

*Homage to the Blessed One,
the Arahant, the Perfectly Enlightened One*

Chapter I

1 *Devatāsaṃyutta*

Connected Discourses with Devatās

I. A REED

1 (1) *Crossing the Flood*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattṭhi in Jeta's Grove, Anāthapiṇḍika's Park. Then, when the night had advanced, a certain devatā of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and said to him:

"How, dear sir, did you cross the flood?"¹

"By not halting, friend, and by not straining I crossed the flood."²

"But how is it, dear sir, that by not halting and by not straining you crossed the flood?"

"When I came to a standstill, friend, then I sank; but when I struggled, then I got swept away. It is in this way, friend, that by not halting and by not straining I crossed the flood."³ <2>

[The devatā:]

- 1 "After a long time at last I see
A brahmin who is fully quenched,
Who by not halting, not straining,
Has crossed over attachment to the world."⁴

This is what that devatā said.⁵ The Teacher approved. Then that devatā, thinking, "The Teacher has approved of me," paid homage to the Blessed One and, keeping him on the right, disappeared right there. [2]

2 (2) *Emancipation*

<3> At Sāvattṭhi. Then, when the night had advanced, a certain devatā of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and said to him:

"Do you know, dear sir, emancipation, release, seclusion for beings?"⁶

"I know, friend, emancipation, release, seclusion for beings."

"But in what way, dear sir, do you know emancipation, release, seclusion for beings?"

[The Blessed One:]

- 2 "By the utter destruction of delight in existence,⁷
By the extinction of perception and consciousness,
By the cessation and appeasement of feelings: <4>
It is thus, friend, that I know for beings—
Emancipation, release, seclusion."⁸

3 (3) *Reaching*

At Sāvattṭhi. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

- 3 "Life is swept along, short is the life span;
No shelters exist for one who has reached old age.
Seeing clearly this danger in death,
One should do deeds of merit that bring happiness."⁹

[The Blessed One:]

- 4 "Life is swept along, short is the life span;
No shelters exist for one who has reached old age.
Seeing clearly this danger in death,
A seeker of peace should drop the world's bait."¹⁰ [3] <5>

4 (4) *Time Flies By*

At Sāvattṭhi. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

- 5 "Time flies by, the nights swiftly pass;
The stages of life successively desert us.¹¹
Seeing clearly this danger in death,
One should do deeds of merit that bring happiness."

[The Blessed One:]

- 6 "Time flies by, the nights swiftly pass;
The stages of life successively desert us.
Seeing clearly this danger in death,
A seeker of peace should drop the world's bait."

5 (5) *How Many Must One Cut?*

At Sāvattṭhi. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

- 7 "How many must one cut, how many abandon,
And how many further must one develop?
When a bhikkhu has surmounted how many ties
Is he called a crosser of the flood?"

[The Blessed One:] <6>

- 8 "One must cut off five, abandon five,
And must develop a further five.
A bhikkhu who has surmounted five ties
Is called a crosser of the flood."¹²

6 (6) *Awake*

At Sāvattṭhi. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

- 9 "How many are asleep when [others] are awake?
How many are awake when [others] sleep?"

By how many does one gather dust?
By how many is one purified?"

[The Blessed One:]

- 10 "Five are asleep when [others] are awake;
Five are awake when [others] sleep.
By five things one gathers dust,
By five things one is purified."¹³ [4] <7>

7 (7) Not Penetrated

At Sāvatti. Standing to one side, that devatā recited this verse
in the presence of the Blessed One:

- 11 "Those who have not penetrated things,
Who may be led into others' doctrines,
Fast asleep, they have not yet awakened:
It is time for them to awaken."¹⁴

[The Blessed One:]

- 12 "Those who have penetrated things well,
Who cannot be led into others' doctrines,
Those awakened ones, having rightly known,
Fare evenly amidst the uneven."¹⁵

8 (8) Utterly Muddled

At Sāvatti. Standing to one side, that devatā recited this verse
in the presence of the Blessed One:

- 13 "Those who are utterly muddled about things,
Who may be led into others' doctrines, <8>
Fast asleep, they have not yet awakened:
It is time for them to awaken."

[The Blessed One:]

- 14 "Those who aren't muddled about things,
Who cannot be led into others' doctrines,
Those awakened ones, having rightly known,
Fare evenly amidst the uneven."

9 (9) One Prone to Conceit

At Sāvatti. Standing to one side, that devatā recited this verse
in the presence of the Blessed One:

- 15 "There is no taming here for one fond of conceit,
Nor is there sagehood for the unconcentrated:
Though dwelling alone in the forest, heedless,
One cannot cross beyond the realm of Death."¹⁶

[The Blessed One:]

- 16 "Having abandoned conceit, well concentrated,
With lofty mind, everywhere released: <9>
While dwelling alone in the forest, diligent,
One can cross beyond the realm of Death."¹⁷ [5]

10 (10) Forest

At Sāvatti. Standing to one side, that devatā recited this verse
in the presence of the Blessed One:

- 17 "Those who dwell deep in the forest,
Peaceful, leading the holy life,
Eating but a single meal a day:
Why is their complexion so serene?"¹⁸

[The Blessed One:]

- 18 "They do not sorrow over the past,
Nor do they hanker for the future.
They maintain themselves with what is present:
Hence their complexion is so serene.
- 19 "Through hankering for the future,
Through sorrowing over the past,
Fools dry up and wither away
Like a green reed cut down."

II. NANDANA

<10>

11 (1) *Nandana*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattthi in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Once in the past, bhikkhus, a certain devatā of the Tāvātimsa host was revelling in Nandana Grove, <11> supplied and endowed with the five cords of celestial sensual pleasure, accompanied by a retinue of celestial nymphs. On that occasion he spoke this verse:

- 20 "They do not know bliss
Who have not seen Nandana,
The abode of the glorious male devas
Belonging to the host of Thirty."¹⁹ [6]

"When this was said, bhikkhus, a certain devatā replied to that devatā in verse:

- 21 "Don't you know, you fool,
That maxim of the arahants?
Impermanent are all formations;
Their nature is to arise and vanish.
Having arisen, they cease:
Their appeasement is blissful."²⁰

12 (2) *Delight*

At Sāvattthi. Standing to one side, that devatā recited this verse in the presence of the Blessed One: <12>

- 22 "One who has sons delights in sons,
One with cattle delights in cattle.
Acquisitions truly are a man's delight;
Without acquisitions one does not delight."²¹

[The Blessed One:]

- 23 "One who has sons sorrows over sons,
One with cattle sorrows over cattle.
Acquisitions truly are a man's sorrows;
Without acquisitions one does not sorrow."

13 (3) *None Equal to That for a Son*

At Sāvattthi. Standing to one side, that devatā spoke this verse in the presence of the Blessed One:

- 24 "There is no affection like that for a son,
No wealth equal to cattle,
There is no light like the sun,
Among the waters the ocean is supreme."²²

[The Blessed One:]

- 25 "There is no affection like that for oneself,
No wealth equal to grain,
There is no light like wisdom,
Among the waters the rain is supreme." <13>

14 (4) *The Khattiya*

- 26 "The khattiya is the best of bipeds,
The ox, the best of quadrupeds;
A maiden is the best of wives,
The first born, the best of sons."²³
- 27 "The Buddha is the best of bipeds,
A steed, the best of quadrupeds;
An obedient woman is the best of wives,
A dutiful boy, the best of sons." [7]

15 (5) *Murmuring*

- 28 "When the noon hour sets in
And the birds have settled down, <14>
The mighty forest itself murmurs:
How fearful that appears to me!"²⁴

- 29 "When the noon hour sets in
And the birds have settled down,
The mighty forest itself murmurs:
How delightful that appears to me!"

