).
- (4) Shows at fairs (*pekkham*).
- (5) Ballad recitations (*akkhânam*).
- (6) Hand music (*pânissaram*).
- (7) The chanting of bards (*vetâlam*).
- (8) Tam-tam playing (*kumbhathûnam*).
- (9) Fairy scenes (*Sobhanagarakam*).
- (10) Acrobatic feats by *Kandâlas* (*Kandâla-vamsa-dhopanam*).
- (11) Combats of elephants, horses, buffaloes, bulls, goats, rams, cocks, and quails.
- (12) Bouts at quarter-staff, boxing, wrestling.
- (13-16) Sham-fights, roll-calls, manreuvres, reviews.--

Gotama the recluse holds aloof from visiting such shows."

14.

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

- (1) Games on boards with eight, or with ten, rows of squares.
- (2) The same games played by imagining such boards in the air.
- (3) Keeping going over diagrams drawn on the ground so that one steps only where one ought to go.
- (4) Either removing the pieces or men from a heap with one's nail, or putting them into a heap, in each case without shaking it, He who shakes the heap, loses.
- (5) Throwing dice.
- (6) Hitting a short stick with a long one.
- (7) Dipping the hand with the fingers stretched out in lac, or red dye, or flour-water, and striking the wet hand on the ground or on a wall, calling out 'What shall it be?' and showing the form required--elephants, horses, c.
- (8) Games with balls.

- (9) Blowing through toy pipes made of leaves.
- (10) Ploughing with toy ploughs.
- (11) Turning summersaults.
- (12) Playing with toy windmills made of palm-leaves.
- (13) Playing with toy measures made of palm-leaves.
- (14, 15) Playing with toy carts or toy bows.
- (16) Guessing at letters traced in the air, or on a playfellow's back.
- (17) Guessing the playfellow's thoughts.
- (18) Mimicry of deformities.

Gotama the recluse holds aloof from such games and recreations."

15.

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

- (1) Moveable settees, high, and six feet long (*Âsandi*).
- (2) Divans with animal figures carved on the supports (*Pallanko*).
- (3) Goats' hair coverlets with very long fleece (*Gonako*).
- (4) Patchwork counterpanes of many colours (*Kittakâ*).
- (5) White blankets (*Pañikâ*).
- (6) Woollen coverlets embroidered with flowers (*Patalikâ*).
- (7) Quilts stuffed with cotton wool (*Tûlikâ*).
- (8) Coverlets embroidered with figures of lions, tigers, c. (*Vikatikâ*).
- (9) Rugs with fur on both sides (*Uddalomî*).
- (10) Rugs with fur on one side (*Ekantalomi*).
- (11) Coverlets embroidered with gems (*Katthissam*).
- (12) Silk coverlets (*Koseyyam*).
- (13) Carpets large enough for sixteen dancers (*Kuttakam*).
- (14–16) Elephant, horse, and chariot rugs.
- (17) Rugs of antelope skins sewn together (*Agina-paveni*).
- (18) Rugs of skins of the plantain antelope.
- (19) Carpets with awnings above them (*Sauttara-kkhadam*).
- (20) Sofas with red pillows for the head and feet."

16.

'Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to the use of means for adorning and beautifying themselves; that is to say,—Rubbing in scented powders on one's body, shampooing it, and bathing it. Patting the limbs with clubs after the manner of wrestlers. The use of mirrors, eye-ointments, garlands, rouge, cosmetics, bracelets, necklaces, walking-sticks, reed cases for drugs, rapiers, sunshades, embroidered slippers, turbans, diadems, whisks of the yak's tail, and long-fringed white robes—

Gotama the recluse holds aloof from such means of adorning and beautifying the person."

17.

'Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to such low conversation as these:

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

Gotama the recluse holds aloof from such low conversation."

18.

'Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to the use of wrangling phrases: such as--

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

"How should you know about this doctrine and discipline?"

"You have fallen into wrong views. It is I who am in the right."

"I am speaking to the point, you are not."

"You are putting last what ought to come first, and first what ought to come last."

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

"Your challenge has been taken up."

"You are proved to be wrong."

"Set to work to clear your views."

"Disentangle yourself if you can."--

Gotama the recluse holds aloof from such wrangling phrases."

19.

'Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to taking messages, going on errands, and acting as go-betweens; to wit, on kings, ministers of state, Kshatriyas, Brahmans, or young men, saying: 'Go there, come hither, take this with you, bring that from thence'--

Gotama the recluse abstains from such servile duties."

20.

'Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the faithful, are tricksters, droners out (of holy words for pay), diviners, and exorcists, ever hungering to add gain to gain--Gotama the recluse holds aloof from such deception and patter."

Here ends the *Magghima Sîla* [the Longer Paragraphs on Conduct].

21.

'Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the faithful, earn their living by wrong means of livelihood, by low arts, such as these:--

(1) palmistry--prophesying long life, prosperity, c. (or the reverse), from marks on a child's hands, feet, c.

(2) Divining by means of omens and signs.

(3) Auguries drawn from thunderbolts and other celestial portents.

(4) Prognostication by interpreting dreams.

(5) Fortune-telling from marks on the body.

(6) Auguries from the marks on cloth gnawed by mice.

(7) Sacrificing to Agni.

(8) Offering oblations from a spoon.

(9-13) Making offerings to gods of husks, of the red powder between the grain and the husk, of husked grain ready for boiling, of ghee, and of oil.

(14) Sacrificing by spewing mustard seeds, c., into the fire out of one's mouth.

(15) Drawing blood from one's right knee as a sacrifice to the gods.

(16) Looking at the knuckles, c., and, after muttering a charm, divining whether a man is well born or lucky or not.

(17) Determining whether the site, for a proposed house or pleasance, is lucky or not.

(18) Advising on customary law.

(19) Laying demons in a cemetery.

(20) Laying ghosts.

(21) Knowledge of the charms to be used when lodging in an earth house.

(22) Snake charming.

(23) The poison craft.

(24) The scorpion craft.

(25) The mouse craft.

(26) The bird craft.

(27) The crow craft.

(28) Foretelling the number of years that a man has yet to live.

(29) Giving charms to ward off arrows.

(30) The animal wheel.

Gotama the recluse holds aloof from such low arts."

22.

'Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the faithful, earn their living by wrong means of livelihood, by low arts, such as these--

Knowledge of the signs of good and bad qualities in the following things and of the marks in them denoting the health or luck of their owners:--to wit, gems, staves, garments, swords, arrows, bows, other weapons, women, men, boys, girls, slaves, slave-girls, elephants, horses, buffaloes, balls, oxen, goats, sheep, fowls, quails, iguanas, earrings, tortoises, and other animals--

Gotama the recluse holds aloof from such low arts."

23.

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

The chiefs will march out.

The chiefs will march back.

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

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

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

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

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

Gotama the recluse holds aloof from such low arts."

24.

'Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the faithful, earn their living by wrong means of livelihood, by such low arts as foretelling--

(1) There will be an eclipse of the moon.

(2) There will be an eclipse of the sun.

(3) There will be an eclipse of a star (Nakshatra).

(4) There will be aberration of the sun or the moon.

(5) The sun or the moon will return to its usual path.

(6) There will be aberrations of the stars.

(7) The stars will return to their usual course.

(8) There will be a fall of meteors.

(9) There will be a jungle fire.

(10) There will be an earthquake.

(11) The god will thunder.

(12-15) There will be rising and setting, clearness and dimness, of the sun or the moon or the stars, or foretelling of each of these fifteen phenomena that they will betoken such and such a result"

25.

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

Foretelling an abundant rainfall.

Foretelling a deficient rainfall.

Foretelling a good harvest

Foretelling scarcity of food.

Foretelling tranquillity.

Foretelling disturbances.

Foretelling a pestilence.

Foretelling a healthy season.

Counting on the fingers.

Counting without using the fingers.

Summing up large totals.

Composing ballads, poetizing.

Casuistry, sophistry—

Gotama the recluse holds aloof from such low arts."

26.

Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the faithful, earn their living by wrong means of livelihood, by low arts, such as—

(1) Arranging a lucky day for marriages in which the bride or bridegroom is brought home.

(2) Arranging a lucky day for marriages in which the bride or bridegroom is sent forth.

(3) Fixing a lucky time for the conclusion of treaties of peace [or using charms to procure harmony].

(4) Fixing a lucky time for the outbreak of hostilities [or using charms to make discord].

(5) Fixing a lucky time for the calling in of debts [Or charms for success in throwing dice].

(6) Fixing a lucky time for the expenditure of money [or charms to bring ill luck to an opponent throwing dice].

(7) Using charms to make people lucky.

(8) Using charms to make people unlucky.

(9) Using charms to procure abortion.

(10) Incantations to bring on dumbness.

(11) Incantations to keep a man's jaws fixed.

(12) Incantations to make a man throw up his hands.

(13) Incantations to bring on deafness.

(14) Obtaining oracular answers by means of the magic mirror.

(15) Obtaining oracular answers through a girl possessed.

(16) Obtaining oracular answers from a god.

(17} The worship of the Sun.

(18} The worship of the Great One.

(19) Bringing forth flames from one's mouth.

(20) Invoking Sirî, the goddess of Luck—

Gotama the recluse holds aloof from such low arts."

27.

'Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the faithful, earn their living by wrong means of livelihood, by low arts, such as these:—

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

Gotama the recluse holds aloof from such low arts."

'These, brethren, are the trifling matters, the minor details, of mere morality, of which the unconverted man, when praising the Tathâgata, might speak.'

Here end the Long Paragraphs on Conduct.

28.

'There are, brethren, other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise. These things the Tathâgata, having himself realised them and seen them face to face, hath set forth; and it is of them that they, who would rightly praise the Tathâgata in accordance with the truth, should speak.

'And what are they?

29.

'There are recluses and Brahmans, brethren, who reconstruct the ultimate beginnings of things, whose speculations are concerned with the ultimate past, and who on eighteen grounds put forward various assertions regarding it. And about what, with reference to what, do those venerable ones do so?

30.

'There are, brethren, some recluses and Brahmans who are Eternalists, and who, on four grounds, proclaim that both the soul and the world are eternal. And about what, with reference to what, do those venerable ones do so?

31.

'In the first place, brethren, some recluse or Brahman by means of ardour, of exertion, of application, of earnestness, of careful thought, reaches up to such rapture of heart that, rapt in heart, he calls to mind his various dwelling-places in times gone by--in one birth, or in two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a thousand, or in several hundreds or thousands or laks of births--to the effect that "There I had such and such a name, was of such and such a lineage and caste, lived on such and such food, experienced such and such pains and pleasures, had such and such a span of years. And when I fell from thence I was reborn in such and such a place under such and such a name, in such and such a lineage and caste, living on such and such food, experiencing such and such pains and pleasures, with such and such a span of years. And when I fell from thence I was reborn here." Thus does he recollect, in full detail both of condition and of custom, his various dwelling-places in times gone by. And he says to himself: "Eternal is the soul; and the world, giving birth to nothing new, is steadfast as a mountain peak, as a pillar firmly fixed; and though these living creatures transmigrate and pass away, fall from one state of existence and spring up in another, yet they are for ever and ever. And why must that be so? Because I, by means of ardour of exertion of application of earnestness of careful thought, can reach up to such rapture of heart that, rapt in heart, I can call to mind, and in full detail both of condition and of custom, my various dwelling-places in times gone by--by that is it that I know this--that the soul is eternal; and that the world, giving birth to nothing new, is stedfast as a mountain peak, as a pillar firmly fixed; and that though these living creatures transmigrate and pass away, fall from one state of existence and spring up in another, yet they are for ever and ever."

'This, brethren, is the first state of things on account of which, starting from which, some recluses and Brahmans are Eternalists, and maintain that both the soul and the world are eternal.

32.

[The second case put is in all respects the same save that the previous births thus called to mind extend over a still longer period up to ten world aeons.]

33.

[The third case put is in all respects the same save that the previous birth: "thus called to mind extend over a still longer period up to forty world aeons.]

34.

'And in the fourth place, brethren, on what ground is it, starting from what, that those venerable ones are Eternalists, and maintain that the soul and the world are eternal.

'In this case, brethren, some recluse or Brahman is addicted to logic and reasoning. He gives utterance to the following conclusion of his own, beaten out by his argumentations and based on his sophistry; "Eternal is the soul; and the world, giving birth to nothing new, is stedfast as a mountain peak, as a pillar firmly fixed; and these living creatures, though they transmigrate and pass away, fall from one state of existence and spring up in another, yet they are for ever and ever."

'This, brethren, is the fourth state of things on the ground of which, starting from which, some recluses and Brahmans are Eternalists, and maintain that the soul and the world are eternal.

35.

'These, brethren, are those recluses and Brahmans who are Eternalists, and in four ways maintain that both the soul and the world are eternal. For whosoever of the recluses and Brahmans are such and maintain this, they do so in these four ways, or in one or other of the same, and outside these there is no way in which this opinion is arrived at.

36.

'Now of these, brethren, the Tathâgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations); and having that knowledge he is not puffed up, and thus untarnished he has, in his own heart, realised the way of escape from them, has understood, as they really are, the rising up and passing away of sensations, their sweet taste, their danger, how they cannot be relied on; and not grasping after any (of those things men are eager for) he, the Tathâgata, is quite set free.

37.

'These, brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise, which the Tathâgata, having himself realised and seen face to face, hath set forth; and it is concerning these that they who would rightly praise the Tathâgata in accordance with the truth, should speak.'

Here ends the First Portion for Recitation.

-- Book 1 : Chapter 1 --

Brahma-gâla Sutta: Chapter 2

1.

There are, brethren, some recluses and Brahmans who are Eternalists with regard to some things, and in regard to others Non-Eternalists; who on four grounds maintain that the soul and the world are partly eternal and partly not.

'And what is it that these venerable ones depend upon, what is it that they start from, in arriving at this conclusion?

2.

'Now there comes a time, brethren, when, sooner or later, after the lapse of a long long period, this world-system passes away. And when this happens beings have mostly been reborn in the World of Radiance, and there they dwell made of mind, feeding on joy, radiating light from themselves, traversing the air, continuing in glory; and thus they remain for a long long period of time.

3.

'Now there comes also a time, brethren, when, sooner or later, this world-system begins to re-evolve. When this happens the Palace of Brahmâ appears, but it is empty. And some being or other, either because his span of years has passed or his merit is exhausted, falls from that World of Radiance, and comes to life in the Palace of Brahmâ. And there also he lives made of mind, feeding on joy, radiating light from himself, traversing the air, continuing in glory; and thus does he remain for a long long period of time.

4.

'Now there arises in him, from his dwelling there so long alone, a dissatisfaction and a longing: "O! would that other beings might come to join me in this place!" And just then, either because their span of years had passed or their merit was exhausted, other beings fall from the World of Radiance, and appear in the Palace of Brahmâ as companions to him, and in all respects like him.

5.

'On this, brethren, the one who was first reborn thinks thus to himself: "I am Brahmâ, the Great Brahmâ, the Supreme One, the Mighty, the All-seeing, the Ruler, the Lord of all, the Maker, the Creator, the Chief of all, appointing to each his place, the Ancient of days, the Father of all that are and are to be. These other beings are of my creation. And why is that so? A while ago I thought, 'Would that they might come!' And on my mental aspiration, behold the beings came."

'And those beings themselves, too, think thus: "This must be Brahmâ, the Great Brahmâ, the Supreme, the Mighty, the All-seeing, the Ruler, the Lord of all, the Maker, the Creator, the Chief of all, appointing to each his place, the Ancient of days, the Father of all that are and are to be, And we must have been created by him. And why? Because, as we see, it was he who was here first, and we came after that."

6.

'On this, brethren, the one who first came into existence there is of longer life, and more glorious, and more powerful than those who appeared after him. And it might well be, brethren, that some being on his falling from that state, should come hither. And having come hither he might go forth from the household life into the homeless state, And having thus become a recluse he, by reason of ardour of exertion of application of earnestness of careful thought, reaches up to such rapture of heart that, rapt in heart, he calls to mind his last dwelling-place, but not the previous ones. He says to himself: "That illustrious Brahmâ, the Great Brahmâ, the Supreme One, the Mighty, the All-seeing, the Ruler, the Lord of all, the Maker, the Creator, the Chief of all, appointing to each his place, the Ancient of days, the Father of all that are and are to be, he by whom we were created, he is steadfast immutable eternal, of a nature that knows no change, and he will remain so for ever and ever. But we who were created by him have come hither as being impermanent mutable limited in duration of life.

'This, brethren, is the first state of things on account of which, starting out from which, some recluses and Brahmans, being Eternalists as to some things, and Non-eternalists as to others, maintain that the soul and the world are partly eternal and partly not.

7.

'And what is the second?

'There are, brethren, certain gods called the "Debauched by Pleasure," For ages they pass their time in the pursuit of the laughter and sport of sensual lusts. In consequence thereof their self-possession is corrupted, and through the loss of their self-control they fall from that state:.

8.

'Now it might well be, brethren, that some being, on his falling from that state, should come hither. And having come hither he should, as in the last case, become a recluse, and acquire the power of recollecting his last birth, but only his last one.

9.

'And he would say to himself: "Those gods who are not debauched by pleasure are steadfast, immutable, eternal, of a nature that knows no change, and they will remain so for ever and ever. But we—who fell from that state, having lost our self-control through being debauched by pleasure—we have come hither as being impermanent, mutable, limited in duration of life."

10.

'And what is the third?

'There are, brethren, certain gods called "the Debauched in Mind." They burn continually with envy one against another, and being thus irritated, their hearts become ill-disposed towards each other, and being thus debauched, their bodies become feeble, and their minds imbecile. And those gods fall from that state.

11.

'Now it might well be, brethren, that some being, on his falling from that state, should come hither; and having become a recluse should, as in the other cases, acquire the power of recollecting his last birth, but only his last one.

12.

I And he would say to himself: "Those gods who are not debauched in mind do not continually burn with envy against each other, so their hearts do not become evil disposed one towards another, nor their bodies feeble and their minds imbecile. Therefore they fall not from that state; they are steadfast, immutable, eternal, of a nature that knows no change, and they will remain so for ever and ever. But we were corrupted in mind, being constantly excited by envy against one another. And being thus envious and corrupt our bodies became feeble, and our minds imbecile, and we fell from that state, and have come hither as being impermanent, mutable, limited in duration of life."

'This, brethren, is the third case.

13.

'And what is the fourth?

'In this case, brethren, some recluse or Brahman is addicted to logic and reasoning. He gives utterance to the following conclusion of his own, beaten out by his argumentations and based on his sophistry: "This which is called eye and ear and nose and tongue and body is a self which is impermanent, unstable, not eternal, subject to change. But this which is called heart, or mind, or consciousness is a self which is permanent, steadfast, eternal, and knows no change, and it will remain for ever and ever."

'This, brethren, is the fourth state of things, on the ground of which, starting from which, some recluses and Brahmans are Semi-eternalists, and in four ways maintain that the soul and the world are in some respects eternal, and in some not.

14.

'These, brethren, are those recluses and Brahmans who are Semi-eternalists, and in four ways maintain that the soul and the world are eternal in some cases and not in others. For whosoever of the recluses and Brahmans are such and maintain this, they do so in these four ways or in one or other of the same; and outside these there is no way in which this opinion is arrived at.

15.

'Now of these, brethren, the Tathâgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations); and having that knowledge, he is not puffed up, and thus untarnished he has, in his own heart, realised the way of escape from them, has understood, as they really are, the rising up and passing away of sensations, their sweet taste, their danger, how they cannot be relied on, and not grasping after any (of those things men are eager for) he, the Tathâgata, is quite set free.

'These, brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise, which the Tathâgata, having himself realised and seen face to face, hath set forth; and it is concerning these that they who would rightly praise the Tathâgata in accordance with the truth, should speak.'

16.

'There are, brethren, certain recluses and Brahmans who are Extensionists, and who in four ways set forth the infinity or finiteness of the world. And on what ground, starting out from what, do these venerable ones maintain this?

17.

'In the first case, brethren, some recluse or Brahman, by means of ardour of exertion of application of earnestness of careful thought, reaches up to such rapture of heart that he, rapt in heart, dwells in the world imagining it finite. And he says thus to himself: "Finite is the world, so that a path could be traced round it. And why is this so? Since I, by means of ardour of exertion of application of earnestness of careful thought, can reach up to such rapture of heart that, rapt in heart, I dwell in the world perceiving it to be finite—by that I know this."

'This, brethren, is the first case.

18.

'The second case is similar, only that the conclusion is: "Infinite is the world without a limit. Those recluses and Brahmans who say it is finite, so that a path could be traced round it, are wrong."

19.

'The third case is similar, only that the conclusion is that he imagines the world limited in the upward and downward directions, but infinite across; he declares both the former conclusions to be wrong.

20.

'In the fourth case, brethren, some recluse or Brahman is addicted to logic and reasoning. He gives utterance to the following conclusion of his own, beaten out by his argumentations and based on his sophistry: "This world is neither finite nor yet infinite, Those recluses and Brahmans who maintain either the first, or the second, or the third conclusion, are wrong. Neither is the world finite, nor is it infinite."

'This, brethren, is the fourth case.

21.

'These, brethren, are those recluses and Brahmans who are Extensionists, and in four ways maintain that the world is finite or infinite. For whosoever of the recluses and Brahmans are such, and maintain this, they do so in these four ways or in one or other of the same; and outside these there is no way in which this opinion is arrived at.

22.

'Now of these, brethren, the Tathâgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition: of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations); and having that knowledge he is not puffed up, and thus untarnished he has, in his own heart, realised the way of escape from them, has understood, as they really are, the rising up and passing away of sensations, their sweet taste, their danger, how they cannot be relied on, and not grasping after any (of those things men are eager for) he, the Tathâgata, is quite set free.

'These, brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise, which the Tathâgata, having himself realised and seen face to face, hath set forth; and it is concerning these that they who would rightly praise the Tathâgata in accordance with the truth, should speak:

23.

'There are, brethren, some recluses and Brahmans who wriggle like eels; and when a question is put to them on this or that they resort to equivocation, to eel-wriggling, and this in four ways.

'Now on what ground, starting out from what, do those venerable ones do so?

24.

'In the first place, brethren, some recluse or Brahman does not understand the good in its real nature, nor the evil. And he thinks: "I neither know the good, as it really is, nor the evil. That being so, were I to pronounce this to be good or that to be evil, I might be influenced therein by my feelings or desires, by illwill or resentment. And under these circumstances I might be wrong; and my having been wrong might cause me the pain of remorse; and the sense of remorse might become a hindrance to me." Thus fearing and abhorring the being wrong in an expressed opinion, he will neither declare anything to be good, nor to be bad; but on a question being put to him on this or that, he resorts to eel-wriggling, to equivocation, and says: "I don't take it thus. I don't take it the other way. But I advance no different opinion. And I don't deny your position. And I don't say it is neither the one, nor the other."

'This is the first case.

'And what is the second?

25.

[The same, reading]'. . . "Under these circumstances I might fall into that grasping condition of heart which causes rebirth; and my so falling might cause me the pain of remorse; and the sense of remorse might become a hindrance to me." Thus fearing and abhorring the falling into that state, he will neither declare (c., as in 24).

'This is the second case.

'And what is the third?

26.

[The same, reading] 'And he thinks: "I neither know the good, as it really is, nor the evil. Now there are recluses and Brahmans who are clever, subtle, experienced in controversy, hair-splitters, who go about, methinks, breaking to pieces by their wisdom the speculations of others. Were I to pronounce this to be good, or that to be evil, these men might join issue with me, call upon me for my reasons, point out my errors. And on their doing so, I might be unable to explain. And that might cause me the pain of remorse; and the sense of remorse might become a hindrance to me." Thus fearing and abhorring the joinder of issue, he will neither declare (c., as in 24).

'This is the third case.

'And what is the fourth?

27.

'In this case, brethren, some recluse or Brahman is dull, stupid. And it is by reason of his dullness, his stupidity, that when a question on this or that is put to him, he resorts to equivocation, to wriggling like an eel—"If you ask me whether there is another world,—well, if I thought there were, I would say so. But I don't say so. And I don't think it is thus or thus. And I don't think it is otherwise. And I don't deny it. And I don't say there neither is, nor is not, another world." Thus does he equivocate, and in like manner about each of such propositions as the following:—

This, brethren, is the fourth case.

28.

'These, brethren, are those recluses and Brahmans who wriggle like eels; and who, when a question is put to them on this or that, resort to equivocation, to eel-wriggling; and that in four ways. For whosoever do so, they do so in these four ways, or in one or other of the same; there is no other way in which they do so.

29.

'Now of these, brethren, the Tathâgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations); and having that knowledge he is not puffed up, and thus untarnished he has, in his own heart, realised the way of escape from them, has understood, as they really are, the rising up and passing away of sensations, their sweet taste, their danger, how they cannot be relied on, and not grasping after any (of those things men are eager for) he, the Tathâgata, is quite set free.

'These, brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise, which the Tathâgata; having himself realised and seen face to face, hath set forth and it is concerning these that they who would rightly praise the Tathâgata in accordance with the truth, should speak.'

30.

'There are, brethren, some recluses and Brahmans who are Fortuitous–Originists, and who in two ways maintain that the soul and the world arise without a cause. And on what ground, starting out from what, do they do so?

31.

'There are, brethren, certain gods called Unconscious Beings. As soon as an idea occurs to them they fall from that state. Now it may well be, brethren, that a being, on falling from that state, should come hither; and having come hither he might go forth from the household life into the homeless state. And having thus become a recluse he, by reason of ardour and so on (as in the other cases) reaches up to such rapture of heart that, rapt in heart, he calls to mind how that idea occurred to him, but not more than that. He says to himself: "Fortuitous in origin are the soul and the world. And why so? Because formerly I was not, but now am. Having not been, I have come to be."

'This, brethren, is the first state of things on account of which, starting out from which, some recluses and Brahmans become Fortuitous–Originists, and maintain that the soul and the world arise without a cause.

32, 33.

'And what is the second?

'In this case, brethren, some recluse or Brahman is addicted to logic and reasoning. He gives utterance to the following conclusion of his own, beaten out by his argumentations, and based on his sophistry: "The soul and the world arose without a cause."

'This, brethren, is the second case.

34.

'Now of these, brethren, the Tathâgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations); and having that knowledge he is not puffed up, and thus untarnished he has, in his own heart, realised the way of escape from them, has understood, as they really are, the rising up and passing away of sensations, their sweet taste, their danger, how they cannot be relied on, and not grasping after any (of those things men are eager for) he, the Tathâgata, is quite set free.

'These, brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise, which the Tathâgata, having himself realised and seen face to face, hath set forth; and it is concerning these that they who would rightly praise the Tathâgata in accordance with the truth, should speak.'

35.

'These, brethren, are the recluses and Brahmans who reconstruct the ultimate beginnings of things, whose speculations are concerned with the ultimate past, and who on eighteen grounds put forward various assertions regarding the past. And those who do so, all of

them, do so in one or other of these eighteen ways. There is none beside.

36.

'Now of these, brethren, the Tathâgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations); and having that knowledge he is not puffed up, and thus untarnished he has, in his own heart, realised the way of escape from them, has understood, as they really are, the rising up and passing away of sensations, their sweet taste, their danger, how they cannot be relied on, and not grasping after any (of those things men are eager for) he, the Tathâgata, is quite set free.

'These, brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise, which the Tathâgata, having himself realised and seen face to face, hath set forth; and it is concerning these that they who would rightly praise the Tathâgata in accordance with the truth, should speak.'

37.

'There are, brethren, recluses and Brahmans who arrange the future, whose speculations are concerned with the future, and who on forty-four grounds put forward various assertions regarding the future. And on account of what, starting out from what, do they do so?

38.

'There are, brethren, recluses and Brahmans who hold the doctrine of a conscious existence after death, and who maintain in sixteen ways that the soul after death is conscious. And how do they do so?

'They say of the soul: "The soul after death, not subject to decay, and conscious,

- (1) has form,
- (2) is formless,
- (3) has, and has not, form,
- (4) neither has, nor has not, form,
- (5) is finite,
- (6) is infinite,
- (7) is both,
- (8) is neither,
- (9) has one mode of consciousness,
- (10) has various modes of consciousness,
- (11) has limited consciousness,
- (12) has infinite consciousness,
- (13) is altogether happy,
- (14) is altogether miserable,
- (15) is both,
- (16) is neither."

39.

'These, brethren, are those recluses and Brahmans who hold the doctrine of a conscious existence after death, and who maintain in sixteen ways that the soul after death is conscious. And those who do so, all of them, do so in one or other of these sixteen ways. There is none beside.

40.

'Now of these, brethren, the Tathâgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations); and having that knowledge he is not puffed up, and thus untarnished he has, in his own heart, realised the way of escape from them, has understood, as they really are, the rising up and passing away of sensations, their sweet taste, their danger, how they cannot be relied on, and not grasping after any (of those things men are eager for) he, the Tathâgata, is quite set free. 'These, brethren, are those other things, profound, difficult to realise, hard to understand. tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise, which the Tathâgata, having himself realised and seen face to face, hath set forth; and it is concerning these that they who would rightly praise the Tathâgata in accordance with the truth, should speak.'

Here ends the Second Portion for Recitation.

-- Book 1 : Chapter 2 --

Brahma-gâla Sutta: Chapter 3

1.

There are, brethren, recluses and Brahmans who hold the doctrine of an unconscious existence after death, and who maintain in eight ways that the soul after death is unconscious. And how do they do so?

2.

'They say of the soul: "The soul after death, not subject to decay, and unconscious,

(1) has form,

(2) is formless,

(3) has, and has not, form,

(4) neither has, nor has not, form

(5) is finite,

(6) is infinite,

(7) is both,

(8) is neither."

3.

'These, brethren, are those recluses and Brahmans who hold the doctrine of an unconscious existence after death, and who maintain in eight ways that the soul after death is unconscious. And those who do so, all of them, do so in one or other of those eight ways. There is none beside.

4.

'Now of these, brethren, the Tathâgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations); and having that knowledge he is not puffed up, and thus untarnished he has, in his own heart, realised the way of escape from them, has understood, as they really are, the rising up and passing away of sensations. their sweet taste, their danger, how they cannot be relied on, and not grasping after any (of those things men are eager for) he, the Tathâgata, is quite set free.

'These, brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise, which the Tathâgata, having himself realised and seen face to face hath set forth; and it is concerning these that they who would rightly praise the Tathâgata in accordance with the truth should speak.

5-8.

[Similar sections for those who maintain in eight ways that the soul after death is neither conscious nor unconscious.]

9.

'There are, brethren, recluses and Brahmans who are Annihilationists, who in seven ways maintain the cutting off, the destruction, the annihilation of a living being. And on account of

what, starting out from what, do they do so?

10.

'In the first place, brethren, some recluse or Brahman puts forth the following opinion, the following view: "Since, Sir, this soul has form, is built up of the four elements, and is the offspring of father and mother, it is cut off, destroyed, on the dissolution of the body; and does not continue after death; and then, Sir, the soul is completely annihilated." Thus is it that some maintain the cutting off, the destruction, the annihilation of a living being.

11.

'To him another says: "There is, Sir, such a soul as you describe. That I do not deny. But the whole soul, Sir, is not then completely annihilated. For there is a further soul—divine, having form, belonging to the sensuous plane, feeding on solid food. That you neither know of nor perceive. But I know and have experienced it. And since this soul, on the dissolution of the body, is cut off and destroyed, does not continue after death, then is it, Sir, that the soul is completely annihilated." Thus is it that some maintain the cutting off, the destruction, the annihilation of a living being.

12.

'To him another says: "There is, Sir, such a soul as you describe. That I do not deny. But the whole soul, Sir, is not then completely annihilated. For there is a further soul—divine, having form, made of mind, with all its major and minor parts complete, not deficient in any organ. This you neither know of nor perceive. But I know and have experienced it. And since this soul, on the dissolution of the body, is cut off and destroyed, does not continue after death, then is it, Sir, that the soul is completely annihilated." Thus is it that some maintain the cutting off, the destruction, the annihilation of a living being.