16 (6) *Drowsiness and Lethargy*

- 30 "Drowsiness, lethargy, lazy stretching, <15>
Discontent, torpor after meals:
Because of this, here among beings,
The noble path does not appear."
- 31 "Drowsiness, lethargy, lazy stretching,
Discontent, torpor after meals:
When one dispels this with energy,
The noble path is cleared."²⁵

17 (7) *Difficult to Practise*

- 32 "The ascetic life is hard to practise
And hard for the inept to endure,
For many are the obstructions there
In which the fool founders."
- 33 "How many days can one practise the ascetic life
If one does not rein in one's mind?
One would founder with each step
Under the control of one's intentions."²⁶
- 34 "Drawing in the mind's thoughts
As a tortoise draws its limbs into its shell, <16>
Independent, not harassing others, fully quenched,
A bhikkhu would not blame anyone."²⁷

18 (8) *A Sense of Shame*

- 35 "Is there a person somewhere in the world
Who is restrained by a sense of shame,
One who draws back from blame
As a good horse does from the whip?"²⁸

- 36 "Few are those restrained by a sense of shame
Who fare always mindful;
Few, having reached the end of suffering,
Fare evenly amidst the uneven." [8] <17>

19 (9) *A Little Hut*

- 37 "Don't you have a little hut?
Don't you have a little nest?
Don't you have any lines extended?
Are you free from bondage?"
- 38 "Surely I have no little hut,
Surely I have no little nest,
Surely I have no lines extended,
Surely I'm free from bondage."²⁹
- 39 "What do you think I call a little hut?
What do you think I call a little nest?
What do you think I call lines extended?
What do you think I call bondage?"³⁰
- 40 "It's a mother that you call a little hut,
A wife that you call a little nest, <18>
Sons that you call lines extended,
Craving that you tell me is bondage."
- 41 "It's good that you have no little hut,
Good that you have no little nest,
Good that you have no lines extended,
Good that you are free from bondage."

20 (10) *Samiddhi*

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Hot Springs Park. Then the Venerable Samiddhi, having risen at the first flush of dawn, went to the hot springs to bathe. Having bathed in the hot springs and come back out, he stood in one robe drying his limbs.

Then, when the night had advanced, a certain devatā of stunning beauty, illuminating the entire hot springs, approached the Venerable Samiddhi. Having approached, she stood in the air and addressed the Venerable Samiddhi in verse:³¹ <19>

42 "Without having enjoyed you seek alms, bhikkhu,
You don't seek alms after you've enjoyed.
First enjoy, bhikkhu, then seek alms:
Don't let the time pass you by!" [9]

43 "I do not know what the time might be;
The time is hidden and cannot be seen.
Hence, without enjoying, I seek alms:
Don't let the time pass me by!"³²

Then that devatā alighted on the earth and said to the Venerable Samiddhi: "You have gone forth while young, bhikkhu, a lad with black hair, endowed with the blessing of youth, in the prime of life, without having dallied with sensual pleasures. Enjoy human sensual pleasures, bhikkhu; do not abandon what is directly visible in order to pursue what takes time."

"I have not abandoned what is directly visible, friend, in order to pursue what takes time. I have abandoned what takes time in order to pursue what is directly visible. <20> For the Blessed One, friend, has stated that sensual pleasures are time-consuming, full of suffering, full of despair, and the danger in them is still greater, while this Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise."³³

"But how is it, bhikkhu, that the Blessed One has stated that sensual pleasures are time-consuming, full of suffering, full of despair, and the danger in them is still greater? How is it that this Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise?"

"I am newly ordained, friend, not long gone forth, just recently come to this Dhamma and Discipline. I cannot explain it in detail. But that Blessed One, the Arahant, the Perfectly Enlightened One, is dwelling at Rājagaha in the Hot Springs Park. Approach that Blessed One and ask him about this matter.

As he explains it to you, so you should remember it."

"It isn't easy for us to approach that Blessed One, bhikkhu, as he is surrounded by other devatās of great influence.³⁴ If you would approach him <21> and ask him about this matter, we will come along too in order to hear the Dhamma."

"Very well, friend," the Venerable Samiddhi replied. Then he approached the Blessed One, paid homage to him, sat down to one side, [10] and reported his entire discussion with that devatā, [11] <22–23> (*verses 44–45, included in the report, repeat verses 42–43*) adding: "If that devatā's statement is true, venerable sir, then that devatā should be close by."

When this was said, that devatā said to the Venerable Samiddhi: "Ask, bhikkhu! Ask, bhikkhu! For I have arrived."

Then the Blessed One addressed that devatā in verse:

46 "Beings who perceive what can be expressed
Become established in what can be expressed. <24>
Not fully understanding what can be expressed,
They come under the yoke of Death."³⁵

47 "But having fully understood what can be expressed,
One does not conceive 'one who expresses.'
For that does not exist for him
By which one could describe him."³⁵

"If you understand, spirit, speak up."

"I do not understand in detail, venerable sir, the meaning of what was stated in brief by the Blessed One. Please, venerable sir, let the Blessed One explain it to me in such a way that I might understand in detail the meaning of what he stated in brief." [12]

[The Blessed One:]

48 "One who conceives 'I am equal, better, or worse,'
Might on that account engage in disputes.
But one not shaken in the three discriminations
Does not think, 'I am equal or better.'³⁷ <25>

"If you understand, spirit, speak up."

"In this case too, venerable sir, I do not understand in detail ...

let the Blessed One explain it to me in such a way that I might understand in detail the meaning of what he stated in brief."

[The Blessed One:]

- 49 "He abandoned reckoning, did not assume conceit;³⁸
He cut off craving here for name-and-form.
Though devas and humans search for him
Here and beyond, in the heavens and all abodes,
They do not find the one whose knots are cut,
The one untroubled, free of longing.

"If you understand, spirit, speak up."

"I understand in detail, venerable sir, the meaning of what was stated in brief by the Blessed One thus: <26>

- 50 "One should do no evil in all the world,
Not by speech, mind, or body.
Having abandoned sense pleasures,
Mindful and clearly comprehending,
One should not pursue a course
That is painful and harmful."³⁹

[13] <27>

III. A SWORD

21 (1) *A Suvra*

At Sāvatti. Standing to one side, that devatā recited this verse in the presence of the Blessed One:

- 51 "As if smitten by a sword,
As if his head were on fire,
A bhikkhu should wander mindfully
To abandon sensual lust."

[The Blessed One:]

- 52 "As if smitten by a sword,
As if his head were on fire,
A bhikkhu should wander mindfully
To abandon identity view."⁴⁰

22 (2) *It Touches* <28>

- 53 "It does not touch one who does not touch,
But then will touch the one who touches.
Therefore it touches the one who touches,
The one who wrongs an innocent man."⁴¹
- 54 "If one wrongs an innocent man,
A pure person without blemish,
The evil falls back on the fool himself
Like fine dust thrown against the wind."⁴²

23 (3) *Tangle*

- 55 "A tangle inside, a tangle outside,
This generation is entangled in a tangle.
I ask you this, O Gotama,
Who can disentangle this tangle?"⁴³ <29>
- 56 "A man established on virtue, wise,
Developing the mind and wisdom,
A bhikkhu ardent and discreet:
He can disentangle this tangle."⁴⁴
- 57 "Those for whom lust and hatred
Along with ignorance have been expunged,
The arahants with taints destroyed:
For them the tangle is disentangled."⁴⁵
- 58 "Where name-and-form ceases,
Stops without remainder,
And also impingement and perception of form:
It is here this tangle is cut."⁴⁶ [14]

24 (4) *Reining in the Mind*

- 59 "From whatever one reins in the mind,
From that no suffering comes to one. <30>
Should one rein in the mind from everything,
One is freed from all suffering."