13.

'To him another says: "There is, Sir, such a soul as you describe. That I do not deny. But the whole soul, Sir, is not then completely annihilated. For there is a further soul, which by passing beyond ideas of form, by the dying out of ideas of resistance, by paying no heed to ideas of difference, conscious that space is infinite, reaches up to the plane of the infinity of space. This you neither know of nor perceive. But I know and have experienced it. And since this soul, on the dissolution of the body, is cut off and destroyed, does not continue after death, then is it, Sir, that the soul is completely annihilated." Thus is it that some maintain the cutting off, the destruction, the annihilation of a living being.

14.

'To him another says: "There is, Sir, such a soul as you describe. That I do not deny. But the whole soul, Sir, is not then completely annihilated. For there is a further soul, which having passed beyond the plane of the infinity of space, knowing that consciousness is infinite, reaches up to the plane of the infinity of consciousness. This you neither know of nor perceive. But I know and have experienced it. And since this soul, on the dissolution of the body, is cut off and destroyed, does not continue after death, then is it, Sir, that the soul is completely annihilated." Thus is it that some maintain the cutting off, the destruction, the annihilation of a living being.

15.

'To him another says: "There is, Sir, such a soul as you describe. That I do not deny. But the whole soul, Sir, is not then completely annihilated. For there is a further soul, which by passing quite beyond the plane of the infinity of consciousness, knowing that there is nothing, reaches up to the plane of no obstruction. This you neither know of nor perceive. But I know and have experienced it. And since this soul, on the dissolution of the body, is cut off and destroyed, does not continue after death, then is it, Sir, that the soul is completely annihilated." Thus is it that some maintain the cutting off, the destruction, the annihilation of a living being.

16.

'To him another says: "There is, Sir, such a soul as you describe. That I do not deny. But the whole soul, Sir, is not then completely annihilated. For there is a further soul, which by passing quite beyond the plane of no obstruction, realises 'This is good, this is excellent,' and reaches up to the plane of neither ideas nor the absence of ideas. This you neither know of, nor perceive. But I know and have experienced it. And since this soul, on the dissolution of the body, is cut off, destroyed, does not continue after death, then is it, Sir, that the soul is completely annihilated." Thus is it that some maintain the cutting off, the destruction, the annihilation of a living being.

17.

'These, brethren, are the recluses and Brahmans who are Annihilationists and in seven ways maintain the cutting off, the destruction, the annihilation of a living being. And whosoever do so they, all of them, do so in one or other of these seven ways. There is none beside.

18.

[Repetition of 40, above p. 44, setting forth that other, higher, knowledge of a Tathâgata, for which alone he can be rightly praised.]

19.

'There are, brethren, recluses and Brahmans who hold the doctrine of happiness in this life, who in five ways maintain the complete salvation, in this visible world, of a living being. And relying on what, starting out from what, do they do so?

20.

'Hereon, brethren, some recluse or Brahman may have the following opinion, the following view: "Whensoever the soul, in full enjoyment and possession of the five pleasures of sense, indulges all its functions, then, Sir, the soul has attained, in this visible world, to the highest Nirvâna." Thus do some maintain the complete happiness, in the visible world, of a living being.

21.

'To him another says: "There is, Sir, such a soul as you describe. That I do not deny. But the soul does not by that alone attain to the highest Nirvâna. And why not? Sensuous delights, Sir, are transitory, they involve pain, their very nature is to fluctuate. And grief, lamentation, pain, sorrow, and loathing arise out of their inconstancy and change. But whensoever the soul, putting away sensuous delights and evil dispositions, enters into and

abides in the First *Ghâna*, the state of joy and ease, born of seclusion, accompanied by reflection, accompanied by investigation, then, Sir, has the soul attained, in this visible world, to the highest *Nirvâna*." Thus do some maintain the complete happiness, in the visible world, of a living being.

22.

'To him another says: "There is, Sir, such a soul as you describe. That I do not deny. But the soul does not by that alone attain to the highest *Nirvâna*. And why not? Because inasmuch as that state involves reasoning and investigation it is stamped as being gross. But whensoever, Sir, the soul, suppressing both reasoning and investigation, enters into and abides in the Second *Ghâna*, the state of joy and ease, born of serenity, without reflection or investigation, a state of elevation of mind, internal calm of heart, then, Sir, has the soul attained, in this visible world, to the highest *Nirvâna*." Thus do some maintain the complete happiness, in the visible world, of a living being.

23.

'To him another says: "There is, Sir, such a soul as you describe. That I do not deny. But the soul does not by that alone attain to the highest *Nirvâna*. And why not? Because inasmuch as that state involves the sense of joy, of exhilaration of heart, it is stamped as being gross. But whensoever, Sir, the soul, by absence of the longing after joy remains in equanimity, mindful and self-possessed, and experiences in the body that ease of which the Arahats speak (when they say) 'the man serene and thoughtful dwells at ease,' and so enters into and abides in the Third *Ghâna*--then, Sir, has the soul attained, in this visible world, to the highest *Nirvâna*." Thus do some maintain the complete happiness, in the visible world, of a living being.

24.

'To him another says: "There is, Sir, such a soul as you describe. That I do not deny. But the soul does not by that alone attain to the highest *Nirvâna*. And why not? Because inasmuch as that state involves a constant dwelling of the mind on the ease it has enjoyed it is stamped as gross. But whensoever, Sir, the soul, by putting away ease, by putting away pain, by the previous dying away both of joys and griefs has entered into and abides in the Fourth *Ghâna*--a state made pure by self-possession and equanimity, without pain arid without ease--then, Sir, has the soul attained, in this visible world, to the highest *Nirvâna*." Thus do some maintain the complete happiness, in the visible world, of a living being.

25.

'These, brethren, are the recluses and Brahmans who hold the doctrine of happiness in this life, who in five ways maintain the complete salvation, in this visible world, of a living being. And those who do so, all of them, do so in one or other of these five ways. There is none beside.

26.

[Repetition of 40, above p. 44, setting forth that other, higher, knowledge of a Tathâgata, for which alone he can be rightly praised.]

27.

'These, brethren, are the recluses and Brahmins who arrange the future, whose speculations are concerned with the future, and who on forty–four grounds put forward various assertions regarding the future. And those who do so, all of them, do so in one or other of these forty–four ways. There is none beside.

28.

[Repetition of 40, above p. 44, setting forth that other, higher, knowledge of a Tathâgata, for which alone he can be rightly praised.]

29.

'These, brethren, are the recluses and Brahmins who reconstruct the past, and arrange the future, or who do both, whose speculations are concerned with both, and who in sixty–two ways put forward propositions with regard to the past and to the future, and those who do so, all of them, do so in one or other of these sixty–two ways. There is none beside.

30.

[Repetition of 40, above p. 44, setting forth that other, higher, knowledge of a Tathâgata, for which alone he can be rightly praised.]

32.

'Of these, brethren, those recluses and Brahmins who are Eternalists, who in four ways maintain that the soul and the world are eternal:

(2) those who are Semi–eternalists, who in four ways maintain that the soul and the world are partly eternal and partly not:

(3) those who are Extensionists, who in four ways maintain the infinity or the finiteness of the world:

(4) those who are Eel–wrigglers, who when a question is put to them on this or that resort, in four ways, to equivocation, to wriggling like eels:

(5) those who are Fortuitous–Originists, who in two ways maintain that the soul and the world arose without a cause:

(6) those who in any of these eighteen ways reconstruct the past:

(7) those who hold the doctrine of a conscious existence after death, who maintain in sixteen ways that the soul after death is conscious:

(8) those who hold the doctrine of an unconscious existence after death, who maintain in eight ways that the soul after death is unconscious:

(9) those who maintain in eight ways that the soul after death is neither conscious nor unconscious:

(10) those who are Annihilationists, who maintain in seven ways the cutting off, the destruction, the annihilation of a living being:

(11) those who hold the doctrine of happiness in this life, who in five ways maintain the complete salvation, in this visible world, of a living being--

That opinion of theirs is based only on the personal sensations, on the worry and writhing consequent thereon, of those venerable recluses and Brahmans, who know not, neither perceive, and are subject to all kinds of craving:

45 foll. 'Those opinions of theirs are therefore based upon contact (through the senses).

58 foll. 'That they should experience those sensations without such contact, such a condition of things could not be.

33.

'They, all of them, receive those sensations through continual contact in the spheres of touch. To them on account of the sensations arises craving, on account of the craving arises the fuel (that is, the necessary condition, the food, the basis, of future lives). From the fuel results becoming, from the tendency to become arises rebirth, and from rebirth comes death, and grief, lamentation, pain, sorrow, and despair. It is, brethren, when a brother understands, as they really are, the origin and the end, the attraction, the danger, and the way of escape from the six realms of contact, that he gets to know what is above, beyond, them all.

34.

'For whosoever, brethren, whether recluses or Brahmans, are thus reconstructors of the past or arrangers of the future, or who are both, whose speculations are concerned with both, who put forward various propositions with regard to the past and to the future, they, all of them, are entrapped in the net of these sixty-two modes; this way and that they plunge about, but they are in it; this way and that they may flounder, but they are included in it, caught in it.

'Just, brethren, as when a skilful fisherman or fisherlad should drag a tiny pool of water with a fine-meshed net he might fairly think: "Whatever fish of size may be in this pond, everyone will be in this net; flounder about as they may, they will be included in it, and caught"—just so is it with these speculators about the past and the future, in this net, flounder as they may, they are included and caught.

35.

'The outward form, brethren, of him who has won the truth, stands before you, but that which binds it to rebirth is cut in twain. So long as his body shall last, so long do gods and men behold him. On the dissolution of the body, beyond the end of his life, neither gods nor men shall see him.

'Just, brethren, as when the stalk of a bunch of mangoes has been cut, all the mangoes that were hanging on that stalk go with it; just so, brethren, though the outward form of him who has won the truth stands before you, that which binds it to rebirth has been cut in

twain. So long as his body shall last, so long do gods and men behold him. On the dissolution of the body, beyond the end of his life, neither gods nor men shall see him.'

36.

When he had thus spoken, the venerable Ananda said to the Blessed One: 'Strange, Lord, is this, and wonderful! And what name has this exposition of the truth?'

'Ananda, you may remember this exposition as the Net of Advantage, and as the Net of Truth, and as the Supreme Net, and as the Net of Theories; remember it even as the Glorious Victory in the day of battle!'

Thus spake the Blessed One, and glad at heart the brethren exalted his word. And on the delivery of this discourse the thousandfold world-system shook.

Here ends the Brahma-gâla Sutta.

-- Book 1 : Chapter 3 --

Sâmañña-phala Sutta

1.

Thus have I heard. The Blessed One was once dwelling at Râgagaha in the Mango Grove of Gîvaka the children's physician, with a great company of the brethren, with twelve hundred and fifty of the brethren. Now at that time the king of Magadha, Agâtasattu, the son of the Videha princess, on the Uposatha day, held on the fifteenth, on Komudi (white water-lily), the full moon day of the fourth month, at night, when the moon was full, was seated on the upper terrace roof of his palace surrounded by his ministers. And the king, on that sacred day, gave utterance to a hymn of joy, saying:

'How pleasant, friends, is the moonlight night!

How beautiful, friends, is the moonlight night!

How lovely, friends, is the moonlight night!

How soothing, friends, is the moonlight night!

How grand a sign, friends, is the moonlight night!

'Who is the recluse or Brahman whom we may call upon to-night, who, when we call upon him, shall be able to satisfy our hearts?'

2

When he had thus spoken, a certain minister said to the king: 'There is, Sire, Pûrana Kassapa, the head of an order, of a following, the teacher of a school, well known and of repute as a sophist, revered by the people, a man of experience, who has long been a recluse, old and well stricken in years. Let your Majesty pay a visit to him. It may well be that, on calling upon him, your heart, Sire, shall find peace.' But when he had thus spoken Agâtasattu the king kept silence.

3-7.

Then other five ministers spake in the same terms of Makkhali of the cow-pen, of Agita of the garment of hair, of Pakudha Kakkâyana, of Sañgaya of the Belattha clan, and of the Nigantha of the Nâta clan. And still, to each, Agâtasattu the king kept silence.

8.

Now at that time Gîvaka the physician was seated, in silence, not far from Agâtasattu the king. And the king said to him: 'But you, friend Gîvaka, why do you say nothing?'

'The Blessed One, Sire, the Arahata, the all-awakened-one, is now lodging in our Mango Grove, with a great company of the brethren, with twelve hundred and fifty brethren. And this is the good report that has been noised abroad as to Gotama the Blessed One: "An Arahata, fully awakened, is the exalted One, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, the teacher of gods and men, a blessed Buddha." Let your Majesty pay a visit to him. It may

well be that, on calling upon him, your heart, Sire, shall find peace.'

'Then, friend Gīvaka, have the riding–elephants made ready.'—

9.

'Very good, Sire!' said Gīvaka the physician in assent to the words of the king. And he had five hundred she–elephants made ready, and the state elephant the king was wont to ride, and had word brought to the king: 'The elephants, Sire, are caparisoned. Do now what seemeth to you meet.' Then the king had five hundred of his women mounted on the she–elephants, one on each; and himself mounted the state elephant; and he went forth, the attendants bearing torches, in royal pomp, from Râgagaha to Gīvaka the physician's Mango Grove.

10.

And the king, when close upon the Mango Grove, was seized with a sudden fear and consternation, and the hairs on his body stood erect. And anxious and excited, he said to Gīvaka: 'You are playing me no tricks, Gīvaka? You are not deceiving me? You are not betraying me to my foes? How can it be that there should be no sound at all, not a sneeze nor a cough, in so large an assembly of the brethren, among twelve hundred and fifty of the brethren?'

'Fear not, O king. I play no trick, neither deceive you; nor would I betray you to the foe. Go on, O king, go straight on! There, in the pavilion hall, the lamps are burning.'

11.

Then the king went on, on his elephant as far as the path was passable for elephants, and then on foot, to the door of the pavilion; and then said to Gīvaka:

'But where, Gīvaka, is the Blessed One?'

'That is he, O king, sitting against the middle pillar, and facing the East, with the brethren around him.'

12.

Then the king went up, and stood respectfully on one side. And as he stood there and looked on the assembly, seated in perfect silence, calm as a clear lake, he broke out: 'Would that my son, Udâyi Bhadda, might have such calm as this assembly of the brethren now has!'

'Do your thoughts then go where love guides them?'

'I love the boy, and wish that he, Udâyi Bhadda, might enjoy such calm as this assembly has.'

13.

Then the king bowed to the Blessed One, and stretching forth his joined palms in salutation to the Order took his seat aside, and said to the Blessed One: 'I would fain question the Blessed One on a certain matter, if he give me opportunity to set forth the question.'

'Ask, O king, whatsoever you desire.'

14.

'There are, Sir, a number of ordinary crafts:—mahouts, horsemen, charioteers, archers, standard bearers, camp marshalls, camp followers, high military officers of royal birth, military scouts, men brave as elephants, champions, heroes, warriors in buckskin, home-born slaves, cooks, barbers, bath attendants, confectioners, garland-makers, washermen, weavers, basket-makers, potters, arithmeticians, accountants, and whatsoever others of like kind there may be. All these enjoy, in this very world, the visible fruits of their craft. They maintain themselves, and their parents and children and friends, in happiness and comfort. They keep up gifts, the object of which is gain on high, to recluses and Brahmans,—gifts that lead to rebirth in heaven, that redound to happiness, and have bliss as their result. Can you, Sir, declare to me any such immediate fruit, visible in this very world, of the life of a recluse?'

15.

'Do you admit to us, O king, that you have put the same question to other recluses or to Brahmans?'

'I do, Lord.'

'Then tell us how they answered it, if you do not mind.'

'I have no objection where the Blessed One, or others like him, are.'

'Then speak, O king.'

16.

"Once I went to Pûrana Kassapa. And after exchanging with him the greetings and compliments of friendship and courtesy, I seated myself beside him, and put to him the same question as I have now put, Lord, to you.

17.

'Then Pûrana Kassapa said to me: "To him who acts, O king, or causes another to act, to him who mutilates or causes another to mutilate, to him who punishes or causes another to punish, to him who causes grief or torment, to him who trembles or causes others to tremble, to him who kills a living creature, who takes what is not given, who breaks into houses, who commits dacoity, or robbery, or highway robbery, or adultery, or who speaks lies, to him thus acting there is no guilt. If with a discus with an edge sharp as a razor he should make all the living creatures on the earth one heap, one mass, of flesh, there would be no guilt thence resulting, no increase of guilt would ensue. Were he to go along the south bank of the Ganges striking and slaying, mutilating and having men mutilated, oppressing and having men oppressed, there would be no guilt thence resulting, no increase of guilt would ensue. Were he to go along the north bank of the Ganges giving alms, and ordering gifts to be given, offering sacrifices or causing them to be offered, there would be no merit thence resulting, no increase of merit.

18.

In generosity, in self-mastery, in control of the senses, in speaking truth there is neither merit, nor increase of merit." Thus, Lord, did Pûrana Kassapa, when asked what was the immediate advantage in the life of a recluse, expound his theory of non-action. Just, Lord, as if a man, when asked what a mango was, should explain what a bread fruit is, just so did Pûrana Kassapa, when asked what was the fruit, in this present state of being, of the life of a recluse, expound his theory of non-action. Then, Lord, it occurred to me: "How should such a one as I think of giving dissatisfaction to any recluse or Brahman in my realm?" So I neither applauded nor blamed what he said, and though dissatisfied I gave utterance to no expression of dissatisfaction, and neither accepting nor rejecting that answer of his, I arose from my seat, and departed thence.

19.

[In the same manner I went to five other teachers, and receiving to this same question put an answer not to the point, I behaved in each case as just set forth. And the answers of the five were thus:]

20.

'When one day I had thus asked Makkhali of the cow-pen, he said: "There is, O king, no cause, either ultimate or remote, for the depravity of beings; they become depraved without reason and without cause. There is no cause, either proximate or remote, for the rectitude of beings; they become pure without reason and without cause. The attainment of any given condition, of any character, does not depend either on one's own acts, or on the acts of another, or on human effort. There is no such thing as power or energy, or human strength or human vigour. All animals, all creatures (with one, two, or more senses), all beings (produced from eggs or in a womb), all souls (in plants) are without force and power and energy of their own. They are bent this way and that by their fate, by the necessary conditions of the class to which they belong, by their individual nature: and it is according to their position in one or other of the six classes that they experience ease or pain.

21.

"There are fourteen hundred thousands of the principal sorts of birth, and again six thousand others, and again six hundred. There are five hundred sorts of Karma, and again five (according to the five senses), and again three (according to act, word, and thought); and there is a whole Karma and a half Karma (the whole being a Karma of act or word, the half a Karma of thought).

"There are sixty-two paths (or modes of conduct), sixty-two periods, six classes (or distinctions among men), eight stages of a prophet's existence, forty-nine hundred sorts of occupation, forty-nine hundred sorts of wandering mendicants, forty-nine hundred regions dwelt in by Nâgas, two thousand faculties, three thousand purgatories, thirty-six places where dust accumulates, seven sorts of animate and seven of inanimate production, and seven of production by grafting, seven sorts of gods, and of men, and of devils, and of great lakes, and seven principal and again seven hundred minor sorts of Pakutas of precipices, and of dreams.

22.

"There are eighty-four hundred thousand periods during which both fools and wise alike,

wandering in transmigration, shall at last make an end of pain. Though the wise should hope: 'By this virtue or this performance of duty, or this penance, or this righteousness will I make the Karma (I have inherited), that is not yet mature, mature'—though the fool should hope, by the same means, to get gradually rid of Karma that has matured—neither of them can do it. The ease and pain, measured out, as it were, with a measure, cannot be altered in the course of transmigration; there can be neither increase nor decrease thereof, neither excess nor deficiency. Just as when a ball of string is cast forth it will spread out just as far, and no farther, than it can unwind, just so both fools and wise alike, wandering in transmigration exactly for the allotted term, shall then, and only then, make an end of pain."

'Thus, Lord, did Makkhali of the cow-pen, when asked what was the immediate advantage in the life of a recluse, expound his theory of purification through transmigration.

23.

'When, one day, I had thus asked Agita of the garment of hair, he said: "There is no such thing, O king, as alms or sacrifice or offering. There is neither fruit nor result of good or evil deeds. There is no such thing as this world or the next. There is neither father nor mother, nor beings springing into life without them. There are in the world no recluses or Brahmans who have reached the highest point, who walk perfectly, and who having understood and realised, by themselves alone, both this world and the next, make their wisdom known to others.

24.

"A human being is built up of the four elements. When he dies the earthy in him returns and relapses to the earth, the fluid to the water, the heat to the fire, the windy to the air, and his faculties pass into space. The four bearers, on the bier as a fifth, take his dead body away; till they reach the burning-ground men utter forth eulogies, but there his bones are bleached, and his offerings end in ashes. It is a doctrine of fools, this talk of gifts. It is an empty lie, mere idle talk, when men say there is profit therein. Fools and wise alike, on the dissolution of the body, are cut off, annihilated, and after death they are not."

25.

'Thus, Lord, did Agita of the garment of hair, when asked what was the immediate advantage in the life of a recluse, expound his theory of annihilation.

26.

'When, one day, I had thus asked Pakudha Kakkâyana, he said: "The following seven things, O king, are neither made nor commanded to be made, neither created nor caused to be created, they are barren (so that nothing is produced out of them), steadfast as a mountain peak, as a pillar firmly fixed. They move not, neither do they vary, they trench not one upon another, nor avail aught as to ease or pain or both. And what are the seven? The four elements—earth, water, fire, and air—and ease, and pain, and the soul as a seventh. So there is neither slayer nor causer of slaying, hearer or speaker, knower or explainer. When one with a sharp sword cleaves a head in twain, no one thereby deprives any one of life, a sword has only penetrated into the interval between seven elementary substances."

27.

'Thus, Lord, did Pakudha Kakkâyana, when asked what was the immediate advantage in

the life of a recluse, expound the matter by expounding something else.

28.

'When, one day, I had thus asked the Nigantha of the Nâta clan, he said: "A Nigantha, O king (a man free from bonds), is restrained with a fourfold self-restraint. He lives restrained as regards all water; restrained as regards all evil; all evil has he washed away; and he lives suffused with the sense of evil held at bay. Such is his fourfold self-restraint. And since he is thus tied with this fourfold bond, therefore is he, the Nigantho (free from bonds), called Gatatto (whose heart has gone; that is, to the summit, to the attainment, of his aim) Yatatto (whose heart is kept down; that is, is under command), and Thitatto (whose heart is fixed)."

'Thus, Lord, did the Nigantha of the Nâta clan, when asked what was the immediate advantage in the life of a recluse, expound his theory of the fourfold bond.

31.

'When, one day, I had thus asked Sañgaya of the Belattha clan, he said: "If you ask me whether there is another world--well, if I thought there were, I would say so. But I don't say so. And I don't think it is thus or thus. And I don't think it is otherwise. And I don't deny it. And I don't say there neither is, nor is not, another world. And if you ask me about the beings produced by chance; or whether there is any fruit, any result, of good or bad actions; or whether a man who has won the truth continues, or not, after death--to each or any of these questions do I give the same reply."

33.

'Thus, Lord, did Sañgaya of the Belattha clan, when asked what was the immediate advantage in the life of a recluse, show his manner of prevarication. And to hint, as to all the others, I expressed neither approval nor dissatisfaction, but neither accepting nor rejecting what was said, I arose from my seat, and departed thence.

34.

'And now, Lord, I put the same question to the Blessed One. Can you show me any immediate fruit, in this world, of the life of a recluse, such as those who follow each of the occupations I have mentioned are, each of them, able to show?'

'I can, O king. And to that end I would fain put a question to you. Answer it as you may think most fit.

35.

'Now what do you think, O king. Suppose among the people of your household there were a slave who does work for you, rises up in the morning before you do and retires later to rest, who is keen to carry out your pleasure, anxious to make himself agreeable in what he does and says, a man who watches your every look. Suppose he should think, "Strange is it and wonderful, this issue of meritorious deeds, this result of merit! Here is this king of Magadha, Agâtasattu, the son of the Videha princess--he is a man, and so am I. But the king lives in the full enjoyment and possession of the five pleasures of sense--a very god, methinks--and here am I a slave, working for him, rising before him and retiring later to rest, keen to carry out his pleasure, anxious to make myself agreeable in deed and word,

watching his very looks. Would that I were like him, that I too might earn merit. Why should not I have my hair and beard shaved off, and don the yellow robes, and going forth from the household state, renounce the world?" And suppose, after a time, he should do so. And having been admitted into an Order, should dwell restrained in act and word and thought, content with mere food and shelter, delighting in solitude. And suppose your people should tell you of this, saying: "If it please your majesty, do you know that such a one, formerly your slave, who worked for you, and so on (all as before) has now donned the yellow robes, and has been admitted into an Order, and dwells restrained, content with mere food and shelter, delighting in solitude?" Would you then say: "Let the man come back; let him become a slave again, and work for me"?"

36.

'Nay, Lord, rather should we greet him with reverence, and rise up from our seat out of deference towards him, and press him to be seated. And we should have robes and a bowl, and a lodging place, and medicine for the sick—all the requisites of a recluse—made ready, and beg him to accept of them. And we should order watch and ward and guard to be kept for him according to the law.'

'But what do you think, O king. That being so, is there, or is there not, some fruit, visible in this world, of the life of a recluse?'

'Certainly, Lord, that is so.'

'This then, O king, is the first kind of the fruit, visible in this world, which I maintained to arise from the life of a recluse.'

37.

'Can you, Lord, show me any other fruit, visible in this world, of the life of a recluse?'

'I can, O king. And to that end I would fain put a question, c. [as before, to the end of 36, the case now put being that of a free man who cultivates his land, a householder, who pays taxes and thus increases the king's wealth, but gives up his little property and his position in his clan, and enters an Order.]'

39.

'Can you, Lord, show me any other fruit, visible in this world, of the life of a recluse, a fruit higher and sweeter than these?'

'I can, O king. Give ear therefore, O king, and give good heed, and I will speak.'

40.

'Suppose, O king, there appears in the world one who has won the truth, an Arahāt, a fully awakened one, abounding in wisdom and goodness; happy, who knows all worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, a Blessed One, a Buddha. He, by himself, thoroughly knows and sees, as it were, face to face this universe,—including the worlds above of the gods, the Brahmās, and the Maras, and the world below with its recluses and Brahmāns, its princes and peoples,—and having known it, he makes his knowledge known to others. The truth, lovely in its origin, lovely in its

progress, lovely in its consummation, doth he proclaim, both in the spirit and in the letter, the higher life doth he make known, in all its fullness and in all its purity.

41.

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

"Full of hindrances is household life, a path for the dust of passion. Free as the air is the life of him who has renounced all worldly things. How difficult is it for the man who dwells at home to live the higher life in all its fullness, in all its purity, in all its bright perfection! Let me then cut off my hair and beard, let me clothe myself in the orange-coloured robes, and let me go forth from the household life into the homeless state."

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

42.

'When he has thus become a recluse he lives self-restrained by that restraint that should be binding on a recluse. Uprightness is his delight, and he sees danger in the least of those things he should avoid. He adopts, and trains himself in, the precepts. He encompasses himself with good deeds in act and word. Pure are his means of livelihood, good is his conduct, guarded the door of his senses. Mindful and self-possessed he is altogether happy.

43.

'And how, O king, is his conduct good?

'In this, O king, that the Bhikshu, putting away the killing of living things, holds aloof from the destruction of life. The cudgel and the sword he has laid aside, and ashamed of roughness, and full of mercy, he dwells compassionate and kind to all creatures that have life.

'This is part of the goodness that he has.

[Here follow the whole of the Sîlas (the paragraphs on minor morality), in the words already translated above in the Brahma-gâla Sutta, 8 to 27. Only for 'Gotama the recluse' one should read 'the Bhikshu'; and alter in each case the words of the refrain accordingly.]

63.

'And then that Bhikshu, O king, being thus master of the minor moralities, sees no danger from any side; that is, so far as concerns his self-restraint in conduct. Just, O king, as a sovereign, duly crowned, whose enemies have been beaten down, sees no danger from any side; that is, so far as enemies are concerned, so is the Bhikshu confident. And endowed with this body of morals, so worthy of honour, he experiences, within himself, a sense of ease without alloy. Thus is it, O king, that the Bhikshu becomes righteous.

64.

'And how, O king, is the Bhikshu guarded as to the doors of his senses?' 'When, O king, he sees an object with his eye he is not entranced in the general appearance or the details of it. He sets himself to restrain that which might give occasion for evil states, covetousness and dejection, to flow in over him so long as he dwells unrestrained as to his sense of sight. He keeps watch upon his faculty of sight, and he attains to mastery over it. And so, in like manner, when he hears a sound with his ear, or smells an odour with his nose, or tastes a flavour with his tongue, or feels a touch with his body, or when he cognises a phenomenon with his mind he is not entranced in the general appearance or the details of it. He sets himself to restrain that which might give occasion for evil states, covetousness and dejection, to flow in over him so long as he dwells unrestrained as to his mental (representative) faculty. He keeps watch upon his representative faculty, and he attains to mastery over it. And endowed with this self-restraint, so worthy of honour, as regards the senses, he experiences, within himself, a sense of ease into which no evil state can enter. Thus is it, O king, that the Bhikshu becomes guarded as to the doors of his senses.

65.

'And how, O king, is the Bhikshu mindful and self-possessed?'

'In this matter, O king, the Bhikshu in going forth or in coming back keeps clearly before his mind's eye (all that is wrapt up therein--the immediate object of the act itself, its ethical significance, whether or not it is conducive to the high aim set before him, and the real facts underlying the mere phenomenon of the outward act). And so also in looking forward, or in looking round; in stretching forth his arm, or in drawing it in again; in eating or drinking, in masticating or swallowing, in obeying the calls of nature, in going or standing or sitting, in sleeping or waking, in speaking or in being still, he keeps himself aware of all it really means. Thus is it, O king, that the Bhikshu becomes mindful and self-possessed.

66.

'And how, O king, is the Bhikshu content?'

'In this matter, O king, the Bhikshu is satisfied with sufficient robes to cherish his body, with sufficient food to keep his stomach going. Whithersoever he may go forth, these he takes with him as he goes--just as a bird with his wings, O king, whithersoever he may fly, carries his wings with him as he flies. Thus is it, 'O king, that the Bhikshu becomes content.

67.

'Then, master of this so excellent body of moral precepts, gifted with this so excellent self-restraint as to the senses, endowed with this so excellent mindfulness and self-possession, filled with this so excellent content, he chooses some lonely spot to rest at on his way--in the woods, at the foot of a tree, on a hill side, in a mountain glen, in a rocky cave, in a charnel place, or on a heap of straw in the open field. And returning thither after his round for alms he seats himself, when his meal is done, cross-legged, keeping his body erect, and his intelligence alert, intent.

68.

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

a heart free from ill-temper, and purifies his mind of malevolence. Putting away torpor of heart and mind, keeping his ideas alight, mindful and self-possessed, he purifies his mind of weakness and of sloth. Putting away flurry and worry, he remains free from fretfulness, and with heart serene within, he purifies himself of irritability and vexation of spirit. Putting away wavering, he remains as one passed beyond perplexity; and no longer in suspense as to what is good, he purifies his mind of doubt.

69.

'Then just, O king, as when a man, after contracting a loan, should set a business on foot, and his business should succeed, and he should not only be able to pay off the old debt he had incurred, but there should be a surplus over to maintain a wife. Then would he realise : "I used to have to carry on my business by getting into debt, but it has gone so well with me that I have paid off what I owed, and have a surplus over to maintain a wife." And he would be of good cheer at that, would be glad of heart at that:--

70.

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

71.

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

72.

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

73.

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

74.

'Just so, O king, the Bhikshu, so long as these five Hindrances are not put away within him looks upon himself as in debt, diseased, in prison, in slavery, lost on a desert road. But when these five Hindrances have been put away within him, he looks upon himself as freed from debt, rid of disease, out of jail, a free man, and secure;

75.

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

'Then estranged from lusts, aloof from evil dispositions, he enters into and remains in the First Rapture—a state of joy and ease born of detachment, reasoning and investigation going on the while.

'His very body does he so pervade, drench, permeate, and suffuse with the joy and ease born of detachment, that there is no spot in his whole frame not suffused therewith.

76.

'Just, O king, as a skilful bathman or his apprentice will scatter perfumed soap powder in a metal basin, and then besprinkling it with water, drop by drop, will so knead it together that the ball of lather, taking up the unctuous moisture, is drenched with it, pervaded by it, permeated by it within and without, and there is no leakage possible.

'This, O king, is an immediate fruit of the life of a recluse, visible in this world, higher and sweeter than the last.

77.

'Then further, O king, the Bhikshu suppressing all reasoning and investigation enters into and abides in the Second *Ghâna*, a state of joy and ease, born of the serenity of concentration, when no reasoning or investigation goes on,—a state of elevation of mind, a tranquillisation of the heart within.

'And his very body does he so pervade, drench, permeate, and suffuse with the joy and ease born of concentration, that there is no spot in his whole frame not suffused therewith.

78.

'Just, O king, as if there were a deep pool, with water welling up into it from a spring beneath, and with no inlet from the east or west, from the north or south, and the god should not from time to time send down showers of rain upon it. Still the current of cool waters rising up from that spring would pervade, fill, permeate, and suffuse the pool with cool waters; and there would be no part or portion of the pool unsuffused therewith.

'This, O king, is an immediate fruit of the life of a recluse, visible in this world, and higher and sweeter than the last.

79.

'Then further, O king, the Bhikshu, holding aloof from joy, becomes equable; and mindful and self-possessed he experiences in his body that ease which the Arahats talk of when they say: "The man serene and self-possessed is well at ease," and so he enters into and abides in the Third *Ghâna*.

'And his very body does he so pervade, drench, permeate, and suffuse with that ease that has no joy with it, that there is no spot in his whole frame not suffused therewith.

80.

"Just, O king, as when in a lotus tank the several lotus flowers, red or white or blue, born in the water, grown up in the water, not rising up above the surface of the water, drawing up nourishment from the depths of the water, are so pervaded, drenched, permeated, and suffused from their very tips down to their roots with the cool moisture thereof, that there is no spot in the whole plant, whether of the red lotus, or of the white, or of the blue, not suffused therewith.

'This, O king, is an immediate fruit of the life of a recluse, visible in this world, and higher and sweeter than the last.

81.

'Then further, O king, the Bhikshu, by the putting away alike of ease and of pain, by the passing away alike of any elation, any dejection, he had previously felt, enters into and abides in the Fourth *Ghâna*, a state of pure self-possession and equanimity. without pain and without ease.

'And he sits there so suffusing even his body with that sense of purification, of translucence, of heart, that there is no spot in his whole frame not suffused therewith.

82.

'Just, O king, as if a man were sitting so wrapt from head to foot in a clean white robe, that there were no spot in his whole frame not in contact with the clean white robe—just so, O king, does the Bhikshu sit there, so suffusing even his body with that sense of purification, of translucence, of heart, that there is no spot in his whole frame not suffused therewith.

'This, O king, is an immediate fruit of the life of a recluse, and higher and sweeter than the last.

83.

'With his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act, firm, and imperturbable, he applies and bends down his mind to that insight that comes from knowledge. He grasps the fact: "This body of mine has form, it is built up of the four elements, it springs from father and mother, it is continually renewed by so much boiled rice and juicy foods, its very nature is impermanence, it is subject to erosion, abrasion, dissolution, and disintegration; and therein is this consciousness of mine, too, bound up, on that does it depend."

84.

'Just, O king, as if there were a Veluriya gem, bright, of the purest water, with eight facets, excellently cut, clear, translucent, without a flaw, excellent in every way. And through it a string, blue, or orange-coloured, or red, or white, or yellow should be threaded. If a man, who had eyes to see, were to take it into his hand, he would clearly perceive how the one is bound up with the other.

'This, O king, is an immediate fruit of the life of a recluse, visible in this world, and higher and sweeter than the last.

85.

'With his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act, firm, and imperturbable, he applies and bends down his mind to the calling up of a mental image. He calls up from this body another body, having form; made of mind, having all (his own body's) limbs and parts, not deprived of any organ.

86.

'Just, O king, as if a man were to pull out a reed from its sheath. He would know: "This is the reed, this the sheath. The reed is one thing, the sheath another. It is from the sheath that the reed has been drawn forth." And similarly were he to take a snake out of its slough, or draw a sword from its scabbard.

'This, O king, is an immediate fruit of the life of a recluse, visible in this life, and higher and sweeter than the last.

87.

'With his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act, firm and imperturbable, he applies and bends down his mind to the modes of the Wondrous Gift. He enjoys the Wondrous Gift in its various modes—being one he becomes many, or having become many becomes one again; he becomes visible or invisible; he goes, feeling no obstruction, to the further side of a wall or rampart or hill, as if through air; he penetrates up and down through solid ground, as if through water; he walks on water without breaking through as if on solid ground; he travels cross-legged in the sky, like the birds on wing; even the Moon and the Sun, so potent, so mighty though they be, does he touch and feel with his hand; he reaches in the body even up to the heaven of Brahmā.

88.

'Just, O king, as a clever potter or his apprentice could make, could succeed in getting out of properly prepared clay any shape of vessel he wanted to have—or an ivory carver out of ivory, or a goldsmith out of gold.

'This, O king, is an immediate fruit of the life of a recluse, and higher and sweeter than the last.

89.

'With his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act, firm and imperturbable, he applies and bends down his mind to the Heavenly Ear. With that clear Heavenly Ear surpassing the ear of men he hears sounds both human and celestial, whether far or near.

90.

'Just, O king, as if a man were on the high road and were to hear the sound of a kettledrum or a tabor or the sound of chank horns and small drums he would know: "This is the sound of a kettledrum, this is the sound of a tabor, this of chank horns and of drums."

'This, O king, is an immediate fruit of the life of a recluse, visible in this life, and higher and sweeter than the last.

91.

'With his heart thus serene (c. as before), he directs and bends down his mind to the knowledge which penetrates the heart. Penetrating with his own heart the hearts of other beings, of other men, he knows them. He discerns—

The passionate mind to be passionate, and the calm mind calm;

The angry mind to be angry, and the peaceful mind peaceful;

The dull mind to be dull, and the alert mind alert;

The attentive mind to be attentive, and the wandering mind wandering;

The broad mind to be broad, and the narrow mind narrow;

The mean mind to be mean, and the lofty mind lofty;

The steadfast mind to be steadfast; and the wavering mind to be wavering;

The free mind to be free, and the enslaved mind enslaved.

92.

'Just, O king, as a woman or a man or a lad, young and smart, on considering attentively the image of his own face in a bright and brilliant mirror or in a vessel of clear water would, if it had a mole on it, know that it had, and if not, would know it had not.

'This, O king, is an immediate fruit of the life of a recluse, visible in this world, and higher and sweeter than the last.

93.

'With his heart thus serene (c. as before), he directs and bends down his mind to the knowledge of the memory of his previous temporary states. He recalls to mind his various temporary states in days gone by—one birth, or two or three or four or five births, or ten or twenty or thirty or forty or fifty or a hundred or a thousand or a hundred thousand births, through many an aeon of dissolution, many an aeon of evolution, many an aeon of both dissolution and evolution. "In such a place such was my name, such my family, such my caste, such my food, such my experience of discomfort or of ease, and such the limits of my life. When I passed away from that state, I took form again in such a place. There I had such and such a name and family and caste and food and experience of discomfort or of ease, such was the limit of my life. When I passed away from that state I took form again here"—thus does he call to mind his temporary state in days gone by in all their details, and in all their modes.

94.

'Just, O king, as if a man were to go from his own to another village, and from that one to another, and from that one should return home. Then he would know: "From my own village I came to that other one. There I stood in such and such a way, sat thus, spake thus, and held my peace thus. Thence I came to that other village; and there I stood in such and such

a way, sat thus, spake thus, and held my peace thus. And now, from that other village, I have returned back again home."

'This, O king, is an immediate fruit of the life of a recluse. Visible in this world, and higher and sweeter than the last.

95.

'With his heart thus serene (c. as before), he directs and bends down his mind to the knowledge of the fall and rise of beings. With the pure Heavenly Eye, surpassing that of men, he sees beings as they pass away from one form of existence and take shape in another; he recognises the mean and the noble, the well favoured and the ill favoured, the happy and the wretched, passing away according to their deeds: "Such and such beings, brethren, evil in act and word and thought, revilers of the noble ones, holding to wrong views, acquiring for themselves that Karma which results from wrong views, they, on the dissolution of the body, after death, are reborn in some unhappy state of suffering or woe. But such and such beings, my brethren, well doers in act and word and thought, not revilers of the noble ones, holding to right views, acquiring for themselves that Karma that results from right views, they, on the dissolution of the body, after death, are reborn in some happy state in heaven." Thus with the pure Heavenly Eye, surpassing that of men, he sees beings as they pass away from one state of existence, and take form in another; he recognises the mean and the noble, the well favoured and the ill favoured, the happy and the wretched, passing away according to their deeds.

96.

'Just, O king, as if there were a house with an upper terrace on it in the midst of a place where four roads meet, and a man standing thereon, and with eyes to see, should watch men entering a house, and coming forth out of it, and walking hither and thither along the street, and seated in the square in the midst. Then he would know: "Those men are entering a house, and those are leaving it, and those are walking to and fro in the street, and those are seated in the square in the midst."

'This, O king, is an immediate fruit of the life of a recluse, visible in this world, and higher and sweeter than the last.

97.

'With his heart thus serene (c. as before), he directs and bends down his mind to the knowledge of the destruction of the Deadly Floods. He knows as it really is: "This is pain." He knows as it really is: "This is the origin of pain." He knows as it really is: "This is the cessation of pain." He knows as it really is: "This is the Path that leads to the cessation of pain." He knows as they really are: "These are the Deadly Floods." He knows as it really is: "This is the origin of the Deadly Floods." He knows as it really is: "This is the cessation of the Deadly Floods." He knows as it really is: "This is the Path that leads to the cessation of the Deadly Floods." To him, thus knowing, thus seeing, the heart is set free from the Deadly Taint of Lusts, is set free from the Deadly Taint of Becomings, is set free from the Deadly Taint of Ignorance. In him, thus set free, there arises the knowledge of his emancipation, and he knows: "Rebirth has been destroyed. The higher life has been fulfilled. What had to be done has been accomplished. After this present life there will be no beyond!"

98.

'Just, O king, as if in a mountain fastness there were a pool of water, clear, translucent, and serene; and a man, standing on the bank, and with eyes to see, should perceive the oysters and the shells, the gravel and the pebbles and the shoals of fish, as they move about or lie within it: he would know: "This pool is clear, transparent, and serene, and there within it are the oysters and the shells, and the sand and gravel, and the shoals of fish are moving about or lying still."

'This, O king, is an immediate fruit of the life of a recluse, visible in this world, and higher and sweeter than the last. And there is no fruit of the life of a recluse, visible in this world, that is higher and sweeter than this.'

99.

And when he had thus spoken, *Agâtasattu* the king said to the Blessed One: 'Most excellent, Lord, most excellent! Just as if a man were to set up that which has been thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness so that those who have eyes could see external forms—just even so, Lord, has the truth been made known to me, in many a figure, by the Blessed One. And now I betake myself, Lord, to the Blessed One as my refuge, to the Truth, and to the Order. May the Blessed One accept me as a disciple, as one who, from this day forth, as long as life endures, has taken his refuge in them. Sin has overcome me, Lord, weak and foolish and wrong that I am, in that, for the sake of sovereignty, I put to death my father, that righteous man, that righteous king! May the Blessed One accept it of me, Lord, that do so acknowledge it as a sin, to the end that in future I may restrain myself.'

100.

'Verily, O king, it was sin that overcame you in acting thus. But inasmuch as you look upon it as sin, and confess it according to what is right, we accept your confession as to that. For that, O king, is custom in the discipline of the noble ones, that whosoever looks upon his fault as a fault, and rightfully confesses it, shall attain to self-restraint in future.'

101.

When he had thus spoken, *Agâtasattu* the king said to the Blessed One: 'Now, Lord, we would fain go. We are busy, and there is much to do.'

'Do, O king. whatever seemeth to thee fit.'

Then *Agâtasattu* the king, pleased and delighted with the words of the Blessed One, arose from his seat, and bowed to the Blessed One, and keeping him on the right hand as he passed him, departed thence.

102.

Now the Blessed One, not long after *Agâtasattu* the king had gone, addressed the brethren, and said: 'This king, brethren, was deeply affected, he was touched in heart. If, brethren, the king had not put his father to death, that righteous man, and righteous king, then would the clear and spotless eye for the truth have arisen in him, even as he sat there.'

Thus spake the Blessed One. The brethren were pleased and delighted at his words.

Here ends the Discourse on the Fruits of the Life of a Recluse.

Sâmañña-phala Sutta is ended.

-- Book 2 --

Ambattha Sutta : Chapter 1

1.

Thus have I heard. The Blessed One, when once on a tour through the Kosala country with a great company of the brethren, with about five hundred brethren, arrived at a Brahman village in Kosala named *Ikkhânankala*; and while there he stayed in the *Ikkhânankala* Wood.

Now at that time the Brahman Pokkharasâdi was dwelling at *Ukkattha*, a spot teeming with life, with much grassland and woodland and corn, on a royal domain, granted him by King Pasenadi of Kosala as a royal gift, with power over it as if he were the king.

2.

Now the Brahman Pokkharasâdi heard the news: 'They say that the *Samana* Gotama, of the Sâkyā clan, who went out from a Sâkyā family to adopt the religious life, has now arrived, with a great company of the brethren of his Order, at *Ikkhânankala*, and is staying there in the *Ikkhânankala* Wood. Now regarding that venerable Gotama, such is the high reputation that has been noised abroad:—That Blessed One is an Arahāt, a fully awakened one, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, a Blessed One, a Buddha. He, by himself, thoroughly knows and sees, as it were, face to face this universe,—including the worlds above of the gods, the Brahmās, and the Mâras, and the world below with its recluses and Brahmans, its princes and peoples,—and having known it, he makes his knowledge known to others. The truth, lovely in its origin, lovely in its progress, lovely in its consummation, doth he proclaim, both in the spirit and in the letter, the higher life doth he make known, in all its fullness and in all its purity.

'And good is it to pay visits to Arahats like that.'

3.

Now at that time a young Brahman, an *Ambattha*, was a pupil under Pokkharasâdi the Brahman. And he was a repeater (of the sacred words) knowing the mystic verses by heart, one who had mastered the Three Vedas, with the indices, the ritual, the phonology, and the exegesis (as a fourth), and the legends as a fifth. learned in the idioms and the grammar, versed in Lokâyata sophistry, and in the theory of the signs on the body of a great man,—so recognised an authority in the system of the threefold Vedic knowledge as expounded by his master, that he could say of him: 'What I know that you know, and what you know that I know.'

4.

And Pokkharasâdi told *Ambattha* the news, and said: 'Come now, dear *Ambattha*, go to the *Samana* Gotama, and find out whether the reputation so noised abroad regarding him is in accord with the facts or not, whether the *Samana* Gotama is such as they say or not.'

5.

'But how, Sir, shall I know whether that is so or not?'

'There have been handed down, *Ambattha*, in our mystic verses thirty–two bodily signs of a great man,—signs which, if a man has, he will become one of two things, and no other. If he dwells at home he will become a sovran of the world, a righteous king, bearing rule even to the shores of the four great oceans, a conqueror, the protector of his people, possessor of the seven royal treasures. And these are the seven treasures that he has—the Wheel, the Elephant, the Horse, the Gem, the Woman, the Treasurer, and the Adviser as a seventh. And he has more than a thousand sons, heroes, mighty in frame, beating down the armies of the foe. And he dwells in complete ascendancy over the wide earth from sea to sea, ruling it in righteousness without the need of baton or of sword. But if he go forth from the household life into the houseless state, then he will become a Buddha who removes the veil from the eyes of the world. Now I, *Ambattha*, am a giver of the mystic verses; you have received them from me.'

6.

'Very good, Sir,' said *Ambattha* in reply; and rising from his seat and paying reverence to Pokkharasâdi, he mounted a chariot drawn by mares, and proceeded, with a retinue of young Brahmans, to the *Ikkhânankala Wood*. And when he had gone on in the chariot as far as the road was practicable for vehicles, he got down, and went on, into the park, on foot.

7.

Now at that time a number of the brethren were walking up and down in the open air. And *Ambattha* went up to them, and said: 'Where may the venerable Gotama be lodging now? We have come hither to call upon him.'

8.

Then the brethren thought: 'This young Brahman *Ambattha* is of distinguished family. and a pupil of the distinguished Brahman Pokkharasâdi. The Blessed One will not find it difficult to hold conversation with such.' And they said to *Ambattha*: 'There, *Ambattha*, is his lodging, where the door is shut, go quietly up and enter the porch gently, and give a cough, and knock on the cross–bar. The Blessed One will open the door for you.'

9.

Then *Ambattha* did so. And the Blessed One opened the door, and *Ambattha* entered in. And the other young Brahmans also went in; and they exchanged with the Blessed One the greetings and compliments of politeness and courtesy, and took their seats. But *Ambattha*, walking about, said something or other of a civil kind in an off–hand way, fidgeting about the while, or standing up, to the Blessed One sitting there.

10.

And the Blessed One said to him: 'Is that the way, *Ambattha*, that you would hold converse with aged teachers, and teachers of your teachers well stricken in years, as you now do, moving about the while or standing, with me thus seated?'

11.

'Certainly not, Gotama. It is proper to speak with a Brahman as one goes along only when the Brahman himself is walking, and standing to a Brahman who stands, and seated to a Brahman who has taken his seat, or reclining to a Brahman who reclines. But with

shavelings, sham friars, menial black fellows, the offscouring of our kinsman's heels—with them I would talk as I now do to you!

'But you must have been wanting something, *Ambattha*, when you came here. Turn your thoughts rather to the object you had in view when you came. This young Brahman *Ambattha* is ill bred, though he prides himself on his culture; what can this come from except from want of training?'

12.

Then *Ambattha* was displeased and angry with the Blessed One at being called rude; and at the thought that the Blessed One was vexed with him, he said, scoffing, jeering, and sneering at the Blessed One: 'Rough is this Sâkyas breed of yours, Gotama, and rude; touchy is this Sâkyas breed of yours and violent. Menials, mere menials, they neither venerate, nor value, nor esteem, nor give gifts to, nor pay honour to Brahmans. That, Gotama, is neither fitting, nor is it seemly!'

Thus did the young Brahman *Ambattha* for the first time charge the Sâkyas with being menials.

13.

'But in what then, *Ambattha*, have the Sâkyas given you offence?'

'Once, Gotama, I had to go to Kapilavatthu on some business or other of Pokkharasâdi's, and went into the Sâkyas' Congress Hall. Now at that time there were a number of Sâkyas, old and young, seated in the hall on grand seats, making merry and joking together, nudging one another with their fingers; and for a truth, methinks, it was I myself that was the subject of their jokes; and not one of them even offered me a seat. That, Gotama, is neither fitting, nor is it seemly, that the Sâkyas, menials as they are, mere menials, should neither venerate, nor value, nor esteem, nor give gifts to, nor pay honour to Brahmans.'

Thus did the young Brahman *Ambattha* for the second time charge the Sâkyas with being menials.

14.

'Why a quail, *Ambattha*, little hen bird though she be, can say what she likes in her own nest. And there the Sâkyas are at their own home, in Kapilavatthu. It is not fitting for you to take offence at so trifling a thing.'

15.

'There are these four grades, Gotama,—the nobles, the Brahmans, the tradesfolk, and the work-people. And of these four, three—the nobles, the tradesfolk, and the work-people—are, verily, but attendants on the Brahmans. So, Gotama, that is neither fitting, nor is it seemly, that the Sâkyas, menials as they are, mere menials, should neither venerate, nor value, nor esteem, nor give gifts to, nor pay honour to the Brahmans.'

Thus did the young Brahman *Ambattha* for the third time charge the Sâkyas with being menials.

16.

Then the Blessed One thought thus: 'This *Ambattha* is very set on humbling the Sâkyas with his charge of servile origin. What if I were to ask him as to his own lineage.' And he said to him:

'And what family do you then, *Ambattha*, belong to?'

'I am a *Kanhâyana*.'

'Yes, but if one were to follow up your ancient name and lineage, *Ambattha*, on the father's and the mother's side, it would appear that the Sâkyas were once your masters, and that you are the offspring of one of their slave girls. But the Sâkyas trace their line back to *Okkâka* the king.

'Long ago, *Ambattha*, King *Okkâka*, wanting to divert the succession in favour of the son of his favourite queen, banished his elder children—*Okkâmukha*, *Karanda*, *Hatthinika*, and *Sinipura*—from the land. And being thus banished they took up their dwelling on the slopes of the *Himâlâya*, on the borders of a lake where a mighty oak tree grew. And through fear of injuring the purity of their line they intermarried with their sisters.

'Now *Okkâka* the king asked the ministers at his court: "Where, Sirs, are the children now?"'

'There is a spot, Sire, on the slopes of the *Himâlâya*, on the borders of a lake, where there grows a mighty *oak* (*sako*). There do they dwell. And lest they should injure the purity of their line they have married their *own* (*sakâhi*) sisters.'

'Then did *Okkâka* the king burst forth in admiration : "Hearts of oak (*sakyâ*) are those young fellows! Right well they hold their own (*paramasakyâ*)!"'

'That is the reason, *Ambattha*, why they are known as Sâkyas. Now *Okkâka* had a slave girl called *Disâ*. She gave birth to a black baby. And no sooner was it born than the little black thing said, "Wash me, mother. Bathe me, mother. Set me free, mother, of this dirt. So shall I be of use to you."

'Now just as now, *Ambattha*, people call devils "devils," so then they called devils "black fellows" (*kanhe*). And they said: "This fellow spoke as soon as he was born. 'Tis a black thing (*kanha*) that is born, a devil has been born!" And that is the origin, *Ambattha*, of the *Kanhayan*s. He was the ancestor of the *Kanhâyan*s. And thus is it, *Ambattha*, that if one were to follow up your ancient name and lineage, on the father's and on the mother's side, it would appear that the Sâkyas were once your masters, and that you are the offspring of one of their slave girls.'

17.

When he had thus spoken the young Brahmins said to the Blessed One: 'Let not the venerable Gotama humble *Ambattha* too sternly with this reproach of being descended from a slave girl. He is well born, Gotama, and of good family; he is versed in the sacred hymns, an able reciter, a learned man. And he is able to give answer to the venerable Gotama in these matters.'

18.

Then the Blessed One said to them: 'Quite so. If you thought otherwise, then it would be for you to carry on our discussion further. But as you think so, let *Ambattha* himself speak.'

19.

'We do think so; and we will hold our peace. *Ambattha* is able to give answer to the venerable Gotama in these matters.'

20.

Then the Blessed One said to *Ambattha* the Brahman: 'Then this further question arises, *Ambattha*, a very reasonable one which, even though unwillingly, you should answer. If you do not give a clear reply, or go off upon another issue, or remain silent, or go away, then your head will split in pieces on the spot. What have you heard, when Brahmans old and well stricken in years, teachers of yours or their teachers, were talking together, as to whence the *Kanhâyanas* draw their origin, and who the ancestor was to whom they trace themselves back?'

And when he had thus spoken *Ambattha* remained silent. And the Blessed One asked the same question again. And still *Ambattha* remained silent. Then the Blessed One said to him: 'You had better answer, now, *Ambattha*. This is no time for you to hold your peace. For whosoever, *Ambattha*, does not, even up to the third time of asking, answer a reasonable question put by a Tathâgata (by one who has won the truth), his head splits into pieces on the spot.'

21.

Now at that time the spirit who bears the thunderbolt stood over above *Ambattha* in the sky with a mighty mass of iron, all fiery, dazzling, and aglow, with the intention, if he did not answer, there and then to split his head in pieces. And the Blessed One perceived the spirit bearing the thunderbolt, and so did *Ambattha* the Brahman. And *Ambattha* on becoming aware of it, terrified, startled, and agitated, seeking safety and protection and help from the Blessed One, crouched down beside him in awe, and said: 'What was it the Blessed One said? Say it once again!'

'What do you think, *Ambattha*? What have you heard, when Brahmans old and well stricken in years, teachers of yours or their teachers, were talking together, as to whence the *Kanhâyanas* draw their origin, and who the ancestor was to whom they trace themselves back?'

'Just so, Gotama, did I hear, even as the venerable Gotama hath said. That is the origin of the *Kanhâyanas*, and that the ancestor to whom they trace themselves back.'

22.

And when he had thus spoken the young Brahmans fell into tumult, and uproar, and turmoil; and said: 'Low born, they say, is *Ambattha* the Brahman; his family, they say, is not of good standing; they say he is descended from a slave girl; and the Sâkyas were his masters. We did not suppose that the *Samana* Gotama, whose words are righteousness itself, was not a man to be trusted!'

23.

And the Blessed One thought: 'They go too far, these Brahmans, in their depreciation of *Ambattha* as the offspring of a slave girl. Let me set him free from their reproach.' And he said to them: 'Be not too severe in disparaging *Ambattha* the Brahman on the ground of his descent. That *Karha* became a mighty seer. He went into the Dekkan, there he learnt mystic verses, and returning to *Okkâka* the king, he demanded his daughter *Madda-rûpî* in marriage. To him the king in answer said: "Who forsooth is this fellow, who—son of my slave girl as he is—asks for my daughter in marriage;" and, angry and displeased, he fitted an arrow to his bow. But neither could he let the arrow fly, nor could he take it off the string again.

'Then the ministers and courtiers went to *Karha* the seer, and said: "Let the king go safe, Sir; let the king go safe."

"The king shall suffer no harm. But should he shoot the arrow downwards, then would the earth dry up as far as his realm extends."

"Let the king, Sir, go safe, and the country too."

"The king shall suffer no harm, nor his land. But should he shoot the arrow upwards, the god would not rain for seven years as far as his realm extends."

"Let the king, Sir, go safe, and the country too; and let the god rain."

"The king shall suffer no harm, nor the land either, and the god shall rain. But let the king aim the arrow at his eldest son. The prince shall suffer no harm, not a hair of him shall be touched."

'Then, O Brahmans, the ministers told this to *Okkâka*, and said: "Let the king aim at his eldest son. He will suffer neither harm nor terror." And the king did so, and no harm was done. But the king, terrified at the lesson given him, gave the man his daughter *Madda-rûpî* to wife. You should not, O Brahmans, be too severe to disparage *Ambattha* in the matter of his slave-girl ancestress. That *Karha* was a mighty seer:

24.

Then the Blessed One said to *Ambattha*: 'What think you, *Ambattha*? Suppose a young Kshatriya should have connection with a Brahman maiden, and from their intercourse a son should be born. Now would the son thus come to the Brahman maiden through the Kshatriya youth receive a seat and water (as tokens of respect) from the Brahmans?'

'Yes, he would, Gotama.'

'But would the Brahmans allow him to partake of the feast offered to the dead, or of the food boiled in milk, or of the offerings to the gods, or of food sent as a present?'

'Yes, they would, Gotama.'

'But would the Brahmans teach him their verses or not?'

'They would, Gotama.'

'But would he be shut off, or not, from their women?'

'He would not be shut off.'

'But would the Kshatriyas allow him to receive the consecration ceremony of a Kshatriya?'

'Certainly not, Gotama.'

'Why not that?'

'Because he is not of pure descent on the mother's side.'

25.

'Then what think you, *Ambattha*? Suppose a Brahman youth should have connection with a Kshatriya maiden, and from their intercourse a son should be born. Now would the son thus come to the Kshatriya maiden through the Brahman youth receive a seat and water (as tokens of respect) from the Brahmans?'

'Yes, he would, Gotama.'

'But would the Brahmans allow him to partake of the feast offered to the dead, or of food boiled in milk, or of an offering to the gods, or of food sent as a present?'

'Yes, they would, Gotama.'

'But would the Brahmans teach him their verses or not?'

'They would, Gotama.'

'But would he be shut off, or not, from their women?'

'He would not, Gotama.'

'But would the Kshatriyas allow him to receive the consecration ceremony of a Kshatriya?'

'Certainly not, Gotama.'

'Why not that?'

'Because he is not of pure descent on the father's side.'

26.

'Then, *Ambattha*, whether one compares women with women, or men with men, the Kshatriyas are higher and the Brahmans inferior.'

'And what think you, *Ambattha*? Suppose the Brahmans, for some offence or other, were to outlaw a Brahman by shaving him and pouring ashes over his head, were to banish him from the land or from the township. Would he be offered a seat or water among the Brahmans?'

'Certainly not, Gotama.'

'Or would the Brahmans allow him to partake of the food offered to the dead, or of the food boiled in milk, or of the offerings to the gods, or of food sent as a present?'

'Certainly not, Gotama.'

'Or would the Brahmans teach him their verses or not?'

'Certainly not, Gotama.'

'And would he be shut off, or not, from their women?'

'He would be shut off.'

27.

'But what think you, *Ambattha*? If the Kshatriyas had in the same way outlawed a Kshatriya, and banished him from the land or the township, would he, among the Brahmans, be offered water and a seat?'

'Yes, he would, Gotama.'

'And would he be allowed to partake of the food offered to the dead, or of the food boiled in milk, or of the offerings to the gods, or of food sent as a present?'

'He would, Gotama.'

'And would the Brahmans teach him their verses?'

'They would, Gotama?'

'And would he be shut off, or not, from their women?'

'He would not, Gotama.'

'But thereby, *Ambattha*, the Kshatriya would have fallen into the deepest degradation, shaven as to his head, cut dead with the ash–basket, banished from land and township. So that, even when a Kshatriya has fallen into the deepest degradation. still it holds good that the Kshatriyas are higher, and the Brahmans inferior.'

28.

'Moreover it was one of the Brahmâ gods, *Sanam–kumâra*, who uttered this stanza:

"The Kshatriya is the best of those among this folk
who put their trust in lineage.
But he who is perfect in wisdom and righteousness,
he is the best among gods and men."

'Now this stanza, *Ambattha*, was well sung and not ill sung by the Brahmâ Sanam-kumâra,
well said and not ill said, full of meaning and not void thereof. And I too approve it; I also,
Ambattha, say:

"The Kshatriya is the best of those among this folk
who put their trust in lineage.
But he who is perfect in wisdom and righteousness,
he is the best among gods and men."

Here ends the First Portion for Recitation.

-- Book 3 : Chapter 1 --

Ambattha Sutta : Chapter 2

1.

But what, Gotama, is the righteousness, and what the wisdom spoken of in that verse?

'In the supreme perfection in wisdom and righteousness, *Ambattha*, there is no reference to the question either of birth, or of lineage, or of the pride which says: "You are held as worthy as I," or "You are not held as worthy as I," It is where the talk is of marrying, or of giving in marriage, that reference is made to such things as that, For whosoever, *Ambattha*, are in bondage to the notions of birth or of lineage, or to the pride of social position, or of connection by marriage, they are far from the best wisdom and righteousness. It is only by having got rid of all such bondage that one can realise for himself that supreme perfection in wisdom and in conduct.'

2.

'But what, Gotama, is that conduct, and what that wisdom?'

'Such a man, *Ambattha*, is said to be perfect in wisdom, perfect in conduct, perfect in wisdom and conduct. And there is no other perfection in wisdom and conduct higher and sweeter than this.'

3.

'Now, *Ambattha*, to this supreme perfection in wisdom and goodness there are Four Leakages. And what are the four?'