- 60 "One need not rein in the mind from everything
When the mind has come under control.
From whatever it is that evil comes,
From this one should rein in the mind."⁴⁷

25 (5) *The Arahant*

- 61 "If a bhikkhu is an arahant,
Consummate, with taints destroyed,
One who bears his final body,
Would he still say, 'I speak'?
And would he say, 'They speak to me'?"⁴⁸
- 62 "If a bhikkhu is an arahant, <31>
Consummate, with taints destroyed,
One who bears his final body,
He might still say, 'I speak,'
And he might say, 'They speak to me.'
Skilful, knowing the world's parlance,
He uses such terms as mere expressions."⁴⁹
- 63 "When a bhikkhu is an arahant,
Consummate, with taints destroyed,
One who bears his final body,
Is it because he has come upon conceit
That he would say, 'I speak,'
That he would say, 'They speak to me'?"⁵⁰
- 64 "No knots exist for one with conceit abandoned;
For him all knots of conceit are consumed.
Though the wise one has transcended the conceived, [15]
He still might say, 'I speak,' <32>
He might say too, 'They speak to me.'
Skilful, knowing the world's parlance,
He uses such terms as mere expressions."⁵¹

26 (6) *Sources of Light*

- 65 "How many sources of light are in the world
By means of which the world is illumined?

We have come to ask the Blessed One this:
How are we to understand it?"

- 66 "There are four sources of light in the world;
A fifth one is not found here.
The sun shines by day,
The moon glows at night,
67 And fire flares up here and there
Both by day and at night.
But the Buddha is the best of those that shine: <33>
He is the light unsurpassed."

27 (7) *Streams*

- 68 "From where do the streams turn back?
Where does the round no longer revolve?
Where does name-and-form cease,
Stop without remainder?"
- 69 "Where water, earth, fire, and air,
Do not gain a footing:
It is from here that the streams turn back,
Here that the round no longer revolves;
Here name-and-form ceases,
Stops without remainder."⁵²

28 (8) *Those of Great Wealth* <34>

- 71⁵³ "Those of great wealth and property,
Even khattiyas who rule the country,
Look at each other with greedy eyes,
Insatiable in sensual pleasures.
72 Among these who have become so avid,
Flowing along in the stream of existence,
Who here have abandoned craving?
Who in the world are no longer avid?"⁵⁴
- 73 "Having left their homes and gone forth,
Having left their dear sons and cattle,
Having left behind lust and hatred, <35>

Having expunged ignorance—
The arahants with taints destroyed
Are those in the world no longer avid.” [16]

29 (9) *Four Wheels*

74 “Having four wheels and nine doors,
Filled up and bound with greed,
Born from a bog, O great hero!
How does one escape from it?”⁵⁵

75 “Having cut the thong and the strap,
Having cut off evil desire and greed,
Having drawn out craving with its root:
Thus one escapes from it.”⁵⁶

30 (10) *Antelope Calves* <36>

76 “Having approached you, we ask a question
Of the slender hero with antelope calves,
Greedless, subsisting on little food,
Wandering alone like a lion or nāga,
Without concern for sensual pleasures:
How is one released from suffering?”⁵⁷

77 “Five cords of sensual pleasure in the world,
With mind declared to be the sixth:
Having expunged desire here,
One is thus released from suffering.”⁵⁸

<37>

IV. THE SATULLAPA HOST

31 (1) *With the Good*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattṭhi in Jeta’s Grove, Anāthapiṇḍika’s Park. Then, when the night had advanced, a number of devatās belonging to the Satullapa host, of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One.⁵⁹ Having

approached, they paid homage to the Blessed One and stood to one side. [17]

Then one devatā, standing to one side, recited this verse in the presence of the Blessed One:

78 “One should associate only with the good; <38>
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
One becomes better, never worse.”

Then five other devatās in turn recited their verses in the presence of the Blessed One:

79 “One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
Wisdom is gained, but not from another.”⁶⁰

80 “One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good, <39>
One does not sorrow in the midst of sorrow.”

81 “One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
One shines amidst one’s relations.”

82 “One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
Beings fare on to a good destination.”

83 “One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
Beings abide comfortably.”⁶¹

Then another devatā said to the Blessed One: “Which one, Blessed One, has spoken well?”

"You have all spoken well in a way.⁶² But listen to me too: [18]

- 84 "One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
One is released from all suffering."

This is what the Blessed One said. Elated, those devatās paid homage to the Blessed One and, keeping him on the right, they disappeared right there.

32 (2) *Stinginess*

On one occasion the Blessed One was dwelling at Sāvattī in Jeta's Grove, Anāthapiṇḍika's Park. Then, when the night had advanced, a number of devatās belonging to the Satullapa host, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side.

Then one devatā, standing to one side, recited this verse in the presence of the Blessed One:

- 85 "Through stinginess and negligence
A gift is not given.
One who knows, desiring merit, <40>
Should surely give a gift."

Then another devatā recited these verses in the presence of the Blessed One:

- 86 "That which the miser fears when he does not give
Is the very danger that comes to the nongiver.
The hunger and thirst that the miser fears
Afflict that fool in this world and the next.
- 87 "Therefore, having removed stinginess,
The conqueror of the stain should give a gift.⁶³
Deeds of merit are the support for living beings
[When they arise] in the other world."

Then another devatā recited these verses in the presence of the Blessed One:

- 88 "They do not die among the dead
Who, like fellow travellers on the road,
Provide though they have but a little:
This is an ancient principle.⁶⁴ <41>
- 89 "Some provide from the little they have,
Others who are affluent don't like to give.
An offering given from what little one has
Is worth a thousand times its value." [19]

Then another devatā recited these verses in the presence of the Blessed One:

- 90 "The bad do not emulate the good,
Who give what is hard to give
And do deeds hard to do:
The Dhamma of the good is hard to follow.
- 91 "Therefore their destination after death
Differs for the good and the bad:
The bad go to hell,
The good are bound for heaven."

Then another devatā said to the Blessed One: "Which one, Blessed One, has spoken well?"

"You have all spoken well in a way. But listen to me too: <42>

- 92 "If one practises the Dhamma
Though getting on by gleanings,
If while one supports one's wife
One gives from the little one has,
Then a hundred thousand offerings
Of those who sacrifice a thousand
Are not worth even a fraction
[Of the gift] of one like him."⁶⁵

Then another devatā addressed the Blessed One in verse:

- 93 "Why does their sacrifice, vast and grand,
Not share the value of the righteous one's gift?
Why are a hundred thousand offerings
Of those who sacrifice a thousand
Not worth even a fraction
[Of the gift] of one like him?"

Then the Blessed One answered that devatā in verse:

- 94 "Since they give while settled in unrighteousness,
Having slain and killed, causing sorrow,
Their offering—tearful, fraught with violence—
Shares not the value of the righteous one's gift. <43>
That is why a hundred thousand offerings
Of those who sacrifice a thousand
Are not worth even a fraction
[Of the gift] of one like him." [20]

33 (3) Good

At Sāvatti. Then, when the night had advanced, a number of devatās belonging to the Satullapa host, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side.

Then one devatā, standing to one side, uttered this inspired utterance in the presence of the Blessed One:

"Good is giving, dear sir!

- 95 "Through stinginess and negligence
A gift is not given.
One who knows, desiring merit,
Should surely give a gift."

Then another devatā uttered this inspired utterance in the presence of the Blessed One:

"Good is giving, dear sir!

And further:

Even when there's little, giving is good. <44>

- 96 "Some provide from what little they have,
Others who are affluent don't like to give.
An offering given from what little one has
Is worth a thousand times its value."

Then another devatā uttered this inspired utterance in the presence of the Blessed One:

"Good is giving, dear sir!

Even when there's little, giving is good.

And further:

When done with faith too, giving is good.

- 97 "Giving and warfare are similar, they say:
A few good ones conquer many.
If one with faith gives even a little,
He thereby becomes happy in the other world."⁶⁶

Then another devatā uttered this inspired utterance in the presence of the Blessed One:

"Good is giving, dear sir!

Even when there's little, giving is good. [21]

When done with faith too, giving is good.

And further:

The gift of a righteous gain is also good. <45>

- 98 "When he gives a gift of a righteous gain
Obtained by exertion and energy,
Having passed over Yama's Vetaraṇi River,
That mortal arrives at celestial states."⁶⁷

Then another devatā uttered this inspired utterance in the presence of the Blessed One:

"Good is giving, dear sir!

Even when there's little, giving is good.

When done with faith too, giving is good;
The gift of a righteous gain is also good.
And further:
Giving discriminately too is good.⁶⁸

- 99 "Giving discriminately is praised by the Fortunate One—
To those worthy of offerings
Here in the world of the living.
What is given to them bears great fruit
Like seeds sown in a fertile field."