'In case, *Ambattha*, any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, with his yoke on his shoulder (to carry fire-sticks, a water-pot, needles, and the rest of a mendicant friar's outfit), should plunge into the depths of the forest, vowing to himself: "I will henceforth be one of those who live only on fruits that have fallen of themselves"—then, verily, he turns out worthy only to be a servant unto him that hath attained to wisdom and righteousness.

'And again, *Ambattha*, in case any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, and without having attained to living only on fruits fallen of themselves, taking a hoe and a basket with him, should plunge into the depths of the forest, vowing to himself: "I will henceforth be one of those who live only on bulbs and roots and fruits"—then, verily, he turns out worthy only to be a servant unto him who hath attained to wisdom and righteousness.

'And again, *Ambattha*, in case any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, and without having attained to living only on fruits fallen of themselves, and without having attained to living only on bulbs and roots and fruits, should build himself a fire-shrine near the boundaries of some village or some town, and there dwell serving the fire-god—then, verily, he turns out worthy only to be a servant unto him that hath attained to wisdom and righteousness.

'And again, *Ambattha*, in case any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, and without having attained to living only on fruits fallen of themselves, and without having attained to living only on bulbs and roots and fruits, and without having attained to serving the fire-god should build himself a four-doored almshouse at a crossing where four high roads meet, and dwell there, saying to himself: "Whosoever, whether recluse or Brahman, shall pass here, from either of these four directions, him will I entertain according to my ability and according to my power"—then, verily, he turns out worthy only to be a servant unto him who hath attained to wisdom and righteousness.

'These are the Four Leakages, *Ambattha*, to supreme perfection in righteousness and conduct.

4.

'Now what think you, *Ambattha*? Have you, as one of a class of pupils under the same teacher, been instructed in this supreme perfection of wisdom and conducts?'

'Not that, Gotama. How little is it that I can profess to have learnt! How supreme this perfection of wisdom and conduct! Far is it from me to have been trained therein?'

'Then what think you, *Ambattha*? Although you have not thoroughly attained unto this supreme perfection of wisdom and goodness, have you been trained to take the yoke upon your shoulders, and plunge into the depths of the forest as one who would fain observe the vow of living only on fruits fallen of themselves?'

'Not even that, Gotama.'

'Then what think you, *Ambattha*? Although you have not attained unto this supreme perfection of wisdom and goodness, nor have attained to living on fruits fallen of themselves, have you been trained to take hoe and basket, and plunge into the depths of the forest as one who would fain observe the vow of living only on bulbs and roots and fruits?'

'Not even that, Gotama.'

'Then what think you, *Ambattha*? Although you have not attained unto this supreme perfection of wisdom and goodness, and have not attained to living on fruits fallen of themselves, and have not attained to living on bulbs and roots and fruits, have you been taught to build yourself a fire-shrine on the borders of some village or some town, and dwell there as one who would fain serve the fire-god?'

'Not even that, Gotama.'

'Then what think you, *Ambattha*? Although you have not attained unto this supreme perfection of wisdom and goodness, and have not attained to living on fruits fallen of themselves, and have not attained to living on bulbs and roots and fruits, and have not attained to serving the fire-god, have you been taught to build yourself a four-doored almshouse at a spot where four high roads cross, and dwell there as one who would fain

observe the vow to entertain whosoever might pass that way, from any of the four directions, according to your ability and according to your power?'

'Not even that, Gotama.'

5.

'So then you, *Ambattha*, as a pupil, have fallen short of due training, not only in the supreme wisdom and conduct, but even in any one of the Four Leakages by which the complete attainment thereof is debarred. And your teacher too, the Brahman Pokkharasâdi, has told you this saying: "Who are these shavelings, sham friars, menial black fellows, the offscouring of our kinsman's heels, that they should claim converse with Brahmans versed in the threefold Vedic lore!"—he himself not having even fulfilled any one even of these lesser duties (which lead men to neglect the higher ones). See, *Ambattha*, how deep]y your teacher, the Brahman Pokkharasâdi, has herein done you wrong.'

6.

'And the Brahman Pokkharasâdi, *Ambattha*, is in the enjoyment of a grant from Pasenadi, the king of Kosala. But the king does not allow him to come into his presence. When he consults with him he speaks to him only from behind a curtain. How is it, *Ambattha*, that the very king, from whom he accepts this pure and lawful maintenance, King Pasenadi of Kosala, does not admit him to his presence? See, *Ambattha*, how deeply your teacher, the Brahman Pokkharasâdi, has herein done you wrong.'

7.

'Now what think you, *Ambattha*? Suppose a king, either seated on the neck of his elephant or on the back of his horse, or standing on the footrug of his chariot, should discuss some resolution of state with his chiefs or princes. And suppose as he left the spot and stepped on one side, a workman (*Sûdra*) or the slave of a workman should come up and, standing there, should discuss the matter, saying: "Thus and thus said Pasenadi the king." Although he should speak as the king might have spoken, or discuss as the king might have done, would he thereby be the king, or even as one of his officers?'

'Certainly not, Gotama.'

8.

'But just so, *Ambattha*, those ancient poets (Rishis) of the Brahmans, the authors of the verses, the utterers of the verses, whose ancient form of words so chanted, uttered, or composed, the Brahmans of to-day chant over again and rehearse, intoning or reciting exactly as has been intoned or recited—to wit, *Atthaka*, *Vâmaka*, *Vâmadeva*, *Vessâmitta*, *Yamataggi*, *Angirasa*, *Bhâradvaga*, *Vâsettha*, *Kassapa*, and *Bhagu*—though you can say: "I, as a pupil, know by heart their verses," that you should on that account be a Rishi, or have attained to the state of a Rishi—such a condition of things has no existence!'

9.

'Now what think you, *Ambattha*? What have you heard when Brahmans, old and well stricken in years, teachers of yours or their teachers, were talking together—did those ancient Rishis, whose verses you so chant over and repeat, parade about well groomed, perfumed, trimmed as to their hair and beard, adorned with garlands and gems, clad in

white garments, in the full possession and enjoyment of the five pleasures of sense, as you, and your teacher too, do now?'

'Not that, Gotama.'

'Or did they live, as their food, on boiled rice of the best sorts, from which all the black specks had been sought out and removed, and flavoured with sauces and curries of various kinds, as you, and your teacher too, do now?'

'Not that, Gotama.'

'Or were they waited upon by women with fringes and furbelows round their loins, as you, and your teacher too, do now?'

'Or did they go about driving chariots, drawn by mares with plaited manes and tails, using long wands and goads the while, as you, and your teacher too, do now?'

'Not that, Gotama.'

'Or did they have themselves guarded in fortified towns, with moats dug out round them and crossbars let down before the gates, by men girt with long swords, as you, and your teacher too, do now?'

'Not that, Gotama.'

10.

'So then, *Ambattha*, neither are you a Rishi, nor your teacher, nor do you live under the conditions under which the Rishis lived. But whatever it may be, *Ambattha*, concerning which you are in doubt or perplexity about me, ask me as to that. I will make it clear by explanation.'

11.

Then the Blessed One went forth from his chamber, and began to walk up and down. And *Ambattha* did the same. And as he thus walked up and down, following the Blessed One, he took stock of the thirty-two signs of a great man, whether they appeared on the body of the Blessed One or not. And he perceived them all save only two. With respect to those two—the concealed member and the extent of tongue—he was in doubt and perplexity, not satisfied, not sure.

12.

And the Blessed One knew that he was so in doubt. And he so arranged matters by his Wondrous Gift that *Ambattha* the Brahman saw how that part of the Blessed One that ought to be hidden by clothes was enclosed in a sheath. And the Blessed One so bent round his tongue that he touched and stroked both his ears, touched and stroked both his nostrils, and the whole circumference of his forehead he covered with his tongue.

And *Ambattha*, the young Brahman, thought: 'The *Samana* Gotama is endowed with the thirty-two signs of a great man, with them all, not only with some of them.' And he said to

the Blessed One: 'And now, Gotama, we would fain depart. We are busy, and have much to do.'

'Do, *Ambattha*, what seemeth to you fit.'

And *Ambattha* mounted his chariot drawn by mares, and departed thence.

13.

Now at that time the Brahman Pokkharasâdi had gone forth from *Ukkattha* with a great retinue of Brahmans, and was seated in his own pleasure waiting there for *Ambattha*. And *Ambattha* came on to the pleasure. And when he had come in his chariot as far as the path was practicable for chariots, he descended from it, and came on foot to where Pokkharasâdi was, and saluted him, and took his seat respectfully on one side. And when he was so seated, Pokkharasâdi said to him:

14.

'Well, *Ambattha*! Did you see the Blessed One?'

'Yes, Sir, we saw him.'

'Well! is the venerable Gotama so as the reputation about him I told you of declares; and not otherwise. Is he such a one, or is he not?'

'He is so, Sir, as his reputation declares, and not otherwise. Such is he, not different. And he is endowed with the thirty-two signs of a great man, with all of them, not only with some.'

'And did you have any talk, *Ambattha*, with the Samana Gotama?'

'Yes, Sir, I had.'

'And how did the talk go?'

Then *Ambattha* told the Brahman Pokkharasâdi all the talk that he had had with the Blessed One.

15.

When he had thus spoken, Pokkharasâdi said to him: 'Oh! you wiseacre! Oh I you dullard! Oh! you expert, forsooth, in our threefold Vedic lore! A man, they say, who should carry out his business thus, must, on the dissolution of the body, after death, be reborn into some dismal state of misery and woe. What could the very points you pressed in your insolent words lead up to, if not to the very disclosures the venerable Gotama made? What a wiseacre; what a dullard; what an expert, forsooth, in our threefold Vedic lore.' And angry and displeased, he struck out with his foot, and rolled *Ambattha* over. And he wanted, there and then, himself, to go and call on the Blessed One.

16.

But the Brahmans there spake thus to Pokkharasâdi: 'It is much too late, Sir, to-day to go

to call on the Samana Gotama. The venerable Pokkharasâdi can do so to-morrow.'

So Pokkharasâdi had sweet food, both hard and soft, made ready at his own house, and taken on wagons, by the light of blazing torches, out to Ukkattha. And he himself went on to the Ikkhânankala Wood, driving in his chariot as far as the road was practicable for vehicles, and then going on, on foot, to where the Blessed One was. And when he had exchanged with the Blessed One the greetings and compliments of politeness and courtesy, he took his seat on one side, and said to the Blessed One:

17.

'Has our pupil, Gotama, the young Brahman Ambattha, been here?'

'Yes, Brahman, he has.'

'And did you, 'Gotama, have any talk with him?'

'Yes, Brahman, I had:

'And on what wise was the talk that you had with him:

18.

Then the Blessed One told the Brahman Pokkharasâdi all the talk that had taken place. And when he had thus spoken Pokkharasâdi said to the Blessed One:

'He is young and foolish, Gotama, that young Brahman Ambattha. Forgive him, Gotama.'

'Let him be quite happy, Brahman, that young Brahman Ambattha.'

19.

And the Brahman Pokkharasâdi took stock, on the body of the Blessed One, of the thirty-two marks of a Great Being. And he saw them all plainly, save only two. As to two of them--the sheath-concealed member and the extensive tongue--he was still in doubt and undecided. But the Blessed One showed them to Pokkharasâdi, even as he had shown them to Ambattha. And Pokkharasâdi perceived that the Blessed One was endowed with the thirty-two marks of a Great Being, with all of them, not only with some. And he said to the Blessed One: 'May the venerable Gotama grant me the favour of taking his to-morrow's meal with me, and also the members of the Order with him.' And the Blessed One accepted, by silence, his request.

20.

Then the Brahman Pokkharasâdi, seeing that the Blessed One had accepted, had (on the morrow) the time announced to him: 'It is time, oh Gotama, the meal is ready.' And the Blessed One, who had dressed in the early morning, put on his outer robe, and taking his bowl with him, went, with the brethren, to Pokkharasâdi's house, and sat down on the seat prepared for him. And Pokkharasâdi, the Brahman, satisfied the Blessed One, with his own hand, with sweet food, both hard and soft, until he refused any more, and the young Brahmans the members of the Order. And when the Blessed One had finished his meal, and cleansed the bowl and his hands, Pokkharasâdi took a low seat, and sat down beside

him.

21.

Then to him thus seated the Blessed One discoursed in due order; that is to say, he spake to him of generosity, of right conduct, of heaven, of the danger, the vanity, and the defilement of lusts, of the advantages of renunciation. And when the Blessed One saw that Pokkharasâdi, the Brahman, had become prepared, softened, unprejudiced, upraised, and believing in heart, then he proclaimed the doctrine the Buddhas alone have won; that is to say, the doctrine of sorrow, of its origin, of its cessation, and of the Path. And just as a clean cloth from which all stain has been washed away will readily take the dye, just even so did Pokkharasâdi, the Brahman, obtain, even while sitting there, the pure and spotless. Eye for the Truth, and he knew: 'Whatsoever has a beginning in that is inherent also the necessity of dissolution.

22.

And then the Brahman Pokkharasâdi, as one who had seen the Truth, had mastered it, understood it, dived deep down into it, who had passed beyond doubt and put away perplexity and gained full confidence, who had become dependent on no other man for his knowledge of the teaching of the Master, addressed the Blessed One, and said:

'Most excellent, oh Gotama (are the words of thy mouth), most excellent! Just as if a man were to set up that which has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who had eyes could see external forms,—just even so, Lord, has the truth been made known to me, in many a figure, by the venerable Gotama. And I, oh Gotama, with my sons, and my wife, and my people, and my companions, betake myself to the venerable Gotama as my guide, to the truth, and to the Order. May the venerable Gotama accept me as a disciple, as one who from this day forth, as long as life endures, has taken him as his guide. And just as the venerable Gotama visits the families of others, his disciples, at *Ukkattha*, so let him visit mine. Whosoever there may be there, of Brahmans or their wives, who shall pay reverence to the venerable Gotama, or stand up in his presence, or offer him a seat or water, or take delight in him, to him that will be, for long, a cause of weal and bliss.'

'It is well, Brahman, what you say.'

Here ends the *Ambattha Sutta*.

-- Book 3 : Chapter 2 --

Sonadanda Sutta

1.

Thus have I heard. The Blessed One once, when going on a tour through the Anga country with a great multitude of the brethren, with about five hundred brethren, arrived at *Kampâ*. And there at *Kampâ* he lodged on the bank of the Gaggarâ Lake.

Now at that time the Brahman *Sonadanda* was dwelling at *Kampâ*, a place teeming with life, with much grassland and woodland and water and corn, on a royal domain granted him by Seniya Bimbisâra, the king of Magadhâ, as a royal fief, with power over it as if he were the king.

2.

Now the Brahmans and householders of *Kampâ* heard the news: 'They say that the *Samana* Gotama of the Sâkya clan, who went out from a Sâkya family to adopt the religious life, has now arrived, with a great company of the brethren at *Kampâ*, and is staying there on the shore of the Gaggarâ Lake. Now regarding that venerable Gotama, such is the high reputation that has been noised abroad:—That Blessed One is an Arahata, a fully awakened one, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, a Blessed One, a Buddha. He, by himself, thoroughly knows and sees, as it were, face to face this universe,—including the worlds above of the gods, the Brahmas, and the Mâras, and the world below with its recluses and Brahmans, its princes and peoples,—and having known it, he makes his knowledge known to others. The truth, lovely in its origin, lovely in its progress, lovely in its consummation, doth he proclaim, both in the spirit and in the letter, the higher life cloth he make known, in all its fullness and in all its purity.

'And good is it to pay visits to Arahats like that.'

And the Brahmans and householders of *Kampâ* began to leave *Kampâ* in companies and in bands from each district, so that they could be counted, to go to the Gaggarâ Lake.

3.

Now at that time *Sonadanda* the Brahman had gone apart to the upper terrace of his house for his siesta, and seeing the people thus go by, he said to his doorkeeper: 'Why are the people of *Kampâ* going forth like this towards the Gaggarâ Lake?'

Then the doorkeeper told him the news. And he said: 'Then, good doorkeeper, go to the Brahmans and householders of *Kampâ*, and say to them: "*Sonadanda* the Brahman desires them to wait. He will himself come to see the *Samana* Gotama."'

'Very well, Sir,' said the doorkeeper, and he did so.

4.

Now at that time there were about five hundred Brahmans from different kingdoms lodging at *Kampâ* for some business or other. And when they heard that *Sonadanda* was intending to visit the *Samana* Gotama, they went to *Sonadanda*, and asked whether that was so.

'That is my intention, Sirs. I propose to call on the *Samana* Gotama.'

'Let not the venerable *Sonadanda* do that. It is not fitting for him to do so. If it were the venerable *Sonadanda* who went to call upon him, then the venerable *Sonadanda*'s reputation would decrease and the *Samana* Gotama's would increase. This is the first reason why you, Sir, should not call upon him, but he upon you.'

5.

And they laid before *Sonadanda* the Brahman in like manner also other considerations, to wit:

That he was well born on both sides, of pure descent through the mother and through the father back through seven generations, with no slur put upon him, and no reproach, in respect of birth.—

That he was prosperous, well to do, and rich—

That he was a repeater (of the sacred words), knowing the mystic verses by heart, one who had mastered the Three Vedas, with the indices, the ritual, the phonology, and the exegesis (as a fourth), and the legends as a fifth, learned in the words and in the grammar, versed in *Lokâyata* (Nature-lore), and in the theory of the signs on the body of a great man—

That he was handsome, pleasant to look upon, inspiring trust, gifted with great beauty of complexion, fair in colour, fine in presence, stately to behold—

That he was virtuous, increased in virtue, gifted with virtue that had waxed great—

That he had a pleasant voice and pleasing delivery, and was gifted with polite address, distinct, not husky, suitable for making clear the matter in hand—

That he was the teacher of the teachers of many, instructing three hundred Brahmans in the repetition of the mystic verses, and that many young Brahmans, from various directions and various counties, all craving for the verses, came to learn them by heart under him—

That he was aged, old, and well stricken in years, long-lived and full of days—

That he was honoured, held of weight, esteemed worthy, venerated and revered by *Seniya Bimbisâra*, the king of *Magadhâ*—

That he was honoured, held of weight, esteemed worthy, venerated and revered by *Pokkharasâdi*, the Brahman—

That he dwelt at *Kampâ*, a place teeming with life, with much grassland and woodland and corn, on a royal fief granted him by *Seniya Bimbisâra*, the king of *Magadhâ*, as a royal gift, with power over it as if he were the king—

For each of these reasons it was not fitting that he, *Sonadanda* the Brahman, should call upon the *Samana* Gotama, but rather that the *Samana* Gotama should call upon him.

6.

And when they had thus spoken, *Sonadanda* said to them:

'Then, Sirs, listen, and hear why it is fitting that I should call upon the venerable Gotama, and not he should call upon me--

'Truly, Sirs, the venerable Gotama is well born on both sides, of pure descent through the mother and the father back through seven generations, with no slur put upon him, and no reproach in respect of birth--

'Truly, Sirs, the *Samana* Gotama has gone forth (into the religious life), giving up the great clan of his relations--

'Truly, Sirs, the *Samana* Gotama has gone forth (into the religious life), giving up much money and gold, treasure both buried and above the ground-- 'Truly, Sirs, the *Samana* Gotama, while he was still a young man, without a grey hair on his head, in the beauty of his early manhood, has gone forth from the household life into the homeless state--

'Truly, Sirs, the *Samana* Gotama, though his father and mother were unwilling, and wept, their cheeks being wet with tears, nevertheless cut off his hair and beard, and donned the yellow robes, and went out from the household life into the homeless state--

'Truly, Sirs, the *Samana* Gotama is handsome, pleasant to look upon, inspiring trust, gifted with great beauty of complexion, fair in colour, fine in presence, stately to behold--

'Truly, Sirs, the *Samana* Gotama is virtuous with the virtue of the Arahats, good and virtuous, gifted with goodness and virtue--

'Truly, Sirs, the *Samana* Gotama hath a pleasant voice, and a pleasing delivery, he is gifted with polite address, distinct, not husky, suitable for making clear the matter in hand--

'Truly, Sirs, the *Samana* Gotama is the teacher of the teachers of many--

'Truly, Sirs, the *Samana* Gotama has no passion of lust left in him, and has put away all fickleness of mind--

'Truly, Sirs, the *Samana* Gotama believes in Karma, and in action, he is one who puts righteousness in the forefront (of his exhortations) to the Brahman race--

'Truly, Sirs, the *Samana* Gotama went forth from a distinguished family primeval among the Kshatriya clans-- 'Truly, Sirs, the *Samana* Gotama went forth from a family prosperous, well to do, and rich--

'Truly, Sirs, people come right across the country from distant lands to ask questions of the *Samana* Gotama--

'Truly, Sirs, multitudes of heavenly beings put their trust in the *Samana* Gotama--

'Truly, Sirs, such is the high reputation noised abroad concerning the Samana Gotama, that he is said to be an Arahata, exalted, fully awakened, abounding in wisdom and righteousness, happy, with knowledge of the worlds, a Blessed One, a Buddha--

'Truly, Sirs, the Samana Gotama has all the thirty-two bodily marks of a Great Being--

'Truly, Sirs, the Samana Gotama bids all men welcome, is congenial, conciliatory, not supercilious, accessible to all, not backward in conversation--

'Truly, Sirs, the Samana Gotama is honoured, held of weight, esteemed and venerated and revered by the four classes (of his followers--the brethren and sisters of the Order, laymen and lay women)--

'Truly, Sirs, many gods and men believe in the Samana Gotama--

"Truly, Sirs, in whatsoever village or town the Samana Gotama stays, there the non-humans do the humans no harm--

'Truly, Sirs, the Samana Gotama as the head of an Order, of a school, as the teacher of a school, is the acknowledged chief of all the founders of sects. Whereas some Samanas and Brahmans have gained a reputation by all sorts of insignificant matters, not so the Samana Gotama. His reputation comes from perfection in conduct and righteousness--

'Truly, Sirs, the king of Magadhâ, Seniya Bimbisâra, with his children and his wives, with his people and his courtiers, has put his trust in the Samana Gotama--

'Truly, Sirs, King Pasenadi of Kosala, with his children and his wives, with his people and his courtiers, has put his trust in the Samana Gotama--

'Truly, Sirs, Pokkharasâdi the Brahman, with his children and his wives, with his people and his intimates, has put his trust in the Samana Gotama--

'Truly, Sirs, the Samana Gotama is honoured, held of weight, esteemed, and venerated and revered alike by Seniya Bimbisâra, the king of Magadhâ, by Pasenadi the king of Kosala, and by Pokkharasâdi the Brahman--

'Truly, Sirs, the Samana Gotama has now arrived at Kampâ and is staying on the shores of the Gaggarâ Lake. But all Samanas and Brahmans who come into our village borders are our guests. And guests we ought to esteem and honour, to venerate and revere. And as he is now so come, he ought to be so treated, as a guest--

'For each and all of these considerations it is not fitting that the Samana Gotama should call upon us, but rather does it behove us to call upon him. And so far only do I know the excellencies of the Samana Gotama, but these are not all of them, for his excellence is beyond measure.'

7.

And when he had thus spoken, those Brahmans said to him: 'The venerable Sonadanda

declares the praises of the Samana Gotama on such wise, that were he to be dwelling even a hundred leagues from here, it would be enough to make a believing man go thither to call upon him, even had he to carry a bag (for the provisions for the journey) on his back. Let us then all go to call on the Samana Gotama together!' So Sonadanda the Brahman went out to the Gaggarâ Lake with a great company of Brahmans.

8.

Now the following hesitation arose in Sonadanda's mind as he passed through the wood: 'Were I to ask the Samana Gotama a question, if he were to say: "The question ought not to be asked so, thus ought the question to be framed;" the company might thereupon speak of me with disrespect, saying: "Foolish is this Sonadanda the Brahman, and inexpert. He is not even able to ask a question rightly." But if they did so my reputation would decrease; and with my reputation my incomings would grow less, for what we have to enjoy, that depends on our reputation. But if the Samana Gotama were to put a question to me, I might not be able to gain his approval by my explanation of the problem. And if they were then to say to me: "The question ought not to be answered so; thus ought the problem to be explained;" the company might thereupon speak of me with disrespect, saying: "Foolish is this Sonadanda the Brahman, and inexpert. He is not even able to satisfy the Samana Gotama by his explanation of the problem put." But if they did so, my reputation would decrease; and with my reputation my incomings would grow less, for what we have to enjoy, that depends upon our reputation. But on the other hand if, having come so far, I should turn back without calling upon the Samana Gotama, then might the company speak disrespectfully of me, saying: "Foolish is this Sonadanda the Brahman, and inexpert, though obstinate with pride, he is so afraid that he dare not call on the Samana Gotama. How can he turn back after having come so far?" But if they did so, my reputation would decrease; and with my reputation my incomings would grow less. For what we have to enjoy, that depends upon our reputation.

9.

So Sonadanda the Brahman went up to where the Blessed One was. And when he had come there he exchanged with the Blessed One the greetings and compliments of politeness and courtesy, and took his seat on one side. And as to the Brahmans and householders of Kampâ, some of them bowed to the Blessed One and took their seats on one side; some of them exchanged with him the greetings and compliments of politeness and courtesy, and then took their seats on one side; some of them called out their name and family, and then took their seats on one side; and some of them took their seats on one side in silence.

10.

Now as Sonadanda was seated there he was still filled with hesitation, thinking as before set out; and he added to himself: 'Oh! would that the Samana Gotama would but ask me some question on my own subject, on the threefold Vedic lore. Verily, I should then be able to gain his approval by my exposition of the problem put!'

11.

Now the Blessed One became aware in his own mind of the hesitation in the mind of Sonadanda, and he thought: 'This Sonadanda is afflicted in his heart. I had better question him on his own doctrine.' And he said to him: 'What are the things, Brahman, which the

Brahmans say a man ought to have in order to be a Brahman, so that if he says: "I am a Brahman," he speaks accurately and does not become guilty of falsehood?'

12.

Then *Sonadanda* thought: 'What I wished and desired and had in my mind and hoped for—that the *Samana* Gotama should put to me some question on my own subject, on the threefold Vedic lore—that he now does. Oh! that I may be able to satisfy his heart with my exposition thereof!'

13.

And drawing his body up erect, and looking round on the assembly, he said to the Blessed One: 'The Brahmans, Gotama, declare him to be a Brahman who can accurately say "I am a Brahman" without being guilty of falsehood, who has five things. And what are the five? In the first place, Sir, a Brahman is well born on both sides, on the mother's side and on the father's side, of pure descent back through seven generations, with no slur put upon him, and no reproach, in respect of birth—'

'Then he is a repeater (of the sacred words), knowing the mystic verses by heart, one who has mastered the Three Vedas, with the indices, the ritual, the phonology, and the exegesis (as a fourth), and the legends as a fifth, learned in the phrases and in the grammar, versed in Lokâyata sophistry, and in the theory of the signs on the body of a great man—'

'Then he is handsome, pleasant to look upon, inspiring trust, gifted with great beauty of complexion, fair in colour, fine in presence, stately to behold,—'

'Then he is virtuous, increased in virtue, gifted with virtue that has grown great—'

'Then he is learned and wise, the first, or it may be the second, among those who hold out the ladle.'

14.

'But of these five things, oh Brahman, is it possible to leave one out, and to declare the man who has the other four to be a Brahman, to be one who can accurately, and without falling into falsehood, claim to be a Brahman?'

'Yes, Gotama, that can be done. We could leave out colour. For what does colour matter? If he have the other four—good birth, technical training, virtue, and wisdom, as just set forth—Brahmans would still declare him to be a Brahman; and he could rightly, without danger of falsehood, claim to be one.'

15.

'But of these four things, oh Brahman, is it possible to leave one out, and to declare the man who has the other three to be a Brahman, to be one who can rightly, and without falling into falsehood, claim to be a Brahman?'

'Yes, Gotama, that could be done. We could leave out the verses. For what do the verses matter? If he have the other three—good birth, virtue, and wisdom—Brahmans would still declare him to be a Brahman; and he could rightly, without danger of falsehood, claim to be

one.'

16.

'But of these three things, Brahman, is it possible to leave one out, and to declare the man who has the other two to be a Brahman, to be one who can accurately, and without falling into falsehood, claim to be a Brahman?'

'Yes, Gotama, that could be done. We could leave out birth. For what does birth matter? If he have the other two—virtue and wisdom—Brahmans would still declare him to be a Brahman; and he could rightly, without danger of falsehood, claim to be one.'

17.

And when he had thus spoken the other Brahmans said to *Sonadanda*: 'Say not so, venerable *Sonadanda*, say not so! He depreciates not only our colour, but he depreciates our verses and our birth. Verily the venerable *Sonadanda* is going over to the doctrine of the *Samana* Gotama.'

18.

Then the Blessed One said to those Brahmans: 'If you, oh Brahmans, think that *Sonadanda* is unlearned, that he speaks unfittingly, that he is unwise, that he is unable to hold his own with me in this matter, let him keep silence, and do you discuss with me. But if you think him learned, able in speech, wise, able to hold his own, then do you keep silence, and let him discuss with me.'

19.

And when he had thus spoken, *Sonadanda* the Brahman said to those Brahmans: 'Let not the venerable ones say so. Say not so, Sirs. I do not depreciate either our colour, nor our verses, nor our birth.'

20.

Now at that time a young Brahman named Angaka, sister's son to *Sonadanda* the Brahman, was seated in that company. And *Sonadanda* said to those Brahmans: 'Do the venerable ones see this Angaka, our nephew?'

'Yes, Sir, we see him.'

'Well! Angaka, Sirs, is handsome, pleasant to look upon, inspiring trust, gifted with great beauty of complexion, fair in colour, fine in presence, stately to behold—none in this assembly is like unto him in colour, save only the *Samana* Gotama.'

'And Angaka, Sirs, is a repeater (of the sacred words), knowing the mystic verses by heart, one who has mastered the Three Vedas, with the indices, the ritual, the phonology, and the exegesis (as a fourth), and the legends as a fifth, learned in the phrases and the grammar, versed in Lokâyata (Nature-lore), and in the theory of the signs on the body of a great man—I myself have taught him the verses.'

'And Angaka, Sirs, is well born on both sides, on the mother's side and on the father's side, of pure descent back through seven generations, with no slur put upon him, and no

reproach in respect of birth—I myself know his forebears, on the mother's side and on the father's.

'If Angaka, Sirs, should kill living things, and take what has not been given, and go the way of the adulterer, and speak lies, and drink strong drink, what then, Sirs, would his colour avail him? what the verses? what his birth?

'It is in so far, Sirs, as a Brahman is virtuous, increased in virtue, gifted with virtue that has grown great; in so far as he is learned and wise, the first, or it may be the second, among those who hold out the ladle, that Brahmans would declare him, as endowed with these two qualities, to be a Brahman, to be one who could rightly say "I am a Brahman" without falling into falsehood.'

21.

'But of these two things, oh Brahman, is it possible to leave one out, and to declare the man who has the other to be a Brahman, to be one who can rightly, and without falling into falsehood, claim to be a Brahman?'

'Not that, Gotama! For wisdom, oh Gotama, is purified by uprightness, and uprightness is purified by wisdom. Where there is uprightness, wisdom is there, and where there is wisdom, uprightness is there. To the upright there is wisdom, to the wise there is uprightness, and wisdom and goodness are declared to be the best thing in the world. Just, oh Gotama, as one might wash hand with hand, or foot with foot, just even so, oh Gotama, is wisdom purified by uprightness, and uprightness is purified by wisdom. Where there is uprightness, wisdom is there, and where there is wisdom, uprightness is there. To the upright, there is wisdom, to the wise there is uprightness, and wisdom and goodness are declared to be the best thing in the world.'

22.

'That is just so, oh Brahman. And I, too, say the same. But what, then, is that uprightness and what that wisdom?'

'We only know, oh Gotama, the general statement in this matter. May the venerable Gotama be pleased to explain the meaning of the phrase.'

'Well then, oh Brahman, give ear, and pay earnest attention, and I will speak.'

23.

'Very well, Sir,' said *Sonadanda* in assent to the Blessed One. And the Blessed One said:

'This also, oh Brahman, is that uprightness' (*Sîla*).

'This, oh Brahman, is that wisdom.'

24.

When he had thus spoken, *Sonadanda* the Brahman said to the Blessed One:

'Most excellent, oh Gotama (are the words of thy mouth), most excellent! Just as if a man were to set up that which has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who had eyes could see external forms—just even so has the truth been made known to me, in many a figure, by the venerable Gotama. I, even I, betake myself to the venerable Gotama as my guide, to the truth, and to the Order. And may the venerable Gotama accept me as a disciple, as one who, from this day forth, as long as life endures, has taken him as his guide. And may the venerable Gotama grant me the favour of taking his to-morrow's meal with me, and also the members of the Order with him.'

Then the Blessed One signified, by silence, his consent. And *Sonadanda*, on seeing that he had done so, arose from his seat and bowed down before the Blessed One, and walking round him with his right hand towards him, departed thence. And at early dawn he made ready at his house sweet food, both hard and soft, and had the time announced to the Blessed One: 'It is time, oh Gotama, and the meal is ready.'

25.

Then the Blessed One, who had dressed in the early morning, put on his outer robe, and taking his bowl with him, went with the brethren to *Sonadanda*'s house, and sat down on the seat prepared for him. And *Sonadanda* the Brahman satisfied the Blessed One, and the brethren, with his own hand, with sweet food, both hard and soft, until they refused any more.

And when the Blessed One had finished his meal, and cleansed the bowl and his hands, *Sonadanda* took a low seat, and sat down beside him, and said:

26.

'If, oh Gotama, after I have entered the assembly, I should rise from my seat to bow down before the venerable Gotama, then the assembly would find fault with me. Now he with whom the assembly should find fault, his reputation would grow less; and he who should lose his reputation, his income would grow less. For that which we have to enjoy, that depends upon our reputation. If then, when I am seated in the assembly, I stretch forth my joined palms in salutation, let the venerable Gotama accept that from me as arising up from my seat. And if when I am seated in the assembly I take off my turban, let the venerable Gotama accept that from me as a salutation with my head. So if, when I am in my chariot, I were to get down from the chariot to salute the venerable Gotama, the surroundings would find fault with me. If, then, when mounted on my chariot, I bend down low the staff of my goad, let the venerable Gotama accept that from me as if I had got down. And if, when mounted on my chariot, I should wave my hand, let the venerable Gotama accept that from me as if I had bowed low in salutation!'

27.

Then the Blessed One instructed and roused and incited and gladdened *Sonadanda* the Brahman with religious discourse, and then rose from his seat and departed thence.

Here ends the *Sonadanda Sutta*.

Kûṭadanta Sutta

1.

Thus have I heard. The Blessed One once, when going on a tour through Magadhâ, with a great multitude of the brethren, with about five hundred brethren, came to a Brahman village in Magadhâ called Khânumata. And there at Khânumata he lodged in the Ambalattikâ pleasance.

Now at that time the Brahman Kûṭadanta was dwelling at Khânumata, a place teeming with life, with much grassland and woodland and water and corn, on a royal domain presented him by Seniya Bimbisâra the king of Magadhâ, as a royal gift, with power over it as if he were the king.

And just then a great sacrifice was being got ready on behalf of Kûṭadanta the Brahman. And a hundred bulls, and a hundred steers, and a hundred heifers, and a hundred goats, and a hundred rams had been brought to the post for the sacrifice.

2.

Now the Brahmans and householders of Khânumata heard the news of the arrival of the Samana Gotama. And they began to leave Khânumata in companies and in bands to go to the Ambalattikâ pleasance.

3.

And just then Kûṭadanta the Brahman had gone apart to the upper terrace of his house for his siesta; and seeing the people thus go by, he asked his doorkeeper the reason. And the doorkeeper told him.

4.

Then Kûṭadanta thought: 'I have heard that the Samana Gotama understands about the successful performance of a sacrifice with its threefold method and its sixteen accessory instruments. Now I don't know all this, and yet I want to carry out a sacrifice. It would be well for me to go to the Samana Gotama, and ask him about it.'

So he sent his doorkeeper to the Brahmans and householders of Khânumata, to ask them to wait till he could go with them to call upon the Blessed One.

5.

But there were at that time a number of Brahmans staying at Khânumata to take part in the great sacrifice. And when they heard this they went to Kûṭadanta, and persuaded him, on the same grounds as the Brahmans had laid before Sonadanda, not to go. But he answered them in the same terms as Sonadanda had used to those Brahmans. Then they were satisfied, and went with him to call upon the Blessed One.

9.

And when he was seated there Kûṭadanta the Brahman told the Blessed One what he had heard, and requested him to tell him about success in performing a sacrifice in its three modes and with its accessory articles of furniture of sixteen kinds.

'Well then, O Brahman, give ear and listen attentively and I will speak.'

'Very well, Sir,' said Kûtadanta in reply; and the Blessed One spake as follows:--

10.

'Long ago, O Brahman, there was a king by name Wide--realm (Mahâ Vigita), mighty, with great wealth and large property; with stores of silver and gold, of aids to enjoyment, of goods and corn; with his treasure--houses and his garners full. Now when King Wide--realm was once sitting alone in meditation he became anxious at the thought: "I have in abundance all the good things a mortal can enjoy. The whole wide circle of the earth is mine by conquest to possess. 'Twere well if I were to offer a great sacrifice that should ensure me weal and welfare for many days."

'And he had the Brahman, his chaplain, called; and telling him all that he had thought, he said: "So I would fain, O Brahman, offer a great sacrifice--let the venerable one instruct me how--for my weal and my welfare for many days."

11.

'Thereupon the Brahman who was chaplain said to the king: "The king's country, Sire, is harassed and harried. There are dacoits abroad who pillage the villages and townships, and who make the roads unsafe. Were the king, so long as that is so, to levy a fresh tax, verily his majesty would be acting wrongly. But perchance his majesty might think: 'I'll soon put a stop to these scoundrels' game by degradation and banishment, and fines and bonds and death!' But their licence cannot be satisfactorily put a stop to so. The remnant left unpunished would still go on harassing the realm. Now there is one method to adopt to put a thorough end to this disorder. Whosoever there be in the king's realm who devote themselves to keeping cattle and the farm, to them let his majesty the king give food and seed--corn. Whosoever there be in the king's realm who devote themselves to trade, to them let his majesty the king give capital. Whosoever there be in the king's realm who devote themselves to government service, to them let his majesty the king give wages and food. Then those men, following each his own business, will no longer harass the realm; the king's revenue will go up; the country will be quiet and at peace; and the populace, pleased one with another and happy, dancing their children in their arms. will dwell with open doors."

'Then King Wide--realm, O Brahman, accepted the word of his chaplain, and did as he had said. And those men, following each his business, harassed the realm no more. And the king's revenue went up. And the country became quiet and at peace. And the populace, pleased one with another and happy, dancing their children in their arms, dwelt with open doors.

12.

'So King Wide--realm had his chaplain called, and said: "The disorder is at an end. The country is at peace. I want to offer that great sacrifice--let the venerable one instruct me how--for my weal and my welfare for many days."

'Then let his majesty the king send invitations to whomsoever there may be in his realm who are Kshatriyas, vassals of his, either in the country or the towns; or who are ministers

and officials of his, either in the country or the towns; or who are Brahmans of position, either in the country or the towns; or who are householders of substance, either in the country or the towns, saying: "I intend to offer a great sacrifice. Let the venerable ones give their sanction to what will be to me for weal and welfare for many days."

'Then King Wide-realm, O Brahman, accepted the word of his chaplain, and did as he had said, And they each--Kshatriyas and ministers and Brahmans and householders--made alike reply: "Let his majesty the king celebrate the sacrifice. The time is suitable, O king!"

'Thus did these four, as colleagues by consent, become wherewithal to furnish forth that sacrifice,

13.

'King Wide-realm was gifted in the following eight ways:--

'He was well born on both sides, on the mother's side and on the father's, of pure descent back through seven generations, and no slur was cast upon him, and no reproach, in respect of birth--

'He was handsome, pleasant in appearance, inspiring trust, gifted with great beauty of complexion, fair in colour, fine in presence, stately to behold--

'He was mighty, with great wealth, and large property, with stores of silver and gold, of aids to enjoyment, of goods and corn, with his treasure-houses and his garner full--

'He was powerful, in command of an army, loyal and disciplined, in four divisions (of elephants, cavalry, chariots, and bowmen), burning up, methinks, his enemies by his very glory--

'He was a believer, and generous, a noble giver, keeping open house, a welling spring whence Samanas and Brahmans, the poor and the wayfarers, beggars, and petitioners might draw, a doer of good deeds--

'He was learned in all kinds of knowledge--

'He knew the meaning of what had been said, and could explain: "This saying has such and such a meaning, and that such and such"-- 'He was intelligent, expert and wise, and able to think out things present or past or future--

'And these eight gifts of his, too, became wherewithal to furnish forth that sacrifice.

14.

'The Brahman his chaplain was gifted in the following four ways:--

'He was well born on both sides, on the mother's and on the father's, of pure descent back through seven generations, with no slur cast upon him, and no reproach in respect of birth--

'He was a student repeater who knew the mystic verses by heart, master of the Three Vedas, with the indices, the ritual, the phonology, and the exegesis (as a fourth), and the legends as a fifth, learned in the idioms and the grammar, versed in Lokâyata (Nature-lore) and in the thirty marks on the body of a great man--

'He was virtuous, established in virtue, gifted with virtue that had grown great--

'He was intelligent, expert, and wise; foremost, or at most the second, among those who hold out the ladle.'

'Thus these four gifts of his, too, became wherewithal to furnish forth that sacrifice.

15.

'And further, O Brahman, the chaplain, before the sacrifice had begun, explained to King Wide-realm the three modes:

'Should his majesty the king, before starting on the great sacrifice, feel any such regret as: "Great, alas, will be the portion of my wealth used up herein," let not the king harbour such regret. Should his majesty the king, whilst he is offering the great sacrifice, feel any such regret as: "Great, alas, will be the portion of my wealth used up herein," let not the king harbour such regret. Should his majesty the king, when the great sacrifice has been offered, feel any such regret as: "Great, alas, has been the portion of my wealth used up herein," let not the king harbour such regret: 'Thus did the chaplain, O Brahman, before the sacrifice had begun, explain to King Wide-realm the three modes.

16.

'And further, O Brahman, the chaplain, before the sacrifice had begun, in order to prevent any compunction that might afterwards, in ten ways, arise as regards those who had taken part therein, said: "Now there will come to your sacrifice, Sire, men who destroy the life of living things, and men who refrain therefrom--men who take what has not been given, and men who refrain therefrom--men who act evilly in respect of lusts, and men who refrain therefrom--men who speak lies, and men who do not--men who slander, and men who do not--men who speak rudely, and men who do not--men who chatter vain things, and men who refrain therefrom--men who covet, and men who covet not--men who harbour illwill, and men who harbour it not--men whose views are wrong, and men whose views are right. Of each of these let them, who do evil, alone with their evil. For them who do well let your majesty offer, for them, Sire, arrange the rites, then let the king gratify, in them shall your heart within find peace."

17.

'And further, O Brahman, the chaplain, whilst the king was carrying out the sacrifice, instructed and aroused and incited and gladdened his heart in sixteen ways: "Should there be people who should say of the king, as he is offering the sacrifice: 'King Wide-realm is celebrating sacrifice without having invited the four classes of his subjects, without himself having the eight personal gifts, without the assistance of a Brahman who has the four personal gifts;' then would they speak not according to the fact. For the consent of the four classes has been obtained, the king has the eight, and his Brahman has the four, personal gifts. With regard to each and everyone of these sixteen conditions the king may rest

assured that it has been fulfilled. He can sacrifice, and be glad, and possess his heart in peace."

18.

'And further, O Brahman, at that sacrifice neither were any oxen slain, neither goats, nor fowls, nor fatted pigs, nor were any kinds of living creatures put to death. No trees were cut down to be used as posts, no Dabbha grasses mown to strew around the sacrificial spot. And the slaves and messengers and workmen there employed were driven neither by rods nor fear, nor carried on their work weeping with tears upon their faces. Whoso chose to help, he worked; whoso chose not to help, worked not. What each chose to do, he did; what they chose not to do, that was left undone. With ghee, and oil, and butter, and milk, and honey, and sugar only was that sacrifice accomplished.

19.

'And further, O Brahman, the Kshatriya vassals, and the ministers and officials, and the Brahmans of position, and the householders of substance, whether of the country or of the towns, went to King Wide–realm, taking with them much wealth, and said: "This abundant wealth, Sire, have we brought hither for the king's use. Let his majesty accept it at our hands!"

"Sufficient wealth have I, my friends, laid up, the produce of taxation that is just. Do you keep yours, and take away more with you!"

'When they had thus been refused by the king, they went aside, and considered thus one with the other: "It would not beseem us now, were we to take this wealth away again to our own homes. King Wide–realm is offering a great sacrifice. Let us too make an after–sacrifice!"

20.

'So the Kshatriyas established a continual largesse to the east of the king's sacrificial pit, and the officials to the south thereof, and the Brahmans to the west thereof, and the householders to the north thereof. And the things given, and the manner of their gift, was in all respects like unto the great sacrifice of King Wide–realm himself.

'Thus, O Brahman, there was a fourfold co–operation, and King Wide–realm was gifted with eight personal gifts, and his officiating Brahman with four. And there were three modes of the giving of that sacrifice. This, O Brahman, is what is called the due celebration of a sacrifice in its threefold mode and with its furniture of sixteen kinds!—

21.

And when he had thus spoken, those Brahmans lifted up their voices in tumult, and said: 'How glorious the sacrifice, how pure its accomplishment!' But Kûtadanta the Brahman sat there in silence.

Then those Brahmans said to Kûtadanta: 'Why do you not approve the good words of the Samana Gotama as well–said?'

'I do not fail to approve: for he who approves not as well—said that which has been well spoken by the *Samana* Gotama, verily his head would split in twain. But I was considering that the *Samana* Gotama does not say: "Thus have I heard," nor "Thus behoves it to be," but says only "Thus it was then," or "It was like that then." So I thought: "For a certainty the *Samana* Gotama himself must at that time have been King Wide—realm, or the Brahman who officiated for him at that sacrifice. Does the venerable Gotama admit that he who celebrates such a sacrifice, or causes it, to be celebrated, is reborn at the dissolution of the body, after death, into some state of happiness in heaven?'

'Yes, O Brahman, that I admit. And at that time I was the Brahman who, as chaplain, had that sacrifice performed.'

22.

'Is there, O Gotama, any other sacrifice less difficult and less troublesome, with more fruit and more advantage still than this?'

'Yes, O Brahman, there is.'

'And what, O Gotama, may that be?'

'The perpetual gifts kept up in a family where they are given specifically to virtuous recluses.'

23.

'But what is the reason, O Gotama, and what the cause, why such perpetual givings specifically to virtuous recluses, and kept up in a family, are less difficult and troublesome, of greater fruit and greater advantage than that other sacrifice with its three modes and its accessories of sixteen kinds?'

'To the latter sort of sacrifice, O Brahman, neither will the *Arahats* go, nor such as have entered on the *Arahat* way. And why not? Because at it beating with sticks takes place, and seizing by the throat. But they will go to the former, where such things are not. And therefore are such perpetual gifts above the other sort of sacrifice.'

24.

'And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than either of these?'

'Yes, O Brahman, there is.'

'And what, O Gotama, may that be?'

'The putting up of a dwelling place (*Vihāra*) on behalf of the Order in all the four directions.'

25.

'And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than each and all of these three?'

'Yes, O Brahman, there is.'

'And what, O Gotama, may that be?'

'He who with trusting heart takes a Buddha as his guide, and the Truth, and the Order—that is a sacrifice better than open largesse, better than perpetual alms, better than the gift of a dwelling place.'

26.

'And is there, O Gotama, any other sacrifice less difficult and less troublesome of greater fruit and of greater advantage than all these four?'

'When a man with trusting heart takes upon himself the precepts—abstinence from destroying life; abstinence from taking what has not been given; abstinence from evil conduct in respect of lusts; abstinence from lying words; abstinence from strong, intoxicating, maddening drinks, the root of carelessness—that is a sacrifice better than open largesse, better than perpetual alms, better than the gift of dwelling places, better than accepting guidance.'

27.

'And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than all these five?'

'Yes, O Brahman, there is.'

'And what, O Gotama, may that be?'

[The answer is the long passage from the *Sâmañña-phala*, 40 (of the text), down to 75, on the First *Ghâna*, as follows;—

1. The Introductory paragraphs on the appearance of a Buddha, his preaching, the conversion of a hearer, and his renunciation of the world.
2. The *Sîlas* (minor morality).
3. The paragraph on Confidence.
4. The paragraph on 'Guarded is the door of his senses.'
5. The paragraph on 'Mindful and self-possessed.'
6. The paragraph on Content.
7. The paragraph on Solitude.
8. The paragraphs on the Five Hindrances.
9. The description of the First *Ghâna*.]

'This, O Brahman, is a sacrifice less difficult and less troublesome, of greater fruit and greater advantage than the previous sacrifices.'

[The same is then said of the Second, Third, and Fourth *Ghânas*, in succession (as in the *Sâmanna-phala*), and of the Insight arising from knowledge, and further (omitting direct mention either way of 85–96 inclusive) of the knowledge of the destruction of the *Âsavas*, the deadly intoxications or floods.]

'And there is no sacrifice man can celebrate, O Brahman, higher and sweeter than this,'

28.

And when he had thus spoken, Kûtadanta the Brahman said to the Blessed One:

'Most excellent, O Gotama, are the words of thy mouth, most excellent! Just as if a man were to set up what has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who had eyes could see external forms—just even so has the truth been made known to me in many a figure by the venerable Gotama. I, even I, betake myself to the venerable Gotama as my guide, to the Doctrine and the Order. May the venerable One accept me as a disciple, as one who, from this day forth, as long as life endures, has taken him as his guide. And I myself, O Gotama, will have the seven hundred bulls, and the seven hundred steers, and the seven hundred heifers, and the seven hundred goats, and the seven hundred rams set free. To them I grant their life. Let them eat green grass and drink fresh water, and may cool breezes waft around them.'

29.

Then the Blessed One discoursed to Kûtadanta the Brahman in due order; that is to say, he spake to him of generosity, of right conduct, of heaven, of the danger, the vanity, and the defilement of lusts, of the advantages of renunciation. And when the Blessed One became aware that Kûtadanta the Brahman had become prepared, softened, unprejudiced, upraised, and believing in heart, then did he proclaim the doctrine the Buddhas alone have won; that is to say, the doctrine of sorrow, of its origin, of its cessation, and of the Path. And just as a clean cloth, with all stains in it washed away, will readily take the dye, just even so did Kûtadanta the Brahman, even while seated there, obtain the pure and spotless Eye for the Truth, and he knew: 'Whatsoever has a beginning, in that is inherent also the necessity of dissolution.'

30.

And then the Brahman Kûtadanta, as one who had seen the Truth, had mastered it, understood it, dived deep down into it, who had passed beyond doubt, and put away perplexity and gained full confidence, who had become dependent on no other for his knowledge of the teaching of the Master, addressed the Blessed One and said:

'May the venerable Gotama grant me the favour of taking his to-morrow's meal with me, and also the members of the Order with him.'

And the Blessed One signified, by silence, his consent. Then the Brahman Kûtadanta, seeing that the Blessed One had accepted, rose from his seat, and keeping his right

towards him as he passed, he departed thence. And at daybreak he had sweet food, both hard and soft, made ready at the pit prepared for his sacrifice, and had the time announced to the Blessed One: 'It is time, O Gotama; and the meal is ready.' And the Blessed One, who had dressed early in the morning, put on his outer robe, and taking his bowl" with him, went with the brethren to Kûṭadanta's sacrificial pit, and sat down there on the seat prepared for him. And Kûṭadanta the Brahman satisfied the brethren with the Buddha at their head, with his own hand, with sweet food, both hard and soft, till they refused any more. And when the Blessed One had finished his meal, and cleansed the bowl and his hands, Kûṭadanta the Brahman took a low seat and seated himself beside him. And when he was thus seated the Blessed One instructed and aroused and incited and gladdened Kûṭadanta the Brahman with religious discourse; and then arose from his seat and departed thence.

Kûṭadanta Sutta is ended.

-- Book 5 --

Mahâli Sutta

1.

Thus have I heard. The Blessed One was once staying at Vesâlî at the Gabled Hall in the Great Wood. Now at that time a number of Brahmans, who had been sent on pressing business of one kind or another from Kosali and Magadhâ, were lodging at Vesâlî.

And they heard the news: 'They say that the Samana Gotama of the Sâkyâ clan, who went out from a Sâkyâ family to adopt the religious life, is now staying at Vesâlî at the Gabled Hall in the Great Wood. Now regarding that venerable Gotama, such is the high reputation that has been noised abroad: "That Blessed One is an Arahât, a fully awakened one, abounding in wisdom and goodness, happy, who knows all worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, a Blessed One, a Buddha. He, by himself, thoroughly knows and sees, as it were, face to face this universe,—including the worlds above of the gods, the Brahmâs, and the Mâras, and the world below with its recluses and Brahmans, its princes and peoples,—and having known it, he makes his knowledge known to others. The truth, lovely in its origin, lovely in its progress, lovely in its consummation, doth he proclaim, both in the spirit and in the letter, the higher life doth he make known, in all its fullness and in all its purity. And good is it to pay visits to Arahats like that.'"

2.

So those Brahmans from Kosala and Magadhâ went out to the Great Wood, and to the Gabled Hall. Now at that time the venerable Nâgita was acting as the personal attendant on the Blessed One. And they went to him, and said: 'Where is it, Nâgita, that that venerable Gotama is lodging now, for we wish to see him.

'It is not a fitting time, Sirs, to call upon the Blessed One. He has retired into solitude.'

Then they sat down round about, saying, 'We will not go away without seeing the venerable Gotama.'

3.

And Hare-lip the *Likkhavi*, too, came to the Great Wood, and to the Gabled Hall, with a retinue of his clan; and going up to the venerable Nâgita, he saluted him, and reverently standing apart, he said to him: 'Where, venerable Nâgita, is the Blessed One now lodging, the Arahât, the Buddha; for we wish to see him?' And on receiving a similar reply he, too, sat down apart, saying: 'I will not go till I have seen the August One, the Arahât, the Buddha.'

4.

But Sîha, a novice, came up to the venerable Nâgita, and saluted him, and standing reverently apart, he said to him: 'These envoys of the Brahmans from Kosalâ and Magadhâ, many of them, have come, O Kassapa, to call upon the Blessed One; and Hare-lip the *Likkhavi*, too, with a retinue of his clan, has come to do the same. 'Twere best, O Kassapa, that all this folk should be allowed to see the Blessed One.'

'Very well, then, Sîha. Tell the Blessed One yourself.'

'Very good, Sir,' said Sîha the novice in assent to the venerable Nâgita. And he went where the Blessed One was, and saluted him, and standing reverently apart, he said to him even as he had said to Nâgita.

'Very well, Sîha. Spread out a mat for me in the shade in front of the house.'

5.

And Sîha did so. And the Blessed One came out from the house, and sat down. And the Brahmans from Kosalâ and Magadhâ exchanged with him the greetings and compliments of politeness and courtesy, and took their seats on one side. And Hare-lip the *Likkhavi* also, with the retinue of his clan, bowed down to the Blessed One, and seated himself on one side. And when he was thus seated he addressed the Blessed One, and said:

'Some few days ago, Sir, Sunakkhatta of the *Likkhavis* came to me, and said: "It is only three years, Mahâli, since I first came under the Blessed One, and I can see heavenly forms, pleasant to behold, fitted to satisfy all one's desires, exciting longing in one's heart. But I cannot hear heavenly sounds like that." Now, Sir, are there such heavenly sounds, which he could not hear, or have they no existence?'

'They are real, those heavenly sounds, pleasant, fitted to satisfy one's desires, exciting longing in one's heart, which he could not hear. They are not things of nought.'

6.

'But what then is the proximate, and what the ultimate cause, why he could not hear them, they being thus real and not things of nought?'

7.

'Suppose a recluse, Mahâli, to have practised one-sided concentration of mind with the object of seeing such heavenly forms in any one direction,—in the East, or the South, or the West, or the North, or above; or below, or across,—and not with the object of hearing such heavenly sounds. Then since he has practised one-sided concentration, with the one object only in view, he only sees the sights, he hears not the sounds. And why not? Because of the nature of his self-concentration [*samâdhi*].

8, 9.

'And so also, Mahâli, if he have practised one-sided concentration with the object of hearing, in any one direction, the heavenly sounds. Then, and for the same reason, he hears the sounds, but he sees not the sights.

10, 11.

'But suppose, Mahâli, he has practised self-concentration with the double object in view of seeing and hearing, in any one direction, those heavenly sights and those heavenly sounds. Then since he has practised self-concentration with the double object in view, he both sees the sights and hears the sounds. And why so? Because of the nature of his self-concentration.'

12.

'Then, Sir, is it for the sake of attaining to the practice of such self-concentration that the brethren lead the religious life under the Blessed One?'

'No, Mahâli. There are things, higher and sweeter than that, for the sake of which they do so.'

13.

'And what, Sir, may those other things be?'

'In the first place, Mahâli, a brother by the complete destruction of the Three Bonds (the Delusions of self, Doubt, and Trust in the efficacy of good works and ceremonies) becomes a converted man, one who cannot be reborn in any state of woe, and is assured of attaining to the Insight (of the stages higher still). That, Mahâli, is a condition, higher and sweeter, for the sake of which the brethren lead the religious life under me.

'And then further, Mahâli, a brother by the complete destruction of those Three Bonds, and by reducing to a minimum lust, illwill, and dullness, becomes a Once-returner, one who on his first return to this world shall make an end of pain. That, Mahâli, is a condition higher still and sweeter, for the sake of which the brethren lead the religious life under me.

'And then further, Mahâli, a brother by the complete destruction of the Five Bonds that bind people to this world becomes an inheritor of the highest heavens, there to pass away, thence never to return. That, Mahâli, is a condition higher still and sweeter, for the sake of which the brethren lead the religious life under me.

'And then further. Mahâli, when a brother by the destruction of the Deadly Floods (or Intoxications--Lusts, Becomings, Delusion, and Ignorance) has, by himself, known and realised and continues to abide here, in this visible world, in that emancipation of mind, that emancipation of heart, which is Arahathship--that, Mahâli, is a condition higher still and sweeter still, for the sake of which the brethren lead the religious life under me.

'Such, Mahâli, are the conditions higher and sweeter (than seeing heavenly sights and hearing heavenly sounds), for the sake of which the brethren lead the religious life under me.'

14.

'But is there, Sir, a path, is there a method, for the realisation of these conditions?'

'Yes, Mahâli, there is.'

'And what, Sir, may be that path, what that method?'

'Verily it is this Noble Eightfold Path, that is to say: Right views, right aspirations, right speech, right action, a right means of livelihood, right effort, right mindfulness, and right ecstasy in self-concentration. This, Mahâli, is the path, and this the method, for the realisation of these conditions.

Gâliya Sutta

15.

One day, Mahâli, I was staying at Kosambî, in the Ghosita pleasance. There two recluses, Mandissa the wandering mendicant, and Gâliya the pupil of Dârupattika (the man with the wooden bowl), came to me, and exchanged with me the greetings and compliments of politeness and courtesy, and stood reverently apart. And so standing they said to me:

'How is it then, O venerable Gotama, is the soul the same thing as the body? Or is the soul one thing and the body another?'

'Listen then, Sirs, and give heed attentively, and I will speak.'

'Very good. Sir: said those two mendicants in assent, and I spake as follows:--

1. The appearance of a Buddha and his preaching.
2. The awakening of a hearer, and his entry into the Order.
3. His self-training in act, word, and speech.
4. The minor details of morality which he observes.
5. The absence of fear, confidence of heart thence resulting.
6. The way in which he learns to guard the door of his senses.
7. The Constant self-possession he thus gains.
8. The power of being content with little, with simplicity of life.
9. The emancipation of heart from the five hindrances--covetousness, illwill, sloth of body and mind, excitement and worry, and perplexity.
10. The resulting joy and peace that he gains.]

16.

'Then estranged from lusts, aloof from evil states, he enters into and remains in the First Rapture--a state of joy and ease, born of detachment, reasoning and investigation going on the while. Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: "Is the soul the same thing as the body, or is the soul one thing and the body another?"'

'Yes, it would, Sir.'

'But I, Sirs, know thus and see thus, And nevertheless I do not say either the one or the other,'

17, 18.

[The cases are then put of a Bhikshu who has acquired the second, third, and fourth Raptures (D. II, 77–81) and the knowledge arising from insight (Ñāna–dassana; D. II, 83, 84); and the same question, reply, and rejoinder are given in each case.]

19.

'With his heart thus serene (c. above, p, 85), he directs and bends down his mind to the knowledge of the destruction of the Deadly Floods, He knows as it really is: "This is pain." He knows as it really is: "This is the origin of pain." He knows as it really is: "This is the cessation of pain." He knows as it really is: "This is the Path that leads to the cessation of pain." He knows as they really are: "These are the Deadly Floods." He knows as it really is: "This is the origin of the Deadly Floods." He knows as it really is: "This is the cessation of the Deadly Floods." He knows as it really is: "This is the Path that leads to the cessation of the Deadly Floods." To him, thus knowing, thus seeing, the heart is set free from the Deadly Taint of Lusts, is set free from the Deadly Taint of Becomings, is set free from the Deadly Taint of Ignorance. In him, thus set free, there arises the knowledge of his emancipation, and he knows: "Rebirth has been destroyed. The higher life has been fulfilled. What had to be done has been accomplished. After this present life there will be no beyond!"

'When a Bhikshu, Sirs, knows thus and sees thus, would that make him ready to take up the question: "Is the soul the same as the body, or is the soul one thing and the body another?"'

'No, Sir, it would not.'

'And I, Sirs, know thus and see thus. And nevertheless I do not say either the one or the other.'

Thus spake the Blessed One; and Hare–lip the Likkhavi, pleased at heart, exalted the word of the Blessed One.

Here ends the Mahāli Sutta.

-- Book 7 --

Kassapa–Sîhanâda Sutta

1.

Thus have I heard. The Blessed One was once dwelling at Uguññâ, in the Kannakatthala deer-park. Now Kassapa, a naked ascetic, came to where the Exalted One was, and exchanged with him the greetings and compliments of civility and courtesy, and stood respectfully aside. And, so standing, he said to the Exalted One:

2.

'I have heard it said, O Gotama, thus: "The Samana Gotama disparages all penance; verily he reviles and finds fault with every ascetic, with every one who lives a hard life." Now those, O Gotama, who said this, were they therein repeating Gotama's words, and not reporting him falsely? Are they announcing, as a minor tenet of his, a matter really following from his Dhamma (his system)? Is there nothing in this opinion of his, so put forward as wrapt up with his system, or as a corollary from it, that could meet with objection? For we would fain bring no false accusation against the venerable Gotama.'

3.

'No, Kassapa. Those who said so were not following my words, On the contrary, they were reporting me falsely. and at variance with the fact,

'Herein, O Kassapa, I am wont to be aware, with vision bright and purified, seeing beyond what men can see, how some men given to asceticism, living a hard life, are reborn, on the dissolution of the body, after death, into some unhappy, fallen state of misery and woe; while others, living just so, are reborn into some happy state, or into a heavenly world—how some men given to asceticism, but living a life less hard, are equally reborn, on the dissolution of the body, after death into some unhappy, fallen state of misery and woe; while others, living just so, are reborn in some happy state, or into a heavenly world. How then could I, O Kassapa, who am thus aware, as they really are, of the states whence men have come, and whither they will go, as they pass away from one form of existence, and take shape in another,—how could I disparage all penance; or bluntly revile and find fault with every ascetic, with every one who lives a life that is hard?