Then another devatā uttered this inspired utterance in the presence of the Blessed One:

"Good is giving, dear sir!
Even when there's little, giving is good.
When done with faith too, giving is good;
The gift of a righteous gain is also good.
Giving with discretion too is good. <46>
And further:
Restraint towards living beings is also good.

- 100 "One who fares harming no living beings
Does no evil from fear of others' censure.
In that they praise the timid, not the brave,
For out of fear the good do no evil."

Then another devatā said to the Blessed One: [22] "Which one, Blessed One, has spoken well?"

"You have all spoken well in a way. But listen to me too:

- 101 "Surely giving is praised in many ways,
But the path of Dhamma surpasses giving.
For in the past and even long ago,
The good and wise ones attained Nibbāna."⁶⁹

34 (4) *There Are No* <47>

On one occasion the Blessed One was dwelling at Sāvatti in Jeta's Grove, Anāthapiṇḍika's Park. Then, when the night had

advanced, a number of devatās belonging to the Satullapa host, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side.

Then one devatā, standing to one side, recited this verse in the presence of the Blessed One:

- 102 "There are among humans
No permanent sensual pleasures;
Here there are just desirable things.
When a person is bound to these,
I heedless in their midst,
From Death's realm he does not reach
The state of no-more-coming-back."⁷⁰

[Another devatā:] "Misery is born of desire; suffering is born of desire. By the removal of desire, misery is removed; by the removal of misery, suffering is removed."⁷¹

[The Blessed One:]

- 103 "They are not sense pleasures, the world's pretty things:
Man's sensuality is the intention of lust. <48>
The pretty things remain as they are in the world
But the wise remove the desire for them."⁷² [23]
- 104 "One should discard anger, cast off conceit,
Transcend all the fetters.
No sufferings torment one who has nothing,
Who does not adhere to name-and-form."⁷³
- 105 "He abandoned reckoning, did not assume conceit;
He cut off craving here for name-and-form.
Though devas and humans search for him
Here and beyond, in the heavens and all abodes,
They do not find the one whose knots are cut,
The one untroubled, free of longing."
- 106 "If devas and humans have not seen
The one thus liberated here or beyond,"
[said the Venerable Mogharāja],

"Are they to be praised who venerate him,
The best of men, faring for the good of humans?"⁷⁴ <49>

- 107 "Those bhikkhus too become worthy of praise,
[Mogharāja," said the Blessed One,
"Who venerate him, the one thus liberated.
But having known Dhamma and abandoned doubt,
Those bhikkhus become even surmounters of ties."⁷⁵

35 (5) *Faultfinders*

On one occasion the Blessed One was dwelling at Sāvattthi in Jeta's Grove, Anāthapiṇḍika's Park. Then, when the night had advanced, a number of "faultfinding" devatās, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One and stood in the air.⁷⁶ [24]

Then one devatā, standing in the air, recited this verse in the presence of the Blessed One:

- 108 "If one shows oneself in one way
While actually being otherwise,
What one enjoys is obtained by theft
Like the gains of a cheating gambler."⁷⁷

[Another devatā:] <50>

- 109 "One should speak as one would act;
Don't speak as one wouldn't act.
The wise clearly discern the person
Who does not practise what he preaches."

[The Blessed One:]

- 110 "Not by mere speech nor solely by listening
Can one advance on this firm path of practice
By which the wise ones, the meditators,
Are released from the bondage of Māra.

- 111 "Truly, the wise do not pretend,
For they have understood the way of the world.
By final knowledge the wise are quenched:
They have crossed over attachment to the world."

Then those devatās, having alighted on the earth, prostrated themselves with their heads at the Blessed One's feet and said to the Blessed One: <51> "A transgression overcame us, venerable sir, being so foolish, so stupid, so unskilful that we imagined we could assail the Blessed One. Let the Blessed One pardon us for our transgression seen as such for the sake of restraint in the future."

Then the Blessed One displayed a smile.⁷⁸ Those devatās, finding fault to an even greater extent, then rose up into the air. One devatā recited this verse in the presence of the Blessed One:

- 112 "If one does not grant pardon
To those who confess transgression,
Angry at heart, intent on hate,
One strongly harbours enmity."

[The Blessed One:] <52>

- 113 "If there was no transgression,
If here there was no going astray,
And if enmities were appeased,
Then one would be faultless here."⁷⁹

[A devatā:]

- 114 "For whom are there no transgressions?
For whom is there no going astray?
Who has not fallen into confusion?
And who is the wise one, ever mindful?" [25]

[The Blessed One:]

- 115 "The Tathāgata, the Enlightened One,
Full of compassion for all beings:
For him there are no transgressions,
For him there is no going astray;
He has not fallen into confusion,
And he is the wise one, ever mindful.

- 116 "If one does not grant pardon
To those who confess transgression, <53>
Angry at heart, intent on hate,
One strongly harbours enmity.

In that enmity I do not delight,
Thus I pardon your transgression."

36 (6) *Faith*

On one occasion the Blessed One was dwelling at Sāvatti in Jeta's Grove, Anāthapiṇḍika's Park. Then, when the night had advanced, a number of devatās belonging to the Satullapa host, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side.

Then one devatā, standing to one side, recited this verse in the presence of the Blessed One:

- 117 "Faith is a person's partner;
If lack of faith does not persist,
Fame and renown thereby come to him, <54>
And he goes to heaven on leaving the body."

Then another devatā recited these verses in the presence of the Blessed One:⁸⁰

- 118 "One should discard anger, cast off conceit,
Transcend all the fetters.
No ties torment one who has nothing,
Who does not adhere to name-and-form."⁸¹

[Another devatā:]

- 119 "Foolish people devoid of wisdom
Devote themselves to negligence.
But the wise man guards diligence
As his foremost treasure.
- 120 "Do not yield to negligence,
Don't be intimate with sensual delight.
For the diligent ones, meditating,
Attain supreme happiness." [26]

37 (7) *Concourse* <55>

Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Great Wood together with a great Saṅgha of bhikkhus, with five hundred bhikkhus all of whom were arahants.⁸² And the devatās from ten world systems had for the most part assembled in order to see the Blessed One and the Bhikkhu Saṅgha. Then the thought occurred to four devatās of the host from the Pure Abodes:⁸³ "This Blessed One is dwelling among the Sakyans at Kapilavatthu in the Great Wood together with a great Saṅgha of bhikkhus, with five hundred bhikkhus all of whom are arahants. And the devatās from ten world systems have for the most part assembled in order to see the Blessed One and the Bhikkhu Saṅgha. Let us also approach the Blessed One and, in his presence, each speak our own verse."

Then, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, those devatās disappeared from among the devas of the Pure Abodes <56> and reappeared before the Blessed One. Then those devatās paid homage to the Blessed One and stood to one side. Standing to one side, one devatā recited this verse in the presence of the Blessed One:

- 121 "A great concourse takes place in the woods,
The deva hosts have assembled.
We have come to this Dhamma concourse
To see the invincible Saṅgha."

Then another devatā recited this verse in the presence of the Blessed One:

- 122 "The bhikkhus there are concentrated;
They have straightened their own minds.
Like a charioteer who holds the reins,
The wise ones guard their faculties." [27]

Then another devatā recited this verse in the presence of the Blessed One:

- 123 "Having cut through barrenness, cut the cross-bar,

Having uprooted Indra's pillar, unstirred,
They wander about pure and stainless,
Young nāgas well tamed by the One with Vision."⁸⁴ <57>

Then another devatā recited this verse in the presence of the Blessed One:

124 "Those who have gone to the Buddha for refuge
Will not go to the plane of misery.
On discarding the human body,
They will fill the hosts of devas."⁸⁵

38 (8) *The Stone Splinter*

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Maddakucchi Deer Park. Now on that occasion the Blessed One's foot had been cut by a stone splinter.⁸⁶ Severe pains assailed the Blessed One—bodily feelings that were painful, racking, sharp, piercing, harrowing, disagreeable. But the Blessed One endured them, mindful and clearly comprehending, without becoming distressed. Then the Blessed One had his outer robe folded in four, and he lay down on his right side in the lion posture with one leg overlapping the other, mindful and clearly comprehending. <58>

Then, when the night had advanced, seven hundred devatās belonging to the Satullapa host, of stunning beauty, illuminating the entire Maddakucchi Deer Park, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side.