4.

Now there are, O Kassapa, certain recluses and Brahmans who are clever, subtle, experiences in controversy, hair splitters, who go about, one would think, breaking into pieces by their wisdom the speculations of their adversaries. And as between them and me there is, as to some points, agreement, and as to some points, not. As to some of those things they approve, we also approve thereof. As to some of those things they disapprove, we also disapprove thereof. As to some of the things they approve, we disapprove thereof. As to some of the things they disapprove, we approve thereof. And some things we approve of, so do they. And some things we disapprove of, so do they And some things we approve, they do not. And some things we disapprove of, they approve of.

5.

'And I went to them, and said: "As for those things, my friends, on which we do not agree, let us leave them alone. As to those things on which we agree, let the wise put questions

about them, ask for reasons as to them, talk them over, with or to their teacher, with or to their fellow disciples; saying: 'Those conditions of heart, Sirs, which are evil or accounted as evil among you, which are blameworthy or accounted as such among you, which are insufficient for the attainment of Arahatsip, or accounted as such among you, depraved or accounted as such among you—–who is it who conducts himself as one who has more absolutely put them away from him, the Samana Gotama, or the other venerable ones, the teachers of schools?'"

6.

'Then it may well be, O Kassapa, that the wise, so putting questions one to the other, asking for reasons, talking the matter over, should say: "The Samana Gotama conducts himself as one who has absolutely put those conditions away from him; whereas the venerable ones, the other teachers of schools, have done so only partially." Thus is it, O Kassapa, that the wise, so putting questions one to the other, asking for reasons, talking the matter over, would, for the most part, speak in praise of us therein.

7.

'And again, O Kassapa, let the wise put questions one to another, ask for reasons, talk the matter over, with or to their teacher, with or to their fellow disciples, saying: "Those conditions of heart, Sirs, which are good or accounted as such among you, which are blameless or accounted as such among you, which suffice to lead a man to Arahatsip or are accounted as sufficient among you, which are pure or accounted as such among you—–who is it who conducts himself as one who has more completely taken them upon him, the Samana Gotama, or the other venerable ones, the teachers of schools?"

8.

'Then it may well be, O Kassapa, that the wise, so putting questions one to the other, asking for reasons, talking the matter over, should say: "The Samana Gotama conducts himself as one who has completely taken these conditions upon him, whereas the venerable ones, the other teachers of schools, have done so only partially." Thus it is, O Kassapa, that the wise, so putting questions one to the other, asking for reasons, talking the matter over, would, for the most part, speak in praise of us therein.

9–12.

'[And further, also, O Kassapa, the wise would, for the most part, acknowledge that the body of my disciples were more addicted to that which is generally acknowledged to be good, refrain themselves more completely from that which is generally acknowledged to be evil, than the venerable ones, the disciples of other teachers.]

13.

'Now there is, O Kassapa, a way, there is a method which if a man follow he will of himself, both see and know that: "The Samana Gotama is one who speaks in due season, speaks that which is, that which redounds to advantage, that which is the Norm (the Dhamma), that which is the law of self–restraint (the Vinaya)."

'And what, Kassapa, is that way, what that method, which if a man follow, he will, of himself, know that, and see that. Verily it is this Noble Eightfold Path, that is to say: Right Views, Right Aspirations, Right Speech, Right Action, Right Mode of Livelihood, Right Effort, Right

Mindfulness, and Right Rapture.

'This, Kassapa, is that way, this that method, which if a man follow, he will of himself, both know and see that: "The Samana Gotama is one who speaks in due season, speaks that which is, that which redounds to profit, that which is the Norm, that which is the law of self–restraint."

14.

And when he had spoken thus, Kassapa, the naked ascetic, said to the Exalted One:

'And so also, Gotama, are the following ascetic practices accounted, in the opinion of some Samanas and Brâhmanas, as Samana–ship and Brâhmana–ship.--.

'He goes naked:--

'He is of loose habits (performing his bodily functions, and eating food, in a standing posture, not crouching down, or sitting down, as well–bred people do):--

'He licks his hands clean (after eating, instead of washing them, as others do):--

'(When on his rounds for alms, if politely requested to step nearer, or to wait a moment, in order that food may be put into his bowl), he passes stolidly on (lest he should incur the guilt of following another person's word):--

'He refuses to accept food brought (to him, before he has started on his daily round for alms):--

'He refuses to accept (food) if told that it has been prepared) especially for him:--

'He refuses to accept any invitation (to call on his rounds at any particular house, or to pass along any particular street) or to go to any particular place):--

'He will not accept (food taken direct) from the mouth of the pot or pans (in which it is cooked; lest those vessels should be struck or scraped, on his account, with the spoon):--

'(He will) not (accept food placed) within the threshold (lest it should have been placed there specially for him):--

'(He will) not (accept food placed) among the sticks (lest it should have been placed there specially for him):--

'(He will) not (accept food place) among the pestles (lest it should have been placed there specially for him):--

'When two persons are eating together he will not accept (food, taken from what they are eating, if offered to him by only one of the two):--

'He will not accept food from a woman with child (lest the child should suffer want):--

'He will not accept food from a woman giving suck (lest the milk should grow less):--

'He will not accept food from a woman in intercourse with a man (lest their intercourse be hindered):--

'He will not accept food collected (by the faithful in time of drought):--

'He will not accept food where a dog is standing by (lest the dog should lose a meal):--

'He will not accept food where flies are swarming round (lest the flies should suffer):--

'He will not accept fish, nor meat, nor strong drink, nor intoxicants, nor gruel:--

'He is a "One-houser" (turning back from his round as soon as he has received an alms at any one house), a "One-mouthful-man":--

'Or he is a "Two-houser," a "Two-mouthful-man":--

'Or he is a "Seven-houser," a "Seven-mouthful-man":--

'He keeps himself going on only one alms, or only two, or so on up to only seven:--

'He takes food only once a day, or once every two days, or so on up to once every seven days. Thus does he dwell addicted to the practice of taking food according to rule, at regular intervals, up to even half a month.

'And so also, Gotama, are the following ascetic practices accounted, in the opinion of some Samanas and Brâhmanas, as Samanaship and Brâhmanaship:--

'He feeds on potherbs, on wild rice, on Nivâra seeds, on leather parings, on the water-plant called Hata, on the fine powder which adheres to the grains of rice beneath the husk, on the discarded scum of boiling rice, on the flour of oil-seeds, on grasses, on cow-dung, on fruits and roots from the woods, on fruits that have fallen of themselves.

'And so also, Gotama, are the following ascetic practices accounted, in the opinion of some Samanas and Brâhmanas, as Samanaship and Brâhmanaship:--

'He wears coarse hempen cloth:--

'He wears coarse cloth of interwoven hemp and other materials:--

'He wears cloths taken from corpses and thrown away:--

'He wears clothing made of rags picked up from a dust heap:--

'He wears clothing made of the bark of the Tiritaka tree:--

'He wears the natural hide of a black antelope:--

'He wears a dress made of a network of strips of a black antelope's hide:--

'He wears a dress made of Kusa grass fibre:--

'He wears a garment of bark:--

'He wears a garment made of small slips or slabs of wood (shingle) pieced together:--

'He wears, as a garment, a blanket of human hair:--

'He wears, as a garment, a blanket made of horses' tails:--

'He wears, as a garment, a blanket made of the feathers of owls:--

'He is a "plucker-out-of-hair-and-beard," addicted to the practice of plucking out both hair and beard:--

'He is a "stander-up," rejecting the use of a seat:--

'He is a "croucher-down-on-the-heels," addicted to exerting himself when crouching down on his heels:--

'He is a "bed-of-thorns-man," putting iron spikes or natural thorns under the skin on which he sleeps:--

'He uses a plank bed:--

'He sleeps on the bare ground:--

'He sleeps always on one side:--

'He is a "dust-and-dirt-wearer," (smearing his body with oil he stands where dust clouds blow, and lets the dust adhere to his body):--

'He lives and sleeps in the open air:--

'Whatsoever seat is offered to him, that he accepts (without being offended at its being not dignified enough):--

'He is a "filth-eater," addicted to the practice of feeding on the four kinds of filth (cow-dung, cow's urine, ashes, and clay):--

'He is a "non-drinker," addicted to the practice of never drinking cold water (lest he should injure the souls in it):--

'He is an "evening-third-man," addicted to the practice of going down into water thrice a day (to wash away his sins).

15.

'If a man, O Kassapa, should go naked, and be of loose habits, and lick his hands clean with his tongue, and do and be all those other things you gave in detail, down to his being addicted to the practice of taking food, according to rule, at regular intervals up to even half a month—if he does all this, and the state of blissful attainment in conduct, in heart, in intellect, have not been practised by him, realised by him, then is he far from *Samanaship*, far from *Brâhmanaship*. But from the time, O Kassapa, when a Bhikkhu has cultivated the heart of love that knows no anger, that knows no illwill—from the time when, by the destruction of the deadly intoxications (the lusts of the flesh, the lust after future life, and the defilements of delusion and ignorance), he dwells in that emancipation of heart, that emancipation of mind, that is free from those intoxications, and that he, while yet in this visible world, has come to realise and know—from that time, O Kassapa, is it that the Bhikkhu is called a *Samana*, is called a *Brâhmana*!

'And if a man, O Kassapa, feed on potherbs, on wild rice, on Nivâra seeds, or on any of those other things you gave in detail down to fruits that have fallen of themselves, and the state of blissful attainment in conduct, in heart, in intellect, have not been practised by him, realised by him, then is he far from *Samanaship*, far from *Brâhmanaship*. But from the time, O Kassapa, when a Bhikkhu has cultivated the heart of love that knows no anger, that knows no illwill—from the time when, by the destruction of the deadly intoxications (the lusts of the flesh, the lust after future life, and the defilements of delusion and ignorance), he dwells in that emancipation of heart, that emancipation of mind, that is free from those intoxications, and that he, while yet in this visible world, has come to realise and know—from that time, O Kassapa, is it that the Bhikkhu is called a *Samana*, is called a *Brâhmana*!

'And if a man, O Kassapa, wear coarse hempen cloth, or carry out all or any of those other practices you gave in detail down to bathing in water three times a day, and the state of blissful attainment in conduct, in heart, in intellect, have not been practised by him, realised by him, then is he far from *Samanaship*, far from *Brâhmanaship*. But from the time, O Kassapa, when a Bhikkhu has cultivated the heart of love that knows no anger, that knows no illwill—from the time when, by the destruction of the deadly intoxications (the lusts of the flesh, the lust after future life, and the defilements of delusion and ignorance), he dwells in that emancipation of heart, that emancipation of mind, that is free from those intoxications, and that he, while yet in this visible world, has come to realise and know—from that time, O Kassapa, is it that the Bhikkhu is called a *Samana*, is called a *Brâhmana*!

16.

And when he had thus spoken, Kassapa, the naked ascetic, said to the Blessed One: 'How hard then, Gotama, must *Samanaship* be to gain, how hard must *Brâhmanaship* be!'

'That, Kassapa, is a common saying in the world that the life of a *Samana* and of a *Brâhmana* is hard to lead. But if the hardness, the very great hardness, of that life depended merely on this ascetism, on the carrying out of any or all of those practices you have detailed, then it would not be fitting to say that the life of the *Samana*, of the *Brâhmana*, was hard to lead. It would be quite possible for a householder, or for the son of a householder, or for any one, down to the slave girl who carries the water-jar, to say: "Let me now go naked, let me become of low habits," and so on through all the items of those

three lists of yours. But since, Kassapa, quite apart from these matters, quite apart from all kinds of penance, the life is hard, very hard to lead; therefore is it that it is fitting to say: "How hard must Samanaship be to gain, how hard must Brâhmanaship be!" For from the time, O Kassapa, when a Bhikkhu has cultivated the heart of love that knows no anger, that knows no illwill—from the time when, by the destruction of the deadly intoxications (the lusts of the flesh, the lust after future life, and the defilements of delusion and ignorance), he dwells in that emancipation of heart, in that emancipation of mind, that is free from those intoxications, and that he, while yet in this visible world, has come to realise and know—from that time, O Kassapa, is it that the Bhikkhu is called a Samana, is called a Brâhmana!

17.

And when he had thus spoken, Kassapa, the naked ascetic, said to the Blessed One: 'Hard is it, Gotama, to know when a man is a Samana, hard to know when a man is a Brâhmana!'

'That, Kassapa, is a common saying in the world that it is hard to know a Samana, hard to know a Brâhmana. But if being a Samana, if being a Brâhmana, depended merely on this asceticism, on the carrying out of any or each of those practices you have detailed, then it would not be fitting to say that a Samana is hard to recognise, a Brâhmana is hard to recognise. It would be quite possible for a householder, or for the son of a householder, or for any one down to the slave girl who carries the water-jar, to know: "This man goes naked, or is of loose habits, or licks his fingers with his tongue," and so on through all the items of those three lists of yours. But since, Kassapa, quite apart from these matters, quite apart from all kinds of penance, it is hard to recognise a Samana, hard to recognise a Brâhmana, therefore is it fitting to say: "Hard is it to know when a man is a Samana, to know when a man is a Brâhmana!" For from the time, O Kassapa, when a Bhikkhu has cultivated the heart of love that knows no anger, that knows no illwill—from the time when, by the destruction of the deadly intoxications (the lusts of the flesh, the lust after future life, and the defilements of delusion and ignorance), he dwells in that emancipation of heart, in that emancipation of mind, that is free from those intoxications, and that he, while yet in this visible world, has come to realise and know—from that time, O Kassapa, is it that the Bhikkhu is called a Samana, is called a Brâhmana!'

18.

And when he had thus spoken, Kassapa, the naked ascetic, said to the Blessed One: 'What then, Gotama, is that blissful attainment in conduct, in heart, and in mind?'

[The answer is all the paragraphs in the Sâmanâ-phala translated above, and here divided as follows:—

21.

'Now there are some recluses and Brahmans, Kassapa, who lay emphasis on conduct. They speak, in various ways, in praise of morality. But so far as regards the really noble, the highest conduct, I am aware of no one who is equal to myself, much less superior. And it is I who have gone the furthest therein; that is, in the highest conduct (of the Path).

'There are some recluses and Brahmans, Kassapa, who lay emphasis on self-mortification, and scrupulous care of others. They speak in various ways in praise of self-torture and of

austere scrupulousness. But so far as regards the really noblest, the highest sort of self–mortification and scrupulous regard for others, I am aware of no one else who is equal to myself, much less superior. And it is I who have gone the furthest therein; that is, in the highest sort of scrupulous regard for others.

'There are some recluses and Brahmans, Kassapa, who lay emphasis on intelligence. They speak, in various ways, in praise of intelligence. But so far as regards the really noblest, the highest intelligence, I am aware of no one else who is equal to myself, much less superior. And it is I who have gone the furthest therein; that is, in the highest Wisdom (of the Path).

'There are some recluses and Brahmans, Kassapa, who lay emphasis on emancipation. They speak, in various ways, in praise of emancipation. But so far as regards the really noblest, the highest emancipation, I am aware of no one else who is equal to myself, much less superior. And it is I who have gone the furthest therein; that is, in the most complete emancipation (of the Path).

22.

'Now it may well be, Kassapa, that the recluses of adverse schools may say: "The Samana Gotama utters forth a lion's roar; but it is in solitude that he roars, not where men are assembled." Then should they be answered: "Say not so. The Samana Gotama utters his lion's roar, and that too in the assemblies where men congregate."

'And it may well be, Kassapa, that the recluses of adverse schools should thus, in succession, raise each of the following objections:--

"But it is not in full confidence that he roars:--

"But men put no questions to him:--

"But even when questioned, he cannot answer:--

"But even when he answers, he gives no satisfaction by his exposition of the problem put:--

"But men do not hold his opinion worthy to be listened to:--

"But even when men listen to his word, they experience no conviction therefrom:--

"But even when convinced, men give no outward sign of their faith:--

"But even when they give such outward sign, they arrive not at the truth:--

"But even when they arrive at the truth they cannot carry it out:--

'Then in each such case, Kassapa, they should be answered as before, until the answer runs:--"Say not so. For the Samana Gotama both utters forth his lion's roar, and that too in assemblies where men congregate, and in full confidence in the justice of his claim, and men put their questions to him on that, and on being questioned he expounds the problem

put, and by his exposition thereof satisfaction arises in their hearts, and they hold it worthy to listen to his word, and in listening to it they experience conviction, and being convinced they give outward signs thereof, and they penetrate even to the truth, and having grasped it they are able also to carry the truth out!

23.

'I was staying once, Kassapa, at Râgagaha, on the hill called the Vulture's Peak. And there a follower of the same mode of life as yours, by name Nigrodha, asked me a question about the higher forms of austere scrupulousness of life. And having been thus questioned I expounded the problem put. And when I had thus answered what he asked, he was well pleased, as if with a great joy:

'And who, Sir, on hearing the doctrine of the Exalted One, would not be well pleased, as if with a great joy. I also, who have now heard the doctrine of the Exalted One, am thus well pleased, even as if with a great joy. Most excellent, Lord, are the words of thy mouth, most excellent, just as if a man were to set up what has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness, so that those who have eyes could see external forms—just even so, Lord, has the truth been made known to me, in many a figure, by the Exalted One. And I, even I, betake myself as my guide to the Exalted One, and to the Doctrine, and to the Brotherhood. I would fain, Lord, renounce the world under the Exalted One; I would fain be admitted to his Order.'

24.

'Whosoever, Kassapa, having formerly been a member of another school, wishes to renounce the world and receive initiation in this doctrine and discipline, he remains in probation for four months. And at the end of the four months the brethren, exalted in spirit, give him initiation, and receive him into the Order, raising him up into the state of a Bhikkhu. But nevertheless I recognise, in such cases, the distinction there may be between individuals.'

'Since, Lord, the four months' probation is the regular custom, I too, then, will remain on probation for that time. Then let the brethren, exalted in spirit, give me initiation and raise me up into the state of a Bhikkhu.'

So Kassapa, the naked ascetic, received initiation, and was admitted to membership of the Order under the Exalted One. And from immediately after his initiation the venerable Kassapa remained alone and separate, earnest, zealous, and master of himself. And e'er long he attained to that supreme goal for the sake of which clansmen go forth from the household life into the homeless state: yea, that supreme goal did he, by himself, and while yet in this visible world, bring himself to the knowledge of, and continue to realise, and to see face to face. And he became sure that rebirth was at an end for him, that the higher life had been fulfilled, that everything that should be done had been accomplished, and that after this present life there would be no beyond!

And so the venerable Kassapa became yet another among the Arahats.

Here ends the Kassapa–Sihanada Suttanta.

Potthapâda Sutta

1.

Thus have I heard. The Exalted One was once staying at Sâvatthi in Anâtha Pindîka's pleasure in the Geta Wood. Now at that time Potthapâda, the wandering mendicant, was dwelling at the hall put up in Queen Mallikâ's park for the discussion of systems of opinion—the hall set round with a row of Tinduka trees, and known by the name of 'The Hall.' And there was with him a great following of mendicants; to wit, three hundred mendicants.

2.

Now the Exalted One, who had put on his under garment in the early morning, proceeded in his robes, and with his bowl in his hand, into Sâvatthi for alms. And he thought: 'It is too early now to enter Sâvatthi for alms. Let me go to the Hall, the debating hall in the Mallikâ Park, where Potthapâda is.' And he did so.

3.

Now at that time Potthapâda was seated with the company of the mendicants all talking with loud voices, with shouts and tumult, all sorts of worldly talk: to wit, tales of kings, of robbers, of ministers of state; tales of war, of terrors, of battles; talks about foods and drinks, about clothes and beds and garlands and perfumes; talks about relationships; talks about equipages, villages, towns, cities, and countries; tales about women and heroes; gossip such as that at street corners, and places whence water is fetched; ghost stories; desultory chatter; legends about the creation of the land or sea; and speculations about existence and non-existence.

4.

And Potthapâda, the mendicant, caught sight of the Exalted One approaching in the distance. And at the sight of him he called the assembly to order, saying: 'Be still, venerable Sirs, and make no noise. Here is the Samana Gotama coming. Now that venerable one delights in quiet, and speaks in praise of quietude. How well it were if, seeing how quiet the assembly is, he should see fit to join us!' And when he spake thus, the mendicants kept silence.

5.

Now the Exalted One came on to where Potthapâda, the mendicant was. And the latter said to him:

'May the Exalted One come near. We bid him welcome. It is long since the Exalted One took the departure of coming our way. Let him take a seat. Here is a place spread ready.'

And the Exalted One sat down. And Potthapâda, the mendicant, brought a low stool, and sat down beside him. And to him thus seated the Exalted One said:

'What was the subject, Potthapâda, that you were seated here together to discuss; and what was the talk among you that has been interrupted?'

6.

And when he had thus spoken, Potthapâda said:

'Never mind, Sir, the subject we were seated together to discuss. There will be no difficulty in the Exalted One hearing afterwards about that. But long ago, Sir, on several occasions, when various teachers, Samanas and Brahmans, had met together, and were seated in the debating hall, the talk fell on trance, and the question was: "How then, Sirs, is the cessation of consciousness brought about?"

'Now on that some said thus: "Ideas come to a man without a reason and without a cause, and so also do they pass away. At the time when they spring up within him, then he becomes conscious; when they pass away, then he becomes unconscious." Thus did they explain the cessation of consciousness.

'On that another said: "That, Sirs, will never be so as you say. Consciousness, Sirs, is a man's soul. It is the soul that comes and goes. When the soul comes into a man then he becomes conscious, when the soul goes away out of a man then he becomes unconscious." Thus do others explain the cessation of consciousness.

'On that another said: "That, Sirs, will never be as you say. But there are certain Samanas and Brahmans of great power and influence. It is they who infuse consciousness into a man, and draw it away out of him. When they infuse it into him he becomes conscious, when they draw it away he becomes unconscious." Thus do others explain the cessation of consciousness.

'Then, Sir, the memory of the Exalted One arose in me, and I thought: "Would that the Exalted One, would that the Happy One were here, he who is so skilled in these psychical states." For the Exalted One would know how trance is brought about.' How, then, Sir, is there cessation of consciousness?'

7.

'Well, as to that, Potthapâda, those Samanas and Brahmans who said that ideas come to a man and pass away without a reason, and without a cause, are wrong from the very commencement. For it is precisely through a reason, by means of a cause, that ideas come and go. By training some ideas arise. By training others pass away.

'And what is that training?' continued the Exalted One.

[He then sets out the first part of the system of self-training for the Bhikkhu, as translated above, from the Sâmañña-phala, as follows:--

1. *The introductory paragraphs on the appearance of a Buddha, his preaching, the conviction of a hearer and his renunciation of the world.*
2. *The tract on the Sîlas, the minor details of mere morality.*
3. *The paragraphs on Confidence.*

4. *The paragraphs on 'Guarded is the door of his senses.'*

5. *The paragraphs on 'Mindful and Self–possessed.'*

6. *The paragraphs on Solitude.*

7. *The paragraphs on the conquest of the Five Hindrances.*

And goes on:]

10.

'But when he has realised that these Five Hindrances have been put away from within him, a gladness springs up within him, and joy arises to him thus gladdened, and so rejoicing all his frame becomes at ease, and being thus at ease he is filled with a sense of peace, and in that peace his heart is stayed. Then estranged from lusts, aloof from evil dispositions, he enters into and remains in the First Rapture (the First *Ghâna*)—a state of joy and ease born of detachment, reasoning and investigation going on the while. Then that idea, (that consciousness), of lusts, that he had before, passes away. And thereupon there arises within him a subtle, but actual, consciousness of the joy and peace arising from detachment, and he becomes a person to whom that idea is consciously present.

'Thus is it that through training one idea, one sort of consciousness, arises; and through training another passes away. This is the training I spoke of,' said the Exalted One.

11.

'And again, *Potthapâda*, the Bhikkhu, suppressing all reasoning and investigation, enters into and abides in the Second Rapture (the Second *Ghâna*)—a state of joy and ease, born of the serenity of concentration, when no reasoning or investigation goes on, a state of elevation of mind, a tranquillisation of the heart within. Then that subtle, but actual, consciousness of the joy and peace arising from detachment, that he just had, passes away. And thereupon there arises a subtle, but actual, consciousness of the joy and peace born of concentration. And he becomes a person conscious of that.

'Thus also is it that through training one idea, one sort of consciousness, arises; and through training another passes away. This is the training I spoke of,' said the Exalted One.

12.

'And again, *Potthapâda*, the Bhikkhu, holding aloof from joy, becomes equable; and, mindful and self–possessed, he experiences in his body that ease which the Arahats talk of when they say: "The man serene and self–possessed is well at ease." And so he enters into and abides in the Third Rapture (the Third *Ghâna*). Then that subtle, but yet actual, consciousness, that he just had, of the joy and peace born of concentration, passes away. And thereupon there arises a subtle, but yet actual, consciousness of the bliss of equanimity. And he becomes a person conscious of that.

'Thus also is it that through training one idea, one sort of consciousness, arises; and through training another passes away. This is the training I spoke of,' said the Exalted One.

13.

'And again, *Potthapâda*, the Bhikkhu, by the putting away alike of ease and of pain, by the passing away of any joy, any elation, he had previously felt, enters into and abides in the Fourth Rapture (the Fourth *Ghâna*)—a state of pure self-possession and equanimity, without pain and without ease. Then that subtle, but yet actual, consciousness, that he just had, of the bliss of equanimity, passes away. And thereupon there arises to him a subtle, but yet actual, consciousness of the absence of pain, and of the absence of ease. And he becomes a person conscious of that.

'Thus also is it that through training one idea, one sort of consciousness, arises; and through training another passes away. This is the training I spoke of,' said the Exalted One.

14.

'And again, *Potthapâda*, the Bhikkhu, by passing beyond the consciousness of form, by putting an end to the sense of resistance, by paying no heed to the idea of distinction, thinking: "The space is infinite," reaches up to and remains in the mental state in which the mind is concerned only with the consciousness of the infinity of space. Then the consciousness, that he previously had, of form passes away, and there arises in him the blissful consciousness, subtle but yet actual, of his being concerned only with the infinity of space. And he becomes a person conscious of that.

'Thus also is it that through training one idea, one sort of consciousness, arises; and through training another passes away. This is the training I spoke of,' said the Exalted One.

15.

'And again, *Potthapâda*, the Bhikkhu, by passing quite beyond the consciousness of space as infinite, thinking: "Cognition is infinite," reaches up to and remains in the mental state in which the mind is concerned only with the infinity of cognition. Then the subtle, but yet actual, consciousness, that he just had, of the infinity of space, passes away. And there arises in him a consciousness, subtle but yet actual, of everything being within the sphere of the infinity of cognition. And he becomes a person conscious of that.

'Thus also is it that through training one idea, one sort of consciousness, arises; and through training another passes away. This is the training I spoke of,' said the Exalted One.

16.

'And again, *Potthapâda*, the Bhikkhu, by passing quite beyond the consciousness of the infinity of cognition, thinking: "There is nothing that really is," reaches up to and remains in the mental state in which the mind is concerned only with the unreality of things. Then that sense of everything being within the sphere of infinite cognition, that he just had, passes away. And there arises in him a consciousness, subtle but yet actual, of unreality as the object of his thought. And he becomes a person conscious of that.

'Thus also is it that through training one idea, one sort of consciousness, arises; and through training another passes away. This is the training I spoke of,' said the Exalted One.

17.

'So from the time, *Potthapâda*, that the Bhikkhu is thus conscious in a way brought about by

himself (from the time of the First Rapture), he goes on from one stage to the next, and from that to the next until he reaches the summit of consciousness. And then he is on the summit it may occur to him: "To be thinking at all is the inferior state. 'Twere better not to be thinking. Were I to go on thinking and fancying, these ideas, these states of consciousness, I have reached to, would pass away, but others, coarser ones, might arise. So I will neither think nor fancy any more." And he does not. And to him neither thinking any more, nor fancying, the ideas, the states of consciousness, he had, pass away; and no others, coarser than they, arise. So he touches cessation. Thus is it, *Potthapâda*, that the attainment of the cessation of conscious ideas takes place step by step.

18.

'Now what do you think, *Potthapâda*? Have you ever heard, before this, of this gradual attainment of the cessation of conscious ideas?'

'No, Sir, I have not. But I now understand what you say as follows: [and he repeated the words of section 17.]'

'That is right, *Potthapâda*.'

19.

'And does the Exalted One teach that there is one summit of consciousness, or that there are several?'

'In my opinion, *Potthapâda*, there is one, and there are also several.'

'But how can the Exalted teach that there both is one, and that there are also several?'

'As he attains to the cessation (of one idea, one state of consciousness) after another, so does he reach, one after another, to different summits up to the last. So is it, *Potthapâda*, that I put forward both one summit and several.'

20.

'Now is it, Sir, the idea, the state of consciousness, that arises first, and then knowledge; or does knowledge arise first, and then the idea, the state of consciousness; or do both arise simultaneously, neither of them before or after the other?'

'It is the idea, *Potthapâda*, the state of consciousness, that arises first, and after that knowledge. And the springing up of knowledge is dependent on the springing up of the idea, of the state of consciousness. And this may be understood from the fact that a man recognises: "It is from this cause or that that knowledge has arisen to me."'

21.

'Is then, Sir, the consciousness identical with a man's soul, or is consciousness one thing, and the soul another?'

'But what then, *Potthapâda*? Do you really fall back on the soul?'

'I take for granted, Sir, a material soul, having form, built up of the four elements, nourished by solid food.'

'And if there were such a soul, Potthapâda, then, even so, your consciousness would be one thing, and your soul another. That, Potthapâda, you may know by the following considerations. Granting, Potthapâda, a material soul, having form, built up of the four elements, nourished by solid food; still some ideas, some states of consciousness, would arise to the man, and others would pass away. On this account also, Potthapâda, you can see how consciousness must be one thing. and soul another.'

22.

'Then, Sir, I fall back on a soul made of mind, with all its major and minor parts complete, not deficient in any organ.'

'And granting, Potthapâda, you had such a soul, the same argument would apply.'

23.

'Then, Sir, I fall back on a soul without form, and made of consciousness.'

'And granting, Potthapâda, you had such a soul, still the same argument would apply.'

24.

'But is it possible, Sir, for me to understand whether consciousness is the man's soul, or the one is different from the other?'

'Hard is it for you, Potthapâda, holding, as you do, different views, other things approving themselves to you, setting different aims before yourself, striving after a different perfection, trained in a different system of doctrine, to grasp this matter!'

25-27.

'Then, Sir, if that be so, tell me at least: "Is the world eternal? Is this alone the truth, and any other view mere folly?"'

'That, Potthapâda, is a matter on which I have expressed no opinion.'

[Then, in the same terms, Potthapâda asked each of the following questions;--

2. Is the world not eternal?--

3. Is the world finite?--

4. Is the world infinite?--

5. Is the soul the same as the body?--

6. Is the soul one thing, and the body another?--

7. Does one who has gained the truth live again after death?--

8. Does he not live again after death?---

9. Does he both live again, and not live again, after death?---

10. Does he neither live again, nor not live again, after death?---

And to each question the Exalted One made the same reply:---]

'That too, *Potthapâda*, is a matter on which I have expressed no opinion.'

28.

'But why has the Exalted One expressed no opinion on that?'

'This question is not calculated to profit, it is not concerned with the Norm (the Dhamma), it does not redound even to the elements of right conduct, nor to detachment, nor to purification from lusts, nor to quietude, nor to tranquillisation of heart, nor to real knowledge, nor to the insight (of the higher stages of the Path), nor to *Nirvâna*. Therefore is it that I express no opinion upon it.'

29.

'Then what is it that the Exalted One has determined?'

'I have expounded, *Potthapâda*, what pain is; I have expounded what is the origin of pain; I have expounded what is the cessation of pain; I have expounded what is the method by which one may reach the cessation of pain.'