Then one devatā, standing to one side, uttered this inspired utterance in the presence of the Blessed One: [28] "The ascetic Gotama is indeed a nāga, sir! And when bodily feelings have arisen that are painful, racking, sharp, piercing, harrowing, disagreeable, through his nāga-like manner he endures them, mindful and clearly comprehending, without becoming distressed."⁸⁷

Then another devatā uttered this inspired utterance in the presence of the Blessed One: "The ascetic Gotama is indeed a lion, sir! And when bodily feelings have arisen that are painful, racking, sharp, piercing, harrowing, disagreeable, through his

leonine manner he endures them, mindful and clearly comprehending, without becoming distressed."

Then another devatā uttered this inspired utterance in the presence of the Blessed One: "The ascetic Gotama is indeed a thoroughbred, sir! And when bodily feelings have arisen that are painful ... disagreeable, through his thoroughbred manner he endures them, mindful and clearly comprehending, without becoming distressed."

Then another devatā uttered this inspired utterance in the presence of the Blessed One: "The ascetic Gotama is indeed a chief bull, sir! <59> And when bodily feelings have arisen that are painful ... disagreeable, through his chief bull's manner he endures them, mindful and clearly comprehending, without becoming distressed."

Then another devatā uttered this inspired utterance in the presence of the Blessed One: "The ascetic Gotama is indeed a beast of burden, sir! And when bodily feelings have arisen that are painful ... disagreeable, through his beast-of-burden's manner he endures them, mindful and clearly comprehending, without becoming distressed."

Then another devatā uttered this inspired utterance in the presence of the Blessed One: "The ascetic Gotama is indeed tamed, sir! And when bodily feelings have arisen that are painful, racking, sharp, piercing, harrowing, disagreeable, through his tamed manner he endures them, mindful and clearly comprehending, without becoming distressed."

Then another devatā uttered this inspired utterance in the presence of the Blessed One: "See his concentration well developed and his mind well liberated—not bent forward and not bent back, and not blocked and checked by forceful suppression!⁸⁸ If anyone would think such a one could be violated—such a nāga of a man, such a lion of a man, [29] such a thoroughbred of a man, <60> such a chief bull of a man, such a beast of burden of a man, such a tamed man—what is that due to apart from lack of vision?"

125 Though brahmins learned in the five Vedas
Practise austerities for a hundred years,
Their minds are not rightly liberated:
Those of low nature do not reach the far shore.⁸⁹

- 126 They founder in craving, bound to vows and rules,
Practising rough austerity for a hundred years,
But their minds are not rightly liberated:
Those of low nature do not reach the far shore.
- 127 There is no taming here for one fond of conceit,
Nor is there sagehood for the unconcentrated:
Though dwelling alone in the forest, heedless, <61>
One cannot cross beyond the realm of Death.
- 128 Having abandoned conceit, well concentrated,
With lofty mind, everywhere released:
While dwelling alone in the forest, diligent,
One can cross beyond the realm of Death.

39 (9) *Pajjunna's Daughter* (1)

Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. Then, when the night had advanced, Kokanadā, Pajjunna's daughter, of stunning beauty, illuminating the entire Great Wood, approached the Blessed One.⁹⁰ Having approached, she paid homage to the Blessed One, stood to one side, and recited these verses in the presence of the Blessed One:⁹¹

- 129 "I worship the Buddha, the best of beings,
Dwelling in the woods at Vesālī. [30] <62>
Kokanadā am I,
Kokanadā, Pajjunna's daughter.⁹²
- 130 "Earlier I had only heard that the Dhamma
Has been realized by the One with Vision;
But now I know it as a witness
While the Sage, the Fortunate One, teaches.
- 131 "Those ignorant people who go about
Criticizing the noble Dhamma
Pass on to the terrible Rorūva hell
And experience suffering for a long time.⁹³

- 132 "But those who have peace and acquiescence
In regard to the noble Dhamma,
On discarding the human body,
Will fill the host of devas."⁹⁴

40 (10) *Pajjunna's Daughter* (2) <63>

Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood, in the Hall with the Peaked Roof. Then, when the night had advanced, Cūḷa-kokanadā, Pajjunna's [younger] daughter, of stunning beauty, illuminating the entire Great Wood, approached the Blessed One. Having approached, she paid homage to the Blessed One, stood to one side, and recited these verses in the presence of the Blessed One:

- 133 "Here came Kokanadā, Pajjunna's daughter,
Beautiful as the gleam of lightning.
Venerating the Buddha and the Dhamma,
She spoke these verses full of meaning. [31]
- 134 "Though the Dhamma is of such a nature
That I might analyse it in many ways,
I will state its meaning briefly
To the extent I have learnt it by heart.⁹⁵
- 135 "One should do no evil in all the world, <64>
Not by speech, mind, or body.
Having abandoned sense pleasures,
Mindful and clearly comprehending,
One should not pursue a course
That is painful and harmful."

V. ABLAZE

41 (1) *Ablaze*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattthi in Jeta's Grove, Anāthapiṇḍika's Park. Then, when the night had advanced, a certain devatā of stun-

ning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. <65> Having approached, he paid homage to the Blessed One, stood to one side, and recited these verses in the presence of the Blessed One:

136 "When one's house is ablaze
The vessel taken out
Is the one that is useful,
Not the one left burnt inside.

137 "So when the world is ablaze
With [the fires of] aging and death,
One should take out [one's wealth] by giving;
What is given is well salvaged. [32] <66>

139⁶ "What is given yields pleasant fruit,
But not so what is not given.
Thieves take it away, or kings,
It gets burnt by fire or is lost.

140 "Then in the end one leaves the body
Along with one's possessions.
Having understood this, the wise person
Should enjoy himself but also give.
Having given and enjoyed as fits his means,
Blameless he goes to the heavenly state."

42 (2) *Giving What?*

[A devatā:]

141 "Giving what does one give strength?
Giving what does one give beauty?
Giving what does one give ease?
Giving what does one give sight?
Who is the giver of all?
Being asked, please explain to me." <67>

[The Blessed One:]

142 "Giving food, one gives strength;
Giving clothes, one gives beauty;

Giving a vehicle, one gives ease;
Giving a lamp, one gives sight.

143 "The one who gives a residence
Is the giver of all.
But the one who teaches the Dhamma
Is the giver of the Deathless."

43 (3) *Food*

144 "They always take delight in food,
Both devas and human beings.
So what sort of spirit could it be
That does not take delight in food?"⁹⁷

145 "When they give out of faith
With a heart of confidence,
Food accrues to [the giver] himself
Both in this world and the next. <68>

146 "Therefore, having removed stinginess,
The conqueror of the stain should give a gift.
Merits are the support for living beings
[When they arise] in the other world."

44 (4) *One Root*

[A devatā:]

147 "The seer has crossed over the abyss
With its one root, two whirlpools,
Three stains, five extensions,
An ocean with twelve eddies."⁹⁸ [33]

45 (5) *Perfect*

[A devatā:]

148 "Behold him of perfect name,
The seer of the subtle goal,
The giver of wisdom, unattached
To the lair of sensual pleasures. <69>

Behold the wise one, all-knowing,
The great seer treading the noble path."⁹⁹

46 (6) *Nymphs*

- 149 "Resounding with a host of nymphs,
Haunted by a host of demons!
This grove is to be called 'Deluding':
How does one escape from it?"¹⁰⁰
- 150 "'The straight way' that path is called,
And 'fearless' is its destination.
The chariot is called 'unrattling',
Fitted with wheels of wholesome states.
- 151 "The sense of shame is its leaning board,
Mindfulness its upholstery;
I call the Dhamma the charioteer,
With right view running out in front."¹⁰¹ <70>
- 152 "One who has such a vehicle—
Whether a woman or a man—
Has, by means of this vehicle,
Drawn close to Nibbāna."¹⁰²

47 (7) *Planters of Groves*

- 153 "For whom does merit always increase,
Both by day and by night?
Who are the people going to heaven,
Established in Dhamma, endowed with virtue?"
- 154 "Those who set up a park or a grove,
The people who construct a bridge,
A place to drink and a well,
Those who give a residence."¹⁰³
- 155 "For them merit always increases,
Both by day and by night,

Those are the people going to heaven,
Established in Dhamma, endowed with virtue." <71>

48 (8) *Jeta's Grove*

- [The devatā Anāthapiṇḍika:]
- 156 "This indeed is that Jeta's Grove,
The resort of the Order of seers,
Dwelt in by the Dhamma King,
A place that gives me joy."¹⁰⁴ [34]
- 157 "Action, knowledge, righteousness,
Virtue, an excellent life:
By this are mortals purified,
Not by clan or wealth.
- 158 "Therefore a person who is wise,
Out of regard for his own good,
Should carefully examine the Dhamma:
Thus he is purified in it.
- 159 "Sariputta truly is endowed with wisdom,
With virtue and with inner peace.
Even a bhikkhu who has gone beyond
At best can only equal him."¹⁰⁵ <72>

49 (9) *Stingy*

- [A devatā:]
- 160 "Those who are stingy here in the world,
Niggardly folk, revilers,
People who create obstacles
For others engaged in giving alms:
161 What kind of result do they reap?
What kind of future destiny?
We've come to ask the Blessed One this:
How are we to understand it?"

[The Blessed One:]

- 162 "Those who are stingy here in the world,

Niggardly folk, revilers,
People who create obstacles
For others engaged in giving alms:
They might be reborn in hell,
In the animal realm or Yama's world.¹⁰⁶

163 "If they come back to the human state
They are born in a poor family <73>
Where clothes, food, pleasures, and sport
Are obtained only with difficulty.

164 "Whatever the fools may expect from others,
Even that they do not obtain.
This is the result in this very life;
And in the future a bad destination."

[A devatā:]

165 "We understand thus what you have said;
We ask, O Gotama, another question:
Those here who, on gaining the human state,
Are amiable and generous,
Confident in the Buddha and the Dhamma
And deeply respectful towards the Saṅgha:
166 What kind of result do they reap?
What kind of future destiny?
We've come to ask the Blessed One this:
How are we to understand it?" <74>

[The Blessed One:]

167 "Those here who, on gaining the human state,
Are amiable and generous,
Confident in the Buddha and the Dhamma
And deeply respectful towards the Saṅgha,
These brighten up the heavens
Where they've been reborn.¹⁰⁷ [35]

168 "If they come back to the human state
They are reborn in a rich family
Where clothes, food, pleasures, and sport
Are obtained without difficulty.

169 "They rejoice like the devas who control
The goods amassed by others.¹⁰⁸
This is the result in this very life;
And in the future a good destination." <75>

50 (10) *Ghaṭikāra*

[The devatā Ghaṭikāra:]

170 "Seven bhikkhus reborn in Avihā
Have been fully liberated.
With lust and hatred utterly destroyed,
They have crossed over attachment to the world."¹⁰⁹

[The Blessed One:]

171 "And who are those who crossed the swamp,
The realm of Death so hard to cross?
Who, having left the human body,
Have overcome the celestial bond?"¹¹⁰

[Ghaṭikāra:]

172 "Upaka and Palagaṇḍa,
With Pukkusāti—these are three.
Then Bhaddiya and Bhaddadeva,
And Bāhudanti and Piṅgiya.
These, having left the human body,
Have overcome the celestial bond."¹¹¹

[The Blessed One:] <76>

173 "Good is the word you speak of them,
Of those who have abandoned Māra's snares.
Whose Dhamma was it that they understood
Whereby they cut through the bondage of existence?"¹¹²

[Ghaṭikāra:]

174 "It was not apart from the Blessed One!
It was not apart from your Teaching!
By having understood your Dhamma
They cut through the bondage of existence.

- 175 "Where name-and-form ceases,
Stops without remainder:
By understanding that Dhamma here
They cut through the bondage of existence."¹¹³

[The Blessed One:]

- 176 "Deep is the speech you utter,
Hard to understand, very hard to grasp.
Having understood whose Dhamma
Do you utter such speech?" <77>

[Ghaṭikāra:]

- 177 "In the past I was the potter,
Ghaṭikāra in Vehaṇṇa.
I supported my mother and father then
As a lay follower of the Buddha Kassapa. [36]

- 178 "I abstained from sexual intercourse,
I was celibate, free from carnal ties.
I was your fellow villager,
In the past I was your friend.

- 179 "I am the one who knows
These seven liberated bhikkhus,
Who with lust and hatred utterly destroyed
Have crossed over attachment to the world."

[The Blessed One:]

- 180 "Just so it was at that time,
As you say, O Bhaggava:¹¹⁴
In the past you were the potter, <78>
Ghaṭikāra in Vehaṇṇa.
You supported your mother and father then
As a lay follower of the Buddha Kassapa.

- 181 "You abstained from sexual intercourse,
You were celibate, free from carnal ties.
You were my fellow villager,
In the past you were my friend."

- 182 Such was the meeting that took place
Between those friends from the past,
Both now inwardly developed,
Bearers of their final bodies.¹¹⁵

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VI. OLD AGE

51 (1) *Old Age*

[A devatā:]

- 183 "What is good until old age?
What is good when established?
What is the precious gem of humans?
What is hard for thieves to steal?"

[The Blessed One:]

- 184 "Virtue is good until old age;
Faith is good when established;
Wisdom is the precious gem of humans;
Merit is hard for thieves to steal."

52 (2) *Undecaying* <80>

- 185 "What is good by not decaying?
What is good when made secure?
What is the precious gem of humans?
What cannot be stolen by thieves?"¹¹⁶ [37]

- 186 "Virtue is good by not decaying;
Faith is good when made secure;
Wisdom is the precious gem of humans;
Merit cannot be stolen by thieves."

53 (3) *The Friend*

- 187 "What is the friend of one on a journey?
What is the friend in one's own home?
What is the friend of one in need?
What is the friend in the future life?"¹¹⁷

- 188 "A caravan is the friend of one on a journey; <81>
 A mother is the friend in one's own home;
 A comrade when the need arises
 Is one's friend again and again.
 The deeds of merit one has done—
 That is the friend in the future life."

54 (4) *Support*

- 189 "What is the support of human beings?
 What is the best companion here?
 The creatures who dwell on the earth—
 By what do they sustain their life?"
- 190 "Sons are the support of human beings,
 A wife the best companion;
 The creatures who dwell on the earth
 Sustain their life by rain."¹¹⁸ <82>

55 (5) *Produces (1)*

- 191 "What is it that produces a person?
 What does he have that runs around?
 What enters upon saṃsāra?
 What is his greatest fear?" <83>
- 192 "It is craving that produces a person;
 His mind is what runs around;
 A being enters upon saṃsāra;
 Suffering is his greatest fear."

56 (6) *Produces (2)*

- 193 "What is it that produces a person?
 What does he have that runs around?
 What enters upon saṃsāra?
 From what is he not yet freed?"
- 194 "Craving is what produces a person;
 His mind is what runs around;

A being enters upon saṃsāra;
 He is not freed from suffering." [38]

57 (7) *Produces (3)*

- 195 "What is it that produces a person?
 What does he have that runs around?
 What enters upon saṃsāra?
 What determines his destiny?"
- 196 "Craving is what produces a person;
 His mind is what runs around;
 A being enters upon saṃsāra;
 Kamma determines his destiny."