30.

'And why has the Exalted One put forth a statement as to that?'

'Because that question, *Potthapâda*, is calculated to profit, is concerned with the Norm, redounds to the beginnings of right conduct, to detachment, to purification from lusts, to quietude, to tranquillisation of heart, to real knowledge, to the insight of the higher stages of the Path, and to *Nirvâna*. Therefore is it, *Potthapâda*, that I have put forward a statement as to that.'

'That is so, O Exalted One. That is so, O Happy One. And now let the Exalted One do what seemeth to him fit.'

And the Exalted One rose from his seat, and departed thence.

31.

Now no sooner had the Exalted One gone away than those mendicants bore down upon *Potthapâda*, the mendicant, from all sides with a torrent of jeering and biting words, saying: I Just so, forsooth, this *Potthapâda* gives vent to approval of whatsoever the *Samana* Gotama says, with his: "That is so, O Exalted One. That is so, O Happy One." Now we, on the other hand, fail to see that the *Samana* Gotama has put forward any doctrine that is distinct with regard to any one of the ten points raised.' And they went through them all in detail.

But when they spake thus Potthapâda, the mendicant, replied: 'Neither do I see that he puts forward, as certain, any proposition with respect to those points. But the Samana Gotama propounds a method in accordance with the nature of things, true and fit, based on the Norm, and certain by reason of the Norm. And how could I refuse to approve, as well said, what has been so well said by the Samana Gotama as he propounded that?'

32.

Now after the lapse of two or three days Kitta, the son of the elephant trainer, and Potthapâda, the mendicant, came to the place where the Exalted One was staying. And on their arrival Kitta, the son of the elephant trainer, bowed low to the Exalted One, and took his seat on one side. And Potthapâda, the mendicant, exchanged with the Exalted One the greetings and compliments of courtesy and friendship, and took his seat on one side, and when he was so seated he told the Exalted One how the mendicants had jeered at him, and how he had replied.

33.

'All those mendicants, Potthapâda, are blind, and see not. You are the only one, with eyes to see, among them. Some things, Potthapâda, I have laid down as certain, other things I have declared uncertain.

The latter are those ten questions that you raised, and for the reasons given I hold them matters of uncertainty. The former are the Four Truths I expounded, and for the reasons given I hold them to be matters of certainty.

34.

'There are some Samanas and Brahmans, Potthapâda, who hold the following opinion, indulge in the following speculation: "The soul is perfectly happy and healthy after death." And I went to them, and asked them whether that was their view or not. And they acknowledged that it was. And I asked them whether, so far as they were in the habit of knowing or perceiving it, the world (that is, the people in the world) was perfectly happy, and they answered: "No."

'Then I asked them: "Or further, Sirs, can you maintain that you yourselves for a whole night, or for a whole day, or even for half a night or day, have ever been perfectly happy?" And they answered: "No."

'Then I said to them: "Or further, Sirs, do you know a way, or a method, by which you can realise a state that is altogether happy?" And still to that question they answered: "No."

'And then I said: "Or have you, Sirs, ever heard the voices of gods who had realised rebirth in a perfectly happy world, saying: 'Be earnest, O men, and direct in effort, towards the realisation of (rebirth in) a world of perfect happiness. For we, in consequence of similar effort, have been reborn in such a world.'" And still they answered: "No."

'Now what think you as to that, Potthapâda? That being so, does not the talk of those Samanas and Brahmans turn out to be without good ground?'

35.

'Just as if a man should say: "How I long for, how I love the most beautiful woman in the land!"

'And people should ask him: "Well! good friend! this most beautiful woman in the land, whom you so love and long for, do you know whether that beautiful woman is a noble lady, or of priestly rank, or of the trader class, or of menial birth?"

'And when so asked, he should answer: "No."

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

'And when so asked, he should answer: "No."

'And people should say to him: "So then, good friend, whom you know not, neither have seen, her do you love and long for?"

'And when so asked, he should answer: "Yes."

'Now what think you of that, *Potthapâda*? Would it not turn out, that being so, that the talk of that man was witless talk?'

36, 37.

'Then just so also, *Potthapâda*, with the *Samanas* and Brahmins who talk about the soul being perfectly happy and healthy after death. It is just, *Potthapâda*, as if a man were to put up a staircase in a place where four cross roads meet, to mount up thereby on to the upper storey of a mansion. And people should say to him: "Well! good friend! this mansion, to mount up into which you are making this staircase, do you know whether it is in the East, or in the West, or in the South, or in the North? whether it is high, or low, or of medium size?"

'And when so asked, he should answer: "No."

'And people should say to him: "But then, good friend, you are making a staircase to mount up into a mansion you know not of, neither have seen!"

'And when so asked, he should answer: "Yes."

'Now what think you of that, *Potthapâda*? Would it not turn out, that being so, that the talk of that man was witless talk?'

'For a truth, Sir, that being so, his talk would turn out to be witless talk.'

38.

'[Then surely just so, *Potthapâda*, with those *Samanas* and Brahmins who postulate a soul happy and healthy after death. For they acknowledge that they know no such state in this

world now. They acknowledge that they cannot say their own souls have been happy here even for half a day. And they acknowledge that they know no way, no method, of ensuring such a result.] Now what think you of that, Potthapâda. That being so, does not their talk, too, turn out to be without good ground?'

'For a truth, Sir, that being so, their talk would turn out to be without good ground:

39.

'The following three modes of personality, Potthapâda, (are commonly acknowledged in the world):--material, immaterial, and formless. The first has form, is made up of the four elements, and is nourished by solid food. The second has no form, is made up of mind, has all its greater and lesser limbs complete, and all the organs perfect. The third is without form, and is made up of consciousness only.

40 – 42.

'Now I teach a doctrine, Potthapâda, with respect to each of these, that leads to the putting off of that personality; so that if you walk according to that doctrine, the evil dispositions one has acquired may be put away; the dispositions which tend to purification may increase; and one may continue to see face to face, and by himself come to realise, the full perfection and grandeur of wisdom.

'Now it may well be, Potthapâda, that you think: "Evil dispositions may be put away, the dispositions that tend to purification may increase, one may continue to see face to face, and by himself come to realise, the full perfection and grandeur of wisdom, but one may continue sad." Now that, Potthapâda, would not be accurate judgment. When such conditions are fulfilled, then there will be joy, and happiness, and peace, and in continual mindfulness and self-mastery, one will dwell at ease.

43 – 45.

'And outsiders, Potthapâda, might question us thus: "What then, Sir, is that material (or that mental, or that formless) mode of personality for the putting away of which you preach such a doctrine as will lead him who walks according to it to get free from the evil dispositions he has acquired, to increase in the dispositions that tend to purification, so that he may continue to see face to face, and by himself come to realise, the full perfection and grandeur of wisdom?" And to that I should reply (describing it in the words I have now used to you): "Why this very personality that you see before you is what I mean."

'Now what think you of that, Potthapâda. That being so, would not the talk turn out to be well grounded?'

'For a truth, Sir, it would.'

46.

'Just, Potthapâda, as if a man should construct a staircase, to mount up into the upper storey of a palace, at the foot of the very palace itself. And men should say to him:

""Well! good friend! that palace, to mount up into which you are constructing this staircase, do you know whether it is in the East, or in the West, or in the South, or in the North?

whether it is high or low or of medium size?"

'And when so asked, he should answer: "Why! here is the very palace itself! It is at the very foot of it I am constructing my staircase with the object of mounting up into it."

'What would you think, Potthapâda, of that? Would not his talk, that being so, turn out to be well grounded?'

'For a truth. Sir it would.'

47.

'Then just so. Potthapâda, when I answer thus to the questions put to me.'

48.

Now when he had thus spoken, *Kitta*, the son of the elephant trainer, said to the Exalted One: 'At that time, Sir, when a man is in possession of any one of the three modes of personality, are the other two unreal to him then? Is it only the one he has that is real?'

49.

'At the time, *Kitta*, when any one of the three modes of personality is going on, then it does not come under the category of either of the other two. It is known only by the name of the mode going on.

'If people should ask you, *Kitta*, thus: "Were you in the past, or not? Will you be in the future, or not? Are you now, or not?"—How would you answer?'

'I should say that I was in the past, and not not; that I shall be in the future, and not not; that I am now, and not not.'

50.

'Then if they rejoined: "Well! that past personality that you had, is that real to you; and the future personality, and the present, unreal? The future personality that you will have, is that real to you; and the past personality, and the present, unreal? The personality that you have now, in the present, is that real to you; and the past personality, and the future, unreal?"—How would you answer?'

'I should say that the past personality that I had was real to me at the time when I had it; and the others unreal. And so also in the other two cases.'

51.

'Well! Just so, *Kitta*, when any one of the three modes of personality is going on, then it does not come under the category of either of the other two.

52.

'Just, *Kitta*, as from a cow comes milk, and from the milk curds, and from the curds butter, and from the butter ghee, and from the ghee junket; but when it is milk it is not called curds, or butter, or ghee, or junket; and when it is curds it is not called by any of the other names; and so on—'

53.

'Just so, *Kitta*, when any one of the three modes of personality is going on, it is not called by the name of the other. For these, *Kitta*, are merely names, expressions, turns of speech, designations in common use in the world. And of these a Tathâgata (one who has won the truth) makes use indeed, but is not led astray by them.'

54.

And when he had thus spoken, *Potthapâda*, the mendicant, said to the Exalted One:

'Most excellent, Sir, are the words of thy mouth; most excellent! Just as if a man were to set up that which has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who had eyes could see external forms,—just even so has the truth been made known, in many a figure, by the Exalted One. And I, Sir, betake myself to the Exalted One as my guide, to his Doctrine, and to his Order. May the Exalted One accept me as an adherent; as one who, from this day forth as long as life endures, has taken him as his guide.'

55.

But *Kitta*, the son of the elephant trainer, though he made use of the same words, concluded with the request: 'And may I be permitted to go forth from the world under the Exalted One; may I receive admission into his Order.'

56.

And his request was granted, and he was received into the Order. And from immediately after his initiation *Kitta*, the son of the elephant trainer, remained alone and separate, earnest, zealous, and resolved. And e'er long he attained to that supreme goal of the higher life for the sake of which the clansmen go forth utterly from the household life to become houseless wanderers—yea! that supreme goal did he, by himself, and while yet in this visible world, bring himself to the knowledge of, and continue to realise, and to see face to face! And he became conscious that rebirth was at an end; that the higher life had been fulfilled; that all that should be done had been accomplished; and that, after this present life, there would be no beyond!

So the venerable *Kitta*, the son of the elephant trainer, became yet another among the Arahats.

Here ends the *Potthapâda Suttanta*.

-- Book 9 --

Subha Sutta

1.

Thus have I heard. The venerable Ânanda was once staying at Sâvatthi in the Geta Wood, in Anâtha Pindika's pleasance, shortly after the Exalted One had died away. Now at that time the young Brahman Subha, the son of the man of Tudi, was dwelling at Sâvatthi on some business or other.

2.

Now Subha, the young Brahman, addressed a certain young man, and said:

'Come now, young man. Go to the Samana Ânanda, and ask in my name as to whether his sickness and indisposition has abated, as to his health and vigour and condition of ease; and say: "'Twere well if the venerable Ânanda would be so kind as to pay a visit to Subha, the young Brahman, the son of the man of Tudi.'"

3.

'Very well, Sir,' said that young man in reply. And he went to the place where the venerable Ânanda was staying, and exchanged with him the greetings and compliments of politeness and courtesy, and took his seat apart. And, so seated, he delivered to the venerable Ânanda the message with which he had been charged.

4.

On hearing that message, the venerable Ânanda said to him:

'It is not just now, young man, convenient, for I have just taken medicine. But perhaps I may be able to go on the morrow, if so be that conditions and opportunity seem fit.' Then that young man arose from his seat, and went to Subha, and told him all, and added:

'So, Sir, the matter has been so far accomplished that perhaps the venerable Ânanda may be able to come on the morrow, if so be that conditions and opportunity seem fit.'

5.

And the venerable Ânanda, when the night had passed away, dressed himself early in the morning, and went, in his robes and carrying his bowl, with a Bhikkhu from the Ketiya country, as his attendant, to Subha's house, and took his seat on the mat spread out for him. And Subha, the young Brahman, the son of the man of Tudi, came there where he sat, and exchanged with the venerable Ânanda the greetings and compliments of politeness and courtesy, and took his seat on one side. And, so seated, he said to the venerable Ânanda:

'You, Sir, have waited long on the venerable Gotama, constantly near him, continually in his company. You, Sir, will know what were the things the venerable Gotama was wont to praise; to which he used to incite the folk, in which he established them, and made them firm. What were they, Ânanda?'

6.

'Three are the bodies of doctrine, O Brahman, which the Exalted One was wont to praise; to which he used to incite the folk, in which he established them, and made them firm. And what are the three? The so noble body of doctrine regarding right conduct, the so noble body of doctrine regarding self-concentration, the so noble body of doctrine regarding intelligence.'

'And what, Ānanda, is this so noble body of doctrine regarding right conduct (Sîla) in praise of which the venerable Gotama was wont to speak; to which he used to incite the folk, in which he established them, and made them firm?'

7 – 29.

[The reply 7–29 is the *Sâmañña-phala Sutta*, including:

1. The appearance of a Buddha, and his preaching.
2. The awakening of a hearer, and his entry into the Order.
3. His self-training in act, word, and speech.
4. The minor details of morality he observes.
5. The absence of fear, confidence of heart thence resulting.

And the answer concludes the enumeration with the words:--]

30.

'And there is yet something further, according to this system, still to be done.'

'Wonderful is this, Ānanda, and mysterious--both that this so noble group of conduct is well-rounded, not incomplete; and that I perceive no other, like unto it, among the other *Samanas* and *Brâhmanas* outside of this communion. And were they also to perceive such in themselves, then would they be satisfied with thus much, and would say: "So far is enough. We have done thus much. The aim of our *Samanaship* has been reached." But you, Ānanda, on the other hand, say: "There is yet something further, according to your system, still to be done."

Here ends the First Portion for Recitation in the Subha Sutta.

II. 1.

'And what, Ānanda, is this so noble body of doctrine regarding self-concentration (Samâdhi) in praise of which the venerable Gotama was wont to speak; to which he used to incite the folk, in which he established them, and made them firm?'

2 – 18.

[The answer 2–18 is the *Sâmañña-phala Sutta*, that is to say:

1. The way in which he learns to guard the door of his senses.

2. The constant mindfulness and self–possession that he gains.
3. The power of being content with little, with simplicity of life.
4. The emancipation of heart from the Five Hindrances—covetousness, ill–temper, sloth of body and mind, excitement and worry, and perplexity.
5. The resulting joy and peace that pervades his bodily frame, and fills his heart.
- 6–9. The Four Raptures (*Ghânas*). And the answer is followed by the same injunction as to something further to be done, and the same rejoinder as above in Chapter I, 30.]

20.

'And what, Ânanda, is this so noble body of doctrine regarding intellect (*Paññâ*) in praise of which the venerable Gotama was wont to speak; to which he used to incite the folk, in which he established them, and made them firm?'

20 – 26.

[The answer, 20–26 is of the *Sâmañña–phala Sutta*, that is to say:

1. The *Nâna–dassana*—the insight which sees that the body is impermanent, and that mind (*Viññâna*) is bound up with it, has no existence independent of it.
2. The power of calling up mental images.
3. The perception of the Four Truths as to sorrow and the Eightfold Path; the rooting out of one's mind of the Intoxicants (the *Asâvas*); and the final. assurance, consequent thereon, of Emancipation gained.]

27.

'This, young Brahman, is that so noble body of doctrine regarding intellect, of which that Exalted One was wont to speak in praise; to which he used to incite the folk, in which he established them, and made them firm.'

'Wonderful is this, Ânanda, and mysterious—both that this so noble group of doctrine regarding intellect is well–rounded, not incomplete; and that I perceive no other, like unto it among the other *Samanas* and *Brâhmanas* outside of this communion. And there is not, in this matter, anything further to be accomplished. Most excellent, Ânanda, are the words of thy mouth, most excellent! Just as if a man were to set up that which has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who have eyes could see external forms—just even so has the truth been made known to me, in many a figure, by the venerable Ânanda. And I, even I, betake myself to that venerable Gotama as my guide, to the truth, and to the Order. May the venerable Ânanda receive me as an adherent, as one who, from this day forth, as long as life endures. has taken them as his guide.'

Here ends the Subha Suttanta.

Kevaddha Sutta

1.

Thus have I heard. The Exalted One was once staying at Nâlandâ in the Pâvârîka's mango grove. Now Kevaddha, a young householder, came where the Exalted One was, and bowed down in salutation to him, and took a seat on one side. And, so seated, he said to the Exalted One:

'This Nâlandâ of ours, Sir, is influential and prosperous, full of folk, crowded with people devoted to the Exalted One. It were well if the Exalted One were to give command to some brother to perform, by power surpassing that of ordinary men, a mystic wonder. Thus would this Nâlandâ of ours become even so much the more devoted to the Exalted One.'

On his speaking thus the Exalted One said to him:

'But, Kevaddha, it is not thus that I am wont to give instruction to the brethren: "Come now, my brethren; perform ye a mystic wonder, by power surpassing that of ordinary men, for the lay folk clad in their garments of white!"

2.

And a second time Kevaddha made the same request to the Exalted One, and received a second time the same reply.

3.

And a third time Kevaddha, the young householder, addressed the Exalted One, and said:

'I would fain do no injury to the Exalted One. I only say that this Nâlandâ of ours is influential and prosperous, full of folk, crowded with people devoted to the Exalted One. It were well if the Exalted One were to give command to some brother to perform, by power surpassing that of ordinary men, a mystic wonder. Thus would this Nâlandâ of ours become even so much the more devoted to the Exalted One.'

'There are three sorts of wonders, Kevaddha, which I, having myself understood and realised them, have made known to others. And what are the three? The mystic wonder, the wonder of manifestation, and the wonder of education.

4.

'And what, Kevaddha, is the mystic wonder?

'In this case, Kevaddha, suppose that a brother enjoys the possession, in various ways, of mystic power—from being one he becomes multiform, from being multiform he becomes one: from being visible he becomes invisible: he passes without hindrance to the further side of a wall or a battlement or a mountain, as if through air: he penetrates up and down through solid ground, as if through water: he walks on water without dividing it, as if on solid ground: he travels cross-legged through the sky, like the birds on wing: he touches and feels with the hand even the Moon and the Sun, beings of mystic power and potency though they be: he reaches, even in the body, up to the heaven of Brahmâ. And some

believer, of trusting heart, should behold him doing so.

5.

'Then that believer should announce the fact to an unbeliever, saying: "Wonderful, Sir, and marvellous is the mystic power and potency of that recluse. For verily I saw him indulging himself, in various ways, in mystic power:—from being one becoming multiform (c., as before, down to) reaching, even in the body, up to the heaven of Brahmâ."

'Then that unbeliever should say to him: "Well, Sir! there is a certain charm called the Gandhara Charm. It is by the efficacy thereof that he performs all this."

'Now what think you, Kevaddha? Might not the unbeliever so say?'

'Yes, Sir; he might.'

'Well, Kevaddha! It is because I perceive danger in the practice of mystic wonders, that I loathe, and abhor, and am ashamed thereof.

6.

'And what, Kevaddha, is the wonder of manifestation?'

'Suppose, in this case, Kevaddha, that a brother can make manifest the heart and the feelings, the reasonings and the thoughts, of other beings, of other individuals, saying: "So and so is in your mind. You are thinking of such and such a matter. Thus and thus are your emotions." And some believer, of trusting heart, should see him doing so.

7.

'Then that believer should announce the fact to an unbeliever, saying: "Wonderful, Sir, and marvellous is the mystic power and potency of that recluse. For verily I saw him making manifest the heart and the feelings, the reasonings and the thoughts, of other beings, of other individuals, saying: "So and so is in your mind. You are thinking of such and such a matter. Thus and thus are your emotions."

'Then that unbeliever should say to him: "Well, Sir! there is a charm called the Jewel Charm. It is by the efficacy thereof that he performs all this."

'Now what think you, Kevaddha? Might not the unbeliever so say?'

'Yes, Sir; he might.'

'Well, Kevaddha! It is because I perceive danger in the practice of the wonder of manifestation, that I loathe, and abhor, and am ashamed thereof.

8.

'And what, Kevaddha, is the wonder of education?'

'Suppose, Kevaddha, that a brother teaches thus: "Reason in this way, do not reason in that way. Consider thus, and not thus. Get rid of this disposition, train yourself, and remain,

in that." This, Kevaddha, is what is called "The wonder of education."

'And further, Kevaddha, suppose that a Tathâgata is born into the world, c.'

[The text repeats the *Sâmañña-phala Suttanta*, that is to say:

1. The preaching of the Buddha.
2. The a wakening of a hearer, and his renunciation of the world.
3. His self-training in act, word, and speech.
4. The minor details of mere morality (summarised above which he observes.
5. The absence of fear, confidence of heart thence arising.
6. The way in which he learns to guard the doors of his senses.
7. The constant self-possession he thus gains.
8. The power of being content with little, of simplicity of life.
9. The emancipation of the heart from the Five Hindrances—covetousness, ill-temper, sloth of body and mind, excitement and worry, and perplexity.
10. The resulting joy and peace that he gains.
11. The training in the Four Raptures.
12. The insight arising from the knowledge of the nature of the body, and its impermanence, and of the fact that consciousness is bound up with it.
13. The realisation of the Four Truths, the destruction of the Intoxicants, and the final assurance of the emancipation of Arahatsip.

The refrain throughout is: 'This, Kevaddha, is what is called the wonder of education.']

67.

'So these, Kevaddha, are the three wonders I have understood and realised myself, and made known to others.

'Once upon a time, Kevaddha, there occurred to a certain brother in this very company of the brethren, a doubt on the following point: "Where now do these four great elements—earth, water, fire, and wind—pass away, leaving no trace behind?" So that brother, Kevaddha, worked himself up into such a state of ecstasy that the way leading to the world of the Gods became clear to his ecstatic vision.

68.

'Then that brother, Kevaddha, went up to the realm of the Four Great Kings; and said to the gods thereof: "Where, my friends, do the four great elements—earth, water, fire, and wind—cease, leaving no trace behind?"

'And when he had thus spoken the gods in the heaven of the Four Great Kings said to him: "We, brother, do not know that. But there are the Four Great Kings. more potent and more glorious than we. They will know it."

69 – 79.

'Then that brother, Kevaddha, went to the Four Great Kings, [and put the same question, and was sent on, by a similar reply, to the Thirty-three, who sent him on to their king, Sakka; who sent him on to the Yâma gods. who sent him on to their king, Suyâma; who sent him on to the Tusita gods, who sent him on to their king, Santusita; who sent him on to the Nimmâna-rati gods, who sent him on to their king, Sunimmita; who sent him on to the Para-nimmita Vasavatti gods, who sent him on to their king, Vasavatti; who sent him on to the gods of the Brahmâ-world.]

80.

'Then that brother, Kevaddha, became so absorbed by self-concentration that the way to the Brahmâ-world became clear to his mind thus pacified. And he drew near to the gods of the retinue of Brahmâ, and said: "Where, my friends, do the four great elements—earth, water, fire, and wind—cease, leaving no trace behind?"

'And when he had thus spoken the gods of the retinue of Brahmâ replied: "We, brother, do not know that. But there is Brahmâ, the Great Brahmâ, the Supreme One, the Mighty One, the All-seeing One, the Ruler, the Lord of all, the Controller, the Creator, the Chief of all, appointing to each his place, the Ancient of days, the Father of all that are and are to be! He is more potent and more glorious than we. He will know it."

"Where then is that Great Brahmâ now?"

"We, brother. know not where Brahmâ is, nor why Brahmâ is, nor whence. But, brother, when the signs of his coming appear, when the light ariseth, and the glory shineth, then will He be manifest. For that is the portent of the manifestation of Brahmâ when the light ariseth, and the glory shineth."

81.

'And it was not long, Kevaddha, before that Great Brahmâ became manifest. And that brother drew near to him, and said: "Where, my friend, do the four great elements—earth, water, fire, and wind—cease, leaving no trace behind?"

And when he had thus spoken that Great Brahmâ said to him: "I, brother, am the Great Brahmâ, the Supreme, the Mighty, the All-seeing, the Ruler, the Lord of all, the Controller, the Creator, the Chief of all, appointing to each his place, the Ancient of days, the Father of all that are and are to be!"

82.

'Then that brother answered Brahmâ, and said: "I did not ask you, friend, as to whether you were indeed all that you now say. But I ask you where the four great elements—earth, water, fire, and wind—cease, leaving no trace behind?"

83.

'Then again, Kevaddha, Brahmâ gave the same reply. And that brother, yet a third time, put to Brahmâ his question as before. 'Then, Kevaddha, the Great Brahmâ took that brother by the arm and led him aside, and said:

"These gods, the retinue of Brahmâ, hold me, brother, to be such that there is nothing I cannot see, nothing I have not understood, nothing I have not realised. Therefore I gave no answer in their presence. I do not know, brother, where those four great elements—earth, water, fire, and wind—cease, leaving no trace behind. Therefore you, brother, have done wrong, have acted ill, in that, ignoring the Exalted One, you have undertaken this long search, among others, for an answer to this question. Go you now, return to the Exalted One, ask him the question, and accept the answer according as he shall make reply."

84.

'Then, Kevaddha, that Bhikkhu, as quickly as one could stretch forth his bended arm, or draw it in when stretched forth, vanished from the Brahmâ-world, and appeared before me. And he bowed in salutation to me, and took his seat on one side; and, so seated, he said to me: "Where is it, Sir, that these four great elements—earth, water, fire, and wind—cease, leaving no trace behind?"

85.

'And when he had thus spoken, Kevaddha, I answered him thus: "Long, long ago, brother, sea-faring traders were wont, when they were setting sail on an ocean voyage, to take with them a land-sighting bird. And when the ship got out of sight of the shore they would let the land-sighting bird free. Such a bird would fly to the East, and to the South, and to the West, and to the North, to the zenith, and to the intermediate points of the compass. And if anywhere on the horizon it caught sight of land, thither would it fly. But if no land, all round about, were visible, it would come back even to the ship. Just so, brother, do you, having sought an answer to this question, and sought it in vain, even up to the Brahmâ-world, come back therefore to me. Now the question, brother, should not be put as you have put it. Instead of asking where the four great elements cease, leaving no trace behind, you should have asked:

'On that the answer is:

'The intellect of Arahatsip, the invisible, the endless, accessible from every side—

Thus spake the Exalted One. And Kevaddha, the young householder, pleased at heart, rejoiced at the spoken word.

Here ends the Kevaddha Suttanta.

Lohikka Sutta

1.

Thus have I heard. The Exalted One, when once passing on a tour through the Kosala districts with a great multitude of the members of the Order, with about five hundred Bhikshus, arrived at Sâlavatikâ (a village surrounded by a row of Sâla trees). Now at that time Lohikka the Brahman was established at Sâlavatikâ, a spot teeming with life, with much grassland and woodland and corn, on a royal domain granted him by King Pasenadi of Kosala, as a royal gift, with power over it as if he were the king.

2.

Now at that time Lohikka the Brahman was thinking of harbouring the following wicked view: 'Suppose that a Samana or a Brâhmana have reached up to some good state (of mind), then he should tell no one else about it. For what can one man do for another? To tell others would be like the man who, having broken through an old bond, should entangle himself in a new one. Like that, I say, is this (desire to declare to others); it is a form of lust. For what can one man do for another?'

3.

Now Lohikka the Brahman heard the news: 'They say that the Samana Gotama, of the sons of the Sâkyas, who went out from the Sâkya clan to adopt the religious life, has now arrived, with a great company of the brethren of his Order, on his tour through the Kosala districts, at Sâlavatikâ. Now regarding that venerable Gotama, such is the high reputation that has been noised abroad:—that Exalted One is an Arahât, fully awakened, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, an exalted one, a Buddha. He, by himself, thoroughly knows, and sees as it were face to face, this universe—including the worlds above of the gods, the Brahmâs, and the Mâras; and the world below with its Samanas and Brâhmanas, its princes and peoples—and having known it, he makes his knowledge known to others. The truth, lovely in its origin, lovely in its progress, lovely in its consummation, doth he proclaim both in the spirit and in the letter. The higher life doth he make known in all its fullness, and in all its purity. And good is it to pay visits to Arahats like that.'

4.

Then Lohikka the Brahman said to Bhesikâ the barber: 'Come now, good Bhesikâ, go where the Samana Gotama is staying, and, on your arrival, ask in my name as to whether his sickness and indisposition has abated, as to his health and vigour and condition of ease; and speak thus: "May the venerable Gotama, and with him the brethren of the Order, accept the to-morrow's meal from Lohikka the Brahman."'

5.

'Very well, Sir,' said Bhesikâ the barber, acquiescing in the word of Lohikka the Brahman, and did so even as he had been enjoined. And the Exalted One consented, by silence, to his request.

6.

And when Bhesikâ the barber perceived that the Exalted One had consented, he rose from his seat, and passing the Exalted One with his right hand towards him, went to Lohikka the Brahman, and on his arrival spake to him thus:

'We addressed that Exalted One, Sir, in your name, even as you commanded. And the Exalted One hath consented to come.'

7.

Then Lohikka the Brahman, when the night had passed, made ready at his own dwelling—place sweet food, both hard and soft, and said to Bhesikâ the barber: 'Come now, good Bhesikâ, go where the Samana Gotama is. staying, and on your arrival, announce the time to him, saying: "It is time, O Gotama, and the meal is ready."'

'Very well, Sir,' said Bhesikâ the barber in assent to the words of Lohikka the Brahman; and did so even as he had been enjoined.

And the Exalted One, who had robed himself early in the early morning, went robed, and carrying his bowl with him, with the brethren of the Order, towards Sâlavatikâ.

8.

Now, as he went, Bhesikâ the Barber walked, step by step, behind the Exalted One. And he said to him:

'The following wicked opinion has occurred to Lohikka the Brahman: "Suppose that a Samana or a Brâhmana have reached up to some good state (of mind), then he should tell no one else about it. For what can one man do for another? To tell others would be like the man who, having broken through an old bond, should entangle himself in a new one. Like that, I say, is this (desire to declare to others); it is a form of lust." 'Twere well, Sir, if the Exalted One would disabuse his mind thereof. For what can one man do for another?'

'That may well be, Bhesikâ, that may well be.'

9.

And the Exalted One went on to the dwelling—place of Lohikka the Brahman, and sat down on the seat prepared for him. And Lohikka the Brahman satisfied the Order, with the Buddha at its head, with his own hand, with sweet food both hard and soft, until they refused any more. And when the Exalted One had finished his meal, and had cleansed the bowl and his hands, Lohikka the Brahman brought a low seat and sat down beside him. And to him, thus seated, the Exalted One spake as follows:

'Is it true, what they say, Lohikka, that the following wicked opinion has arisen in your mind: [and he set forth the opinion as above set forth]?'

'That is so. Gotama.'

10.

I Now what think you, Lohikka? Are you not established at Sâlavatikâ?'

'Yes, that is so, Gotama.'

'Then suppose, *Lohikka*, one were to speak thus: "*Lohikka* the Brahman has a domain at *Sâlavatikâ*. Let him alone enjoy all the revenue and all the produce of *Sâlavatikâ*, allowing nothing to anybody else!" Would the utterer of that speech be a danger-maker as touching the men who live in dependence upon you, or not?'

'He would be a danger-maker, Gotama?'

'And making that danger, would he be a person who sympathised with their welfare, or not?'

'He would not be considering their welfare, Gotama.'

'And not considering their welfare, would his heart stand fast in love toward them, or in enmity?'

'In enmity, Gotama.'

'But when one's heart stands fast in enmity, is that unsound doctrine, or sound?'

'It is unsound doctrine, Gotama.'

'Now if a man hold unsound doctrine, *Lohikka*, I declare that one of two future births will be his lot, either purgatory or rebirth as an animal.'