58 (8) *The Deviant Path*

- 197 "What is declared the deviant path?
 What undergoes destruction night and day? <84>
 What is the stain of the holy life?
 What is the bath without water?"
- 198 "Lust is declared the deviant path;
 Life undergoes destruction night and day;
 Women are the stain of the holy life:
 Here menfolk are enmeshed.
 Austerity and the holy life—
 That is the bath without water."¹¹⁹

59 (9) *Partner*

- 199 "What is a person's partner?
 What is it that instructs him?
 Taking delight in what is a mortal
 Released from all suffering?"
- 200 "Faith is a person's partner,
 And wisdom is what instructs him. <85>
 Taking delight in Nibbāna, a mortal
 Is released from all suffering."

60 (10) *Poetry*

201 "What is the scaffolding of verses?
What constitutes their phrasing?
On what base do verses rest?
What is the abode of verses?"

202 "Metre is the scaffolding of verses;
Syllables constitute their phrasing;
Verses rest on a base of names;
The poet is the abode of verses."¹²⁰

[39] <86> VII. WEIGHED DOWN

61 (1) *Name*

203 "What has weighed down everything?
What is most extensive?
What is the one thing that has
All under its control?"

204 "Name has weighed down everything;
Nothing is more extensive than name. <87>
Name is the one thing that has
All under its control."¹²¹

62 (2) *Mind*

205 "By what is the world led around?
By what is it dragged here and there?
What is the one thing that has
All under its control?"

206 "The world is led around by mind;
By mind it's dragged here and there.
Mind is the one thing that has
All under its control."¹²²

63 (3) *Craving*

207 "By what is the world led around?
By what is it dragged here and there? <88>
What is the one thing that has
All under its control?"

208 "The world is led around by craving;
By craving it is dragged here and there.
Craving is the one thing that has
All under its control."

64 (4) *Fetter*

209 "By what is the world tightly fettered?
What is its means of travelling about?
What is it that one must forsake
In order to say, 'Nibbāna'?"

210 "The world is tightly fettered by delight;
Thought is its means of travelling about.
Craving is what one must forsake
In order to say, 'Nibbāna.'"¹²³ <89>

65 (5) *Bondage*

211 "By what is the world held in bondage?
What is its means of travelling about?
What is it that one must forsake
To cut off all bondage?" [40]

212 "The world is held in bondage by delight;
Thought is its means of travelling about.
Craving is what one must forsake
To cut off all bondage."

66 (6) *Afflicted*

213 "By what is the world afflicted?
By what is it enveloped?"

By what dart has it been wounded?
With what is it always burning?"¹²⁴ <90>

- 214 "The world is afflicted with death,
Enveloped by old age;
Wounded by the dart of craving,
It is always burning with desire."

67 (7) *Ensnared*

- 215 "By what is the world ensnared?
By what is it enveloped?
By what is the world shut in?
On what is the world established?"

- 216 "The world is ensnared by craving;
It is enveloped by old age;
The world is shut in by death;
The world is established on suffering."¹²⁵ <91>

68 (8) *Shut In*

- 217 "By what is the world shut in?
On what is the world established?
By what is the world ensnared?
By what is it enveloped?"

- 218 "The world is shut in by death;
The world is established on suffering;
The world is ensnared by craving;
It is enveloped by old age."

69 (9) *Desire*

- 219 "By what is the world bound?
By the removal of what is it freed?
What is it that one must forsake
To cut off all bondage?"

- 220 "By desire is the world bound;

By the removal of desire it is freed.
Desire is what one must forsake <92>
To cut off all bondage." [41]

70 (10) *World*

- 221 "In what has the world arisen?
In what does it form intimacy?
By clinging to what is the world
Harassed in regard to what?"

- 222 "In six has the world arisen;
In six it forms intimacy;
By clinging to six the world
Is harassed in regard to six."¹²⁶

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VIII. HAVING SLAIN

71 (1) *Having Slain*

At Sāvattṭhi. Standing to one side, that devatā addressed the Blessed One in verse:

- 223 "Having slain what does one sleep soundly?
Having slain what does one not sorrow?
What is the one thing, O Gotama,
Whose killing you approve?"¹²⁷

[The Blessed One:]

- 224 "Having slain anger, one sleeps soundly;
Having slain anger, one does not sorrow;
The killing of anger, O devatā,
With its poisoned root and honeyed tip:
This is the killing the noble ones praise,
For having slain that, one does not sorrow."¹²⁸

72 (2) *Chariot*

- 225 "What is the token of a chariot?
What, the token of a fire?

What is the token of a country?
What, the token of a woman?"¹²⁹ [42] <94>

- 226 "A standard is the token of a chariot;
Smoke, the token of a fire;
The king is a country's token;
A husband, the token of a woman."

73 (3) *Treasure*

- 227 "What here is a man's best treasure?
What practised well brings happiness?
What is really the sweetest of tastes?
How lives the one whom they say lives best?"
- 228 "Faith is here a man's best treasure;
Dhamma practised well brings happiness;
Truth is really the sweetest of tastes; <95>
One living by wisdom they say lives best."¹³⁰

74 (4) *Rain*

[A devatā:]

- 229 "What is the best of things that rise up?
What excels among things that fall down?
What is the best of things that go forth?
Who is the most excellent of speakers?"

[Another devatā:]

- 230 "A seed is the best of things that rise up;
Rain excels among things that fall down;
Cattle are the best of things that go forth;
A son is the most excellent of speakers."¹³¹

[The Blessed One:]

- 231 "Knowledge is the best of things that rise up;
Ignorance excels among things that fall down;
The Saṅgha is the best of things that go forth;
The most excellent of speakers is the Buddha."¹³²

75 (5) *Afraid* <96>

- 232 "Why are so many people here afraid
When the path has been taught with many bases?¹³³
I ask you, O Gotama, broad of wisdom:
On what should one take a stand
To have no fear of the other world?"
- 233 "Having directed speech and mind rightly,
Doing no evil deeds with the body,
Dwelling at home with ample food and drink, [43]
Faithful, gentle, generous, amiable:
When one stands on these four things,
Standing firmly on the Dhamma,
One need not fear the other world."¹³⁴

76 (6) *Does Not Decay*

- 234 "What decays, what does not decay?
What is declared the deviant path? <97>
What is the impediment to [wholesome] states?
What undergoes destruction night and day?
What is the stain of the holy life?
What is the bath without water?"
- 235 "How many fissures are there in the world
Wherein the mind does not stand firm?
We've come to ask the Blessed One this:
How are we to understand it?"
- 236 "The physical form of mortals decays,
Their name and clan does not decay.
Lust is declared the deviant path,
Greed the impediment to [wholesome] states.
- 237 "Life undergoes destruction night and day;
Women are the stain of the holy life:
Here's where menfolk are enmeshed.
Austerity and the holy life—
That is the bath without water. <98>

- 238 "There are six fissures in the world
Wherein the mind does not stand firm:
Laziness and negligence,
Indolence, lack of self-control,
Drowsiness and lethargy—
Avoid these fissures completely."¹³⁵

77 (7) *Sovereignty*

- 239 "What is sovereignty in the world?
What ranks as the best of goods?
What in the world is a rusty sword?
What in the world is considered a plague?
- 240 "Whom do they arrest when he takes away?
And who, when he takes away, is dear?
In whom do the wise take delight
When he returns again and again?" <99>
- 241 "Mastery is sovereignty in the world;¹³⁵
A woman ranks as the best of goods;
In the world anger is a rusty sword;
Thieves in the world are considered a plague.¹³⁷
- 242 "They arrest a thief when he takes away,
But an ascetic who takes away is dear.
The wise take delight in an ascetic
When he returns again and again." [44]

78 (8) *Love*

- 243 "What should he not give who loves the good?
What should a mortal not relinquish?
What should one release when it's good,
But not release when it's bad?"
- 244 "A person should not give himself away; <100>
He should not relinquish himself.¹³⁸
One should release speech that is good,
But not speech that is bad."

79 (9) *Provisions for a Journey*

- 245 "What secures provisions for a journey?
What is the abode of wealth?
What drags a person around?
What in the world is hard to discard?
By what are many beings bound
Like birds caught in a snare?"
- 246 "Faith secures provisions for a journey;
Fortune is the abode of wealth;
Desire drags a person around;
Desire is hard to discard in the world.
By desire many beings are bound <101>
Like birds caught in a snare."