11.

'Now what think you, *Lohikka*? Is not King *Pasenadi* of *Kosala* in possession of *Kâsi* and *Kosala*?'

'Yes, that is so, Gotama.'

'Then suppose, *Lohikka*, one were to speak thus: "King *Pasenadi* of *Kosala* is in possession of *Kâsi* and *Kosala*. Let him enjoy all the revenue and all the produce of *Kâsi* and *Kosala*, allowing nothing to anybody else." Would the utterer of that speech be a danger-maker as touching the men who live in dependence on King *Pasenadi* of *Kosala*—both you yourself and others—or not?'

'He would be a danger-maker, Gotama.'

'And making that danger, would he be a person who sympathised with their welfare, or not?'

'He would not be considering their welfare, Gotama.'

'And not considering their welfare, would his heart stand fast in love toward them, or in enmity?'

'In enmity, Gotama.'

'But when one's heart stands fast in enmity, is that unsound doctrine, or sound?'

'It is unsound doctrine, Gotama.'

'Now if a man hold unsound doctrine, Lohikka, I declare that one of two future births will be his lot, either purgatory or rebirth as an animal.'

12 and 14.

'So then, Lohikka, you admit that he who should say that you, being in occupation of Sâlavatikâ, should therefore yourself enjoy all the revenue and produce thereof, bestowing nothing on any one else; and he who should say that King Pasenadi of Kosala, being in power over Kâsi and Kosala, should therefore himself enjoy all the revenue and produce thereof, bestowing nothing on any one else—would be making danger for those living in dependence on you; or for those, you and others, living in dependence upon the King. And that those who thus make danger for others, must be wanting in sympathy for them. And that the man wanting in sympathy has his heart set fast in enmity. And that to have one's heart set fast in enmity is unsound doctrine:—

13 and 15.

'Then just so, Lohikka, he who should say: "Suppose a Samana or a Brâhmana to have reached up to some good state (of mind), then should he tell no one else about it. For what can one man do for another? To tell others would be like the man who, having broken through an old bond, should entangle himself in a new one. Like that, I say, is this desire to declare to others, it is a form of lust;"— just so he, who should say thus, would be putting obstacles in the way of those clansman who, having taken upon themselves the Doctrine and Discipline set forth by Him—who—has—won—the—Truth, have attained to great distinction therein—to the fruit of conversion, for instance, or to the fruit of once returning, or to the fruit of never returning, or even to Arahatship—he would be putting obstacles in the way of those who are bringing to fruition the course of conduct that will lead to rebirth in states of bliss in heaven. But putting obstacles in their way he would be out of sympathy for their welfare; being out of sympathy for their welfare his heart would become established in enmity; and when one's heart is established in enmity, that is unsound doctrine. Now if a man hold unsound doctrine, Lohikka, I declare that one of two future births will be his lot, either purgatory or rebirth as an animal.'

16.

'There are these three sorts of teachers in the world, Lohikka, who are worthy of blame. And whosoever should blame such a one, his rebuke would be justified, in accord with the facts and the truth, not improper. What are the three?'

'In the first place, Lohikka, there is a sort of teacher who has not himself attained to that aim of Samanaship for the sake of which he left his home and adopted the homeless life. Without having himself attained to it he teaches a doctrine (Dhamma) to his hearers, saying: "This is good for you, this will make you happy." Then those hearers of his neither listen to him, nor give ear to his words, nor become steadfast in heart through their knowledge thereof; they go their own way, apart from the teaching of the master. Such a teacher may be rebuked, setting out these facts, and adding: "You are like one who should make advances to her who keeps repulsing him, or should embrace her who turns her face

away from him. Like that, do I say, is this lust of yours (to go on posing as a teacher of men, no one heeding, since they trust you not). For what, then, can one man do for another?"

'This, Lohikka, is the first sort of teacher in the world worthy of blame. And whosoever should blame such a one, his rebuke would be justified, in accord with the facts and the truth, not improper.

17.

'In the second place, Lohikka, there is a sort of teacher who has not himself attained to that aim of Samanaship for the sake of which he left his home and adopted the homeless life. Without having himself attained to it he teaches a doctrine to his hearers, saying: "This is good for you; that will make you happy." And to him his disciples listen; they give ear to his words; they become steadfast in heart by their understanding what is said; and they go not their own way, apart from the teaching of the master. Such a teacher may be rebuked, setting out these facts and adding: "You are like a man who, neglecting his own field, should take thought to weed out his neighbour's field. Like that, do I say, is this lust of yours (to go on teaching others when you have not taught yourself). For what, then, can one man do for another?"

'This, Lohikka, is the second sort of teacher in the world worthy of blame. And whosoever should blame such a one, his rebuke would be justified, in accord with the facts and the truth, not improper.

18.

'And again, Lohikka, in the third place, there is a sort of teacher who has himself attained to that aim of Samanaship for the sake of which he left his home and adopted the homeless life. Having himself attained it, he teaches the doctrine to his hearers, saying: "This is good for you, that will make you happy." But those hearers of his neither listen to him, nor give ear to his words, nor become steadfast in heart through understanding thereof; they go their own way, apart from the teaching of the master. Such a teacher may be rebuked, setting out these facts, and adding: "You are like a man who, having broken through an old bond, should entangle himself in a new one. Like that, do I say, is this lust of yours (to go on teaching when you have not trained yourself to teach). For what, then, can one man do for another?"

'This, Lohikka, is the third sort of teacher in the world worthy of blame. And whosoever should blame such a one, his rebuke would be justified, in accord with the facts and the truth, not improper. And these, Lohikka, are the three sorts of teachers of which I spoke.'

19.

And when he had thus spoken, Lohikka the Brahman spake thus to the Exalted One:

'But is there, Gotama, any sort of teacher not worthy of blame in the world?'

'Yes, Lohikka, there is a teacher not worthy, in the world, of blame.'

'And what sort of a teacher, Gotama, is so?'

[The answer is in the words of the exposition set out above in the *Sâmañña-phala*, as follows:—

1. The appearance of a Tathâgata (one who won the truth), his preaching, the conversion of a hearer, his adoption of the homeless state.
2. The minor details of mere morality that he practises.
3. The Confidence of heart he gains from this practice.
4. The paragraph on 'Guarded is the door of his Senses.'
5. The paragraph on 'Mindful and Self-possessed.'
6. The paragraph on Simplicity of life, being content with little.
7. The paragraphs on Emancipation from the Five Hindrances—covetousness, ill-temper, laziness, worry, and perplexity.
8. The paragraph on the Joy and Peace that, as a result of this emancipation, fills his whole being.
9. The paragraphs on the Four Raptures (*Ghânas*).
10. The paragraphs on the Insight arising from Knowledge (the knowledge of the First Path).
11. The paragraphs on the Realisation of the Four Noble Truths, the destruction of the Intoxications—lust, delusions, becomings, and ignorance—and the attainment of Arahatsip.

The refrain throughout and the closing paragraph is:]

'And whosoever the teacher be, Lohikka, under whom the disciple attains to distinction so excellent as that, that, Lohikka, is a teacher not open to blame in the world. And whosoever should blame such a one, his rebuke would be unjustifiable, not in accord either with the facts or with the truth, without good ground.'

78.

And when he had thus spoken, Lohikka the Brahman said to the Exalted One:

'Just, Gotama, as if a man had caught hold of a man, falling over the precipitous edge of purgatory, by the hair of his head, and lifted him up safe back on the firm land—just so have I, on the point of falling into purgatory, been lifted back on to the land by the venerable Gotama. Most excellent, O Gotama, are the words of thy mouth, most excellent! Just as if a man were to set up what has been thrown down, or were to reveal what has been hidden away, or were to point out the right road to him who has gone astray or were to bring a light into the darkness so that those who had eyes could see external forms—just even so has

the truth been made known to me, in many a figure, by the venerable Gotama. And I, even I, betake myself to the venerable Gotama as my guide, to the Doctrine, and to the Order. May the venerable Gotama accept me as a disciple; as one who, from this day forth as long as life endures, has taken him as his guide!

Here ends the Lohikka Suttanta.

-- Book 12 --

Tevigga Sutta

1.

Thus have I heard. When the Exalted One was once journeying through Kosala with a great company of the brethren, with about five hundred brethren, he came to the Brahman village in Kosala which is called *Manasâkata*. And there at *Manasâkata* the Exalted One stayed in the mango grove, on the bank of the river *Akiravatî*, to the north of *Manasâkata*.

2.

Now at that time many very distinguished and wealthy Brahmans were staying at *Manasâkata*; to wit, *Kankî* the Brahman, *Târukkha* the Brahman, *Pokkharasâdi* the Brahman, *Gânussoni* the Brahman, *Todeyya* the Brahman, and other very distinguished and wealthy Brahmans.

3.

Now a conversation sprung up between *Vâsettha* and *Bhâradvâga*, when they were taking exercise (after their bath) and walking up and down in thoughtful mood, as to which was the true path, and which the false.'

4.

The young Brahman *Vâsettha* spake thus:

'This is the straight path, this the direct way which makes for salvation, and leads him, who acts according to it, into a state of union with *Brahmâ*. I mean that which has been announced by the Brahman *Pokkharasâdi*.'

5.

The young Brahman *Bhâradvâga* spake thus:

'This is the straight path, this the direct way which makes for salvation, and leads him, who acts according to it, into a state of union with *Brahmâ*. I mean that which has been announced by the Brahman *Târukkha*.'

6.

But neither was the young Brahman *Vâsettha* able to convince the young Brahman *Bhâradvâga*, nor was the young Brahman *Bhâradvâga* able to convince the young Brahman *Vâsettha*.

7.

Then the young Brahman *Vâsettha* said to the young Brahman *Bhâradvâga*:

'That *Samana* *Gotama*, *Bhâradvâga*, of the sons of the *Sâkyas*, who went out from the *Sâkyas* clan to adopt the religious life, is now staying at *Manasâkata*, in the mango grove, on the bank of the river *Akiravatî*, to the north of *Manasâkata*. Now regarding that venerable *Gotama*, such is the high reputation that has been noised abroad: "That Exalted One is an *Arahat*, a fully enlightened one, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher of

gods and men, an Exalted One, a Buddha."

Come, then, Bhâradvâga, let us go to the place where the Samana Gotama is; and when we have come there, let us ask the Samana Gotama touching this matter. What the Samana Gotama shall declare unto us, that let us bear in mind.'

'Very well, my friend!' said the young Brahman Bhâradvâga, in assent, to the young Brahman Vâsettha.

8.

Then the young Brahman Vâsettha and the young Brahman Bhâradvâga went on to the place where the Exalted One was.

And when they had come there, they exchanged with the Exalted One the greetings and compliments of politeness and courtesy, and sat down beside him. And while they were thus seated the young Brahman Vâsettha said to the Exalted One:

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

"This is the straight path, this the direct way which makes for salvation, and leads him who acts according to it, into a state of union with Brahmâ. I mean that which has been announced by the Brahman Pokkharasâdi."

'Bhâradvâga said thus:

"This is the straight path, this the direct way which makes for salvation, and leads him, who acts according to it, into a state of union with Brahmâ. I mean that which has been announced by the Brahman Târukkha."

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

9.

'So you say, Vâsettha, that you said thus:

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

I mean that which has been announced by the Brahman Pokkharasâdi."

'While Bhâradvâga said thus:

"This is the straight path, this the direct way which makes for salvation, and leads him, who acts according to it, into a state of union with Brahmâ. I mean that which has been announced by the Brahman Târukkha."

'Wherein, then, O *Vâsettha*, is there a strife, a dispute, a difference of opinion between you?'

10.

'Concerning the true path and the false, Gotama. Various Brahmans, Gotama, teach various paths. The Addharyâ Brahmans, the Tittiryâ Brahmans, the *Khandokâ* Brahmans [the *Khandavâ* Brahmans], the Bavharigâ Brahmans. Are all those saving paths? Are they all paths which will lead him, who acts according to them, into a state of union with Brahmâ?'

'Just, Gotama, as near a village or a town there are many and various paths, yet they all meet together in the village—just in that way are all the various paths taught by various Brahmans—the Addharyâ Brahmans, the Tittiryâ Brahmans, the *Khandokâ* Brahmans [the *Khandavâ* Brahmans], the Bavharigâ Brahmans. Are all these saving paths? Are they all paths which will lead him, who acts according to them, into a state of union with Brahmâ?'

11.

'Do you say that they all lead aright, *Vâsettha*?

'I say so, Gotama.'

'Do you really say that they all lead aright, *Vâsettha*?'

'So I say, Gotama.'

12.

'But yet, *Vâsettha*, is there a single one of the Brahmans versed in the Three Vedas who has ever seen Brahmâ face to face?'

'No, indeed, Gotama.'

'Or is there then, *Vâsettha*, a single one of the teachers of the Brahmans versed in the Three Vedas who has seen Brahmâ face to face?'

'No, indeed, Gotama!'

'Or is there then, *Vâsettha*, a single one of the teachers of the teachers of the Brahmans versed in the Three Vedas who has seen Brahmâ face to face?'

'No, indeed, Gotama!'

'Or is there then, *Vâsettha*, a single one of the Brahmans up to the seventh generation who has seen Brahmâ face to face?'

'No, indeed, Gotama!'

13.

'Well then, *Vâsettha*, those ancient Rishis of the Brahmans versed in the Three Vedas, the

authors of the verses, the utterers of the verses, whose ancient form of words so chanted, uttered, or composed, the Brahmans of to-day chant over again or repeat; intoning or reciting exactly as has been intoned or recited—to wit, *Atthaka*, *Vâmaka*, *Vâmadeva*, *Vessâmitta*, *Yamataggi*, *Angirasa*, *Bhâradvâga*, *Vâsettha*, *Kassapa*, and *Bhagu*—did even they speak thus, saying: "We know it, we have seen it, where Brahmâ is, whence Brahmâ is, whither Brahmâ is?"

'Not so, Gotama!'

14.

'Then you say, *Vâsettha*, that none of the Brahmans, or of their teachers, or of their pupils, even up to the seventh generation, has ever seen Brahmâ face to face. And that even the Rishis of old, the authors and utterers of the verses, of the ancient form of words which the Brahmans of to-day so carefully intone and recite precisely as they have been handed down—even they did not pretend to know or to have seen where or whence or whither Brahmâ is. So that the Brahmans versed in the Three Vedas have forsooth said thus: "What we know not, what we have not seen, to a state of union with that we can show the way, and can say: 'This is the straight path, this is the direct way which makes for salvation, and leads him, who acts according to it, into a state of union with Brahmâ!'"

'Now what think you, *Vâsettha*? Does it not follow, this being so, that the talk of the Brahmans, versed though they be in the Three Vedas, turns out to be foolish talk?'

'In sooth, Gotama, that being so, it follows that the talk of the Brahmans versed in the Three Vedas is foolish talk!'

15.

'Verily, *Vâsettha*, that Brahmans versed in the Three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen—such a condition of things can in no wise be!

'Just, *Vâsettha*, as when a string of blind men are clinging one to the other, neither can the foremost see, nor can the middle one see, nor can the hindmost see—just even so, methinks, *Vâsettha*, is the talk of the Brahmans versed in the Three Vedas but blind talk: the first sees not, the middle one sees not, nor can the latest see. The talk then of these Brahmans versed in the Three Vedas turns out to be ridiculous) mere words, a vain and empty thing!'

16.

'Now what think you, *Vâsettha*? Can the Brahmans versed in the Three Vedas—like other, ordinary, folk—see the Moon and the Sun as they pray to, and praise, and worship them, turning round with clasped hands towards the place whence they rise and where they set?'

'Certainly, Gotama, they can.'

17.

'Now what think you, *Vâsettha*? The Brahmans versed in the Three Vedas, who can very well—like other, ordinary, folk—see the Moon and the Sun as they pray to, and praise, and

worship them, turning round with clasped hands to the place whence they rise and where they set—are those Brahmans, versed in the Three Vedas, able to point out the way to a state of union with the Moon or the Sun, saying: "This is the straight path, this the direct way which makes for salvation, and leads him, who acts according to it, to a state of union with the Moon or the Sun?"

'Certainly, not, Gotama!'

18.

'So you say, *Vâsettha*, that the Brahmans are not able to point out the way to union with that which they have seen, and you further say that neither any one of them, nor of their pupils, nor of their predecessors even to the seventh generation has ever seen Brahmâ. And you further say that even the Rishis of old, whose words they hold in such deep respect, did not pretend to know, or to have seen where, or whence, or whither Brahmâ is. Yet these Brahmans versed in the Three Vedas say, forsooth, that they can point out the way to union with that which they know not, neither have seen. Now what think you, *Vâsettha*? Does it not follow that, this being so, the talk of the Brahmans, versed though they be in the Three Vedas, turns out to be foolish talk?'

'In sooth, Gotama, that being so, it follows that the talk of the Brahmans versed in the Three Vedas is foolish talk!'

19.

'Very good, *Vâsettha*. Verily then, *Vâsettha*, that Brahmans versed in the Three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen—such a condition of things can in no wise be!'

'Just, *Vâsettha*, as if a man should say, "How I long for, how I love the most beautiful woman in this land!"

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

'But when so asked, he should answer: "No."

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

'But when so asked, he should answer: "No."

'And then people should say to him, "So then, good friend, whom you know not, neither have seen, her do you love and long for?"

'And then when so asked, he should answer: "Yes."

'Now what think you, *Vâsettha*? Would it not turn out, that being so, that the talk of that man was foolish talk?'

'In sooth, Gotama, it would turn out, that being so, that the talk of that man was foolish talk!'

20.

'And just even so, *Vâsettha*, though you say that the Brahmans are not able to point out the way to union with that which they have seen, and you further say that neither any one of them, nor of their pupils, nor of their predecessors even to the seventh generation has ever seen Brahmâ. And you further say that even the Rishis of old, whose words they hold in such deep respect, did not pretend to know, or to have seen where, or whence, or whither Brahmâ is. Yet these Brahmans versed in the Three Vedas say, forsooth, that they can point out the way to union with that which they know not, neither have seen! Now what think you, *Vâsettha*? Does it not follow that, this being so, the talk of the Brahmans, versed though they be in the Three Vedas, is foolish talk?'

'In sooth, Gotama, that being so, it follows that the talk of the Brahmans versed in the Three Vedas is foolish talk!'

'Very good, *Vâsettha*. Verily then, *Vâsettha*, that Brahmans versed in the Three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen—such a condition of things can in no wise be.'

21.

'Just, *Vâsettha*, as if a man should make a staircase in the place where four roads cross, to mount up into a mansion. And people should say to him, "Well, good friend, this mansion, to mount up into which you are making this staircase, do you know whether it is in the east, or in the south, or in the west, or in the north? whether it is high or low or of medium size?'

'And when so asked, he should answer: "No."

'And people should say to him, "But then, good friend, you are making a staircase to mount up into something—taking it for a mansion—which, all the while, you know not, neither have seen!"

'And when so asked, he should answer: "Yes."

'Now what think you, *Vâsettha*? Would it not turn out, that being so, that the talk of that man was foolish talk?'

'In sooth, Gotama, it would turn out, that being so, that the talk of that man was foolish talk!'

22.

'And just even so, *Vâsettha*, though you say that the Brahmans are not able to point out the way to union with that which they have seen, and you further say that neither any one of them, nor of their pupils, nor of their predecessors even to the seventh generation has ever seen Brahmâ. And you further say that even the Rishis of old, whose words they hold in such deep respect, did not pretend to know, or to have seen where, or whence, or whither

Brahmâ is. Yet these Brahmans versed in the Three Vedas say, forsooth, that they can point out the way to union with that which they know not, neither have seen! Now what think you, *Vâsettha*? Does it not follow that, this being so, the talk of the Brahmans versed in the Three Vedas is foolish talk?'

'In sooth, Gotama, that being so, it follows that the talk of the Brahmans versed in the Three Vedas is foolish talk!'

23.

'Very good, *Vâsettha*. Verily then, *Vâsettha*, that Brahmans versed in the Three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen—such a condition of things can in no wise be.'

24.

'Again, *Vâsettha*, if this river *Akiravatî* were full of water even to the brim, and overflowing. And a man with business on the other side, bound for the other side, making for the other side, should come up, and want to cross over. And he, standing on this bank, should invoke the further bank, and say, "Come hither, O further bank! come over to this side!"

'Now what think you, *Vâsettha*? Would the further bank of the river *Akiravatî*, by reason of that man's invoking and praying and hoping and praising, come over to this side?'

'Certainly not, Gotama!'

25.

'In just the same way, *Vâsettha*, do the Brahmans versed in the Three Vedas—omitting the practice of those qualities which really make a man a Brahman, and adopting the practice of those qualities which really make men non-Brahmans—say thus: "Indra we call upon, Soma we call upon, *Varuna* we call upon, *Îsâna* we call upon, *Pagâpati* we call upon, *Brahmâ* we call upon, [Mahiddhi we call upon, *Yama* we call upon!]" Verily, *Vâsettha*, that those Brahmans versed in the Three Vedas, but omitting the practice of those qualities which really make a man a Brahman, and adopting the practice of those qualities which really make men non-Brahmans—that they, by reason of their invoking and praying and hoping and praising, should, after death and when the body is dissolved, become united with *Brahmâ*—verily such a condition of things can in no wise be!'

26.

'Just, *Vâsettha*, as if this river *Akiravatî* were full, even to the brim, and overflowing. And a man with business on the other side, making for the other side, bound for the other side, should come up, and want to cross over. And he, on this bank, were to be bound tightly, with his arms behind his back, by a strong chain. Now what think you, *Vâsettha*, would that man be able to get over from this bank of the river *Akiravatî* to the further bank?'

'Certainly not, Gotama!'

27.

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

'What are the five?'

'Forms perceptible to the eye; desirable, agreeable, pleasant, attractive forms, that are accompanied by lust and cause delight. Sounds of the same kind perceptible to the ear. Odours of the same kind perceptible to the nose. Tastes of the same kind perceptible to the tongue. Substances of the same kind perceptible to the body by touch. These five things predisposing to passion are called, in the Discipline of the Arahats, a "chain" and a "bond." And these five things predisposing to lust, *Vâsettha*, do the Brahmans versed in the Three Vedas cling to, they are infatuated by them, attached to them, see not the danger of them, know not how unreliable they are, and so enjoy them.'

28.

'And verily, *Vâsettha*, that Brahmans versed in the Three Vedas, but omitting the practice of those qualities which really make a man a Brahman, and adopting the practice of those qualities which really make men non-Brahmans— clinging to these five things predisposing to passion, infatuated by them, attached to them, seeing not their danger, knowing not their unreliability, and so enjoying them—that these Brahmans should after death, on the dissolution of the body, become united to Brahmâ—such a condition of things can in no wise be!'

29.

'Again, *Vâsettha*, if this river *Akiravatî* were full of water even to the brim, and overflowing. And a man with business on the other side, making for the other side, bound for the other side, should come up, and want to cross over. And if he covering himself up, even to his head, were to lie down, on this bank, to sleep.

'Now what think you, *Vâsettha*? Would that man be able to get over from this bank of the river *Akiravatî* to the further bank?'

'Certainly not, Gotama!'

30.

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

'Which are the five?'

'The hindrance of worldly lusts,

'The hindrance of illwill,

'The hindrance of torpor and sloth of heart a mind,

'The hindrance of flurry and worry,

'The hindrance of suspense.

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

'Now with these Five Hindrances, *Vâsettha*, the Brahmans versed in the Three Vedas are veiled, hindered, obstructed, and entangled.

'And verily, *Vâsettha*, that Brahmans versed in the Three Vedas, but omitting the practice of those qualities which really make a man a Brahman, and adopting the practice of those qualities which really make men non-Brahmans—veiled, hindered, obstructed, and entangled by these Five Hindrances—that these Brahmans should after death, on the dissolution of the body, become united to Brahmâ—such a condition of things can in no wise be!'

31.

'Now what think you, *Vâsettha*, and what have you heard from the Brahmans aged and well-stricken in years, when the learners and teachers are talking together? Is Brahmâ in possession of wives and wealth, or is he not?'

'He is not, Gotama.'

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

'Free from anger, Gotama.'

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

'Free from malice, Gotama.'

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

'It is pure, Gotama.'

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

'He has, Gotama.'

32.

'Now what think you, *Vâsettha*, are the Brahmans versed in the Vedas in the possession of wives and wealth, or are they not?'

'They are, Gotama.'

'Have they anger in their hearts, or have they not?'

'They have, Gotama.'

'Do they bear malice, or do they not?'

'They do, Gotama.'

'Are they pure in heart, or are they not?'

'They are not, Gotama.'

'Have they self-mastery, or have they not?'

'They have not, Gotama.'

33.

'Then you say, *Vâsettha*, that the Brahmans are in possession of wives and wealth, and that Brahmâ is not. Can there, then, be agreement and likeness between the Brahmans with their wives and property, and Brahmâ, who has none of these things?'

'Certainly not, Gotama!'

34.

'Very good, *Vâsettha*. But, verily, that these Brahmans versed in the Vedas, who live married and wealthy, should after death, when the body is dissolved, become united with Brahmâ who has none of these things—such a condition of things can in no wise be!'

35.

'Then you say, too, *Vâsettha*, that the Brahmans bear anger and malice in their hearts. and are tarnished in heart and uncontrolled, whilst Brahmâ is free from anger and malice, pure in heart, and has self-mastery. Now can there, then, be concord and likeness between the Brahmans and Brahmâ?'

'Certainly not, Gotama!'

36.

'Very good, *Vâsettha*. That these Brahmans versed in the Vedas and yet bearing anger and malice in their hearts, sinful, and uncontrolled, should after death, when the body is dissolved, become united to Brahmâ, who is free from anger and malice, pure in heart, and has self-mastery—such a condition of things can in no wise be!'

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

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

37.

'When he had thus spoken, the young Brahman *Vâsettha* said to the Blessed One:

'It has been told me, Gotama, that the *Samana* Gotama knows the way to the state of union with Brahmâ.'

'What do you think, *Vâsettha*, is not *Manasâkata* near to this spot, not distant from this spot?'

'Just so, Gotama, *Manasâkata* is near to, is not far from here.'

'Now what think you, *Vâsettha*, suppose there were a man born in *Manasâkata*, and people should ask him, who never till that time had left *Manasâkata*, which was the way to *Manasâkata*. Would that man, born and brought up in *Manasâkata*, be in any doubt or difficulty?'

'Certainly not, Gotama! And why? If the man had been born and brought up in *Manasâkata*, every road that leads to *Manasâkata* would be perfectly familiar to him.'

38.

'That man, *Vâsettha*, born and brought up at *Manasâkata* might, if he were asked the way to *Manasâkata*, fall into doubt and difficulty, but to the *Tathâgata*, when asked touching the path which leads to the world of Brahmâ, there can be neither doubt nor difficulty. For Brahmâ, I know, *Vâsettha*, and the world of Brahmâ, and the path which leadeth unto it. Yea, I know it even as one who has entered the Brahmâ-world, and has been born within it!'

39.

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

'Just so has it been told me, Gotama, even that the *Samana* Gotama knows the way to a state of union with Brahmâ. It is well! Let the venerable Gotama be pleased to show us the way to a state of union with Brahmâ, let the venerable Gotama save the Brahman race!'

'Listen then, *Vâsettha*, and give ear attentively, and I will speak!'

'So be it, Lord!' said the young Brahman *Vâsettha*, in assent, to the Blessed One.

40.

'Then the Blessed One spake, and said: 'Know, *Vâsettha*, that (from time to time) a *Tathâgata* is born into the world, an *Arahat*, a fully awakened one, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher of gods and men, a Blessed One, a Buddha. He, by himself, thoroughly understands, and sees, as it were, face to face this universe—including the worlds above with the gods, the *Mâras*, and the *Brahmâs*; and the world below with its *Samanas* and *Brahmans*, its princes and peoples;—and he then makes his knowledge known to others. The truth doth he proclaim both in the letter and in the spirit, lovely in its origin, lovely in its progress, lovely in its consummation: the higher life doth he make known, in all its purity and in all its perfectness.'

41.

'A householder (gahapati), or one of his children, or a man of inferior birth in any class, listens to that truth. On hearing the truth he has faith in the Tathâgata, and when he has acquired that faith he thus considers with himself:

"Full of hindrances is household life, a path defiled by passion: free as the air is the life of him who has renounced all worldly things. How difficult it is for the man who dwells at home to live the higher life in all its fullness, in all its purity, in all its bright perfection! Let me then cut off my hair and beard, let me clothe myself in the orange-coloured robes, and let me go forth from a household life into the homeless state!"

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

42.

'When he has thus become a recluse he passes a life self-restrained by that restraint which should be binding on a recluse. Uprightness is his delight, and he sees danger in the least of those things he should avoid. He adopts and trains himself in the precepts. He encompasses himself with goodness in word and deed. He sustains his life by means that are quite pure; good is his conduct, guarded the door of his senses; mindful and self-possessed, he is altogether happy!

43 – 75.

'And how, *Vâsettha*, is his conduct good?'

[The answer is set forth in the words of the tract on the *Sîlas*, translated above, but with the refrain as in the *Sâmañña-phala Suttanta* above. Then follow, inclusive, of the *Sâmañña-phala*; setting forth:--

1. The confidence of heart that results from the sense of goodness.
2. The way in which he guards the doors of his senses.
3. The way in which he is mindful and self-possessed.
4. His habit of being content with little, of adopting simplicity of life.
5. His conquest of the Five Hindrances, each with the explanatory simile.
6. The joy and peace which, as a result of this conquest, fills his whole being.]

76.

'And he lets his mind pervade one quarter of the world with thoughts of Love, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of Love, far-reaching, grown great, and beyond measure.

77.

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

'Verily this, *Vâsettha*, is the way to a state of union with Brahmâ.

78.

'And he lets his mind pervade one quarter of the world with thoughts of pity, . . . sympathy, . . . equanimity, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of pity, . . . sympathy, . . . equanimity, far–reaching, grown great, and beyond measure.

79.

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

'Verily this, *Vâsettha*, is the way to a state of union with Brahmâ.'

80.

'Now what think you, *Vâsettha*, will the Bhikkhu who lives thus be in possession of women and of wealth, or will he not?'

'He will not, Gotama!'

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

'He will be free from anger, Gotama!'

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

'Free from malice, Gotama!'

'Will his mind be tarnished, or pure?'

'It will be pure, Gotama!'

'Will he have self–mastery, or will he not?'

'Surely he will, Gotama!'

81.

'Then you say, *Vâsettha*, that the Bhikkhu is free from household and worldly cares, and that Brahmâ is free from household and worldly cares. Is there then agreement and likeness between the Bhikkhu and Brahmâ?'

'There is, Gotama!'

'Very good, *Vâsettha*. Then in sooth, *Vâsettha*, that the Bhikkhu who is free from household cares should after death, when the body is dissolved, become united with Brahmâ, who is the same—such a condition of things is every way possible!

'And so you say, *Vâsettha*, that the Bhikkhu is free from anger, and free from malice, pure in mind, and master of himself; and that Brahmâ is free from anger, and free from malice. pure in mind, and master of himself. Then in sooth, *Vâsettha*, that the Bhikkhu who is free from anger, free from malice, pure in mind, and master of himself should after death, when the body is dissolved, become united with Brahmâ, who is the same—such a condition of things is every way possible!'

82.

'When he had thus spoken, the young Brahmans *Vâsettha* and *Bhâradvâga* addressed the Blessed One, and said:

'Most excellent, Lord, are the words of thy mouth, most excellent! Just as if a man were to set up that which is thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness, so that those who have eyes can see external forms;—just even so, Lord, has the truth been made known to us, in many a figure, by the Exalted One. And we, even we, betake ourselves, Lord, to the Blessed One as our guide, to the Truth, and to the Brotherhood. May the Blessed One accept us as disciples, as true believers, from this day forth, as long as life endures!'

Here ends the *Tevigga Suttanta*.

— Book 13 —