80 (10) *Source of Light*

- 247 "What is the source of light in the world?
What in the world is the wakeful one?
What are [the colleagues] of those living by work?
What is one's course of movement?
- 248 "What nurtures both the slack and active
Just as a mother nurtures her child?
The creatures who dwell on the earth—
By what do they sustain their life?"
- 249 "Wisdom is the source of light in the world;
Mindfulness, in the world, is the wakeful one;
Cattle are [the colleagues] of those living by work; <102>
One's course of movement is the furrow.¹³⁹
- 250 "Rain nurtures both the slack and active
Just as a mother nurtures her child.
Those creatures who dwell on the earth
Sustain their life by rain."

81 (11) *Without Conflict*

- 251 "Who here in the world are placid?
Whose mode of life is not squandered?
Who here fully understand desire?
Who enjoy perpetual freedom? [45]
- 252 "Whom do parents and brothers worship
When he stands firmly established?
Who is the one of humble birth
That even khattiyas here salute?" <103>
- 253 "Ascetics are placid in the world;
The ascetic life is not squandered;
Ascetics fully understand desire;
They enjoy perpetual freedom.
- 254 "Parents and brothers worship an ascetic
When he stands firmly established.¹⁴⁰
Though an ascetic be of humble birth
Even khattiyas here salute him."

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Chapter II

2 *Devaputtasamyutta*

Connected Discourses with Young Devas

I. THE FIRST SUBCHAPTER (SURYA)

1 (1) *Kassapa (1)*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatti in Jeta's Grove, Anāthapiṇḍika's Park. Then, when the night had advanced, the young deva Kassapa, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One.¹⁴¹ Having approached, he paid homage to the Blessed One, stood to one side, and said to the Blessed One:

"The Blessed One has revealed the bhikkhu but not the instruction to the bhikkhu."¹⁴²

"Well then, Kassapa, clear up this point yourself."¹⁴³

- 255 "He should train in well-spoken counsel,
And in the exercise of an ascetic,
In a solitary seat, alone,
And in the calming of the mind."¹⁴⁴ <105>

This is what the young deva Kassapa said. The Teacher approved. Then the young deva Kassapa, thinking, "The Teacher has approved of me," paid homage to the Blessed One and, keeping him on the right, he disappeared right there.

2 (2) *Kassapa* (2)

At Sāvattṭhi. Standing to one side, the young deva Kassapa recited this verse in the presence of the Blessed One:

- 256 "A bhikkhu should be a meditator,
One who is liberated in mind,
If he desires the heart's attainment,
Bent on that as his advantage.
Having known the world's rise and fall,
Let him be lofty in mind and unattached."¹⁴⁵ [47]

3 (3) *Māgha*

At Sāvattṭhi. Then, when the night had advanced, the young deva Māgha, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, <106> and addressed the Blessed One in verse:¹⁴⁶

- 257 "Having slain what does one sleep soundly?
Having slain what does one not sorrow?
What is the one thing, O Gotama,
Whose killing you approve?"
- 258 "Having slain anger, one sleeps soundly;
Having slain anger, one does not sorrow;
The killing of anger, O Vatrabhū,
With its poisoned root and honeyed tip:
This is the killing the noble ones praise,
For having slain that, one does not sorrow."

4 (4) *Māgadha*

At Sāvattṭhi. Standing to one side, the young deva Māgadha addressed the Blessed One in verse:

- 259 "How many sources of light are in the world
By means of which the world is illumined? <107>

We've come to ask the Blessed One this:
How are we to understand it?"

- 260 "There are four sources of light in the world;
A fifth one is not found here.
The sun shines by day,
The moon glows at night,
261 And fire flares up here and there
Both by day and at night.
But the Buddha is the best of those that shine:
He is the light unsurpassed."

5 (5) *Dāmali*

At Sāvattṭhi. Then, when the night had advanced, the young deva Dāmali, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and recited this verse in the presence of the Blessed One:

- 262 "This should be done by the brahmin:
Striving without weariness, <108>
That by his abandoning of sensual desires
He does not yearn for existence."¹⁴⁷
- 263 "For the brahmin there is no task to be done,
[O Dāmali," said the Blessed One],
"For the brahmin has done what should be done.
While he has not gained a footing in the river, [48]
A man will strain with all his limbs;
But a footing gained, standing on the ground,
He need not strain for he has gone beyond.
- 264 "This is a simile for the brahmin, O Dāmali,
For the taintless one, the discreet meditator.
Having reached the end of birth and death,
He need not strain for he has gone beyond."¹⁴⁸ <109>

6 (6) *Kāmada*

At Sāvattthi. Standing to one side, the young deva Kāmada said to the Blessed One:

"Hard to do, Blessed One! Very hard to do, Blessed One!"¹⁴⁹

- 265 "They do even what is hard to do,
[O Kāmada," said the Blessed One,
"The trainees endowed with virtue, steadfast.
For one who has entered the homeless life
Contentment brings along happiness."

"That is hard to gain, Blessed One, namely, contentment."

- 266 "They gain even what is hard to gain,
[O Kāmada," said the Blessed One,
"Who delight in calming the mind,
Whose minds, day and night,
Take delight in development."

"That is hard to concentrate, Blessed One, namely, the mind."

- 267 "They concentrate even what is hard to concentrate,
[O Kāmada," said the Blessed One,
"Who delight in calming the faculties.
Having cut through the net of Death,
The noble ones, O Kāmada, go their way."

"The path is impassable and uneven, Blessed One."¹⁵⁰ <110>

- 268 "Though the path is impassable and uneven,
The noble ones walk it, Kāmada.
The ignoble ones fall down head first,
Right there on the uneven path,
But the path of the noble ones is even,
For the noble are even amidst the uneven."

7 (7) *Pañcālacaṇḍa*

At Sāvattthi. Standing to one side, the young deva Pañcālacaṇḍa recited this verse in the presence of the Blessed One:

- 269 "The one of broad wisdom has indeed found
The opening in the midst of confinement,
The Buddha who discovered jhāna,
The withdrawn chief bull, the sage."¹⁵¹

- 270 "Even in the midst of confinement they find it,
[O Pañcālacaṇḍa," said the Blessed One,] <111>
"The Dhamma for the attainment of Nibhāna—
Those who have acquired mindfulness,
Those perfectly well concentrated."¹⁵² [49]

8 (8) *Tāyana*

At Sāvattthi. Then, when the night had advanced, the young deva Tāyana, formerly the founder of a religious sect, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One.¹⁵³ Having approached, he paid homage to the Blessed One, stood to one side, and recited these verses in the presence of the Blessed One:

- 271 "Having exerted oneself, cut the stream!
Dispel sensual desires, O brahmin!
Without having abandoned sensual desires,
A sage does not reach unity."¹⁵⁴

- 272 "If one would do what should be done,
One should firmly exert oneself. <112>
For a slack wanderer's life
Only scatters more dust.

- 273 "Better left undone is the misdeed,
A deed that later brings repentance.
Better done is the good deed
Which when done is not repented.

- 274 "As *kusa*-grass, wrongly grasped,
Only cuts one's hand,
So the ascetic life, wrongly taken up,
Drags one down to hell.

- 275 "Any deed that is slackly done,
Any corrupted vow,
A holy life that breeds suspicion,
Does not yield great fruit."¹⁵⁵

This is what the young deva Tāyana said. Having said this, he paid homage to the Blessed One and, keeping him on the right, he disappeared right there.

Then, when the night had passed, the Blessed One addressed the bhikkhus thus: "Bhikkhus, last night, when the night had advanced, the young deva Tāyana, formerly the founder of a religious sect ... <113> ... approached me ... and in my presence recited these verses:

- 276-80 "Having exerted oneself, cut the stream!... [50] ...
Does not yield great fruit."

"This is what the young deva Tāyana said. Having said this, he paid homage to me and, keeping me on the right, he disappeared right there. Learn Tāyana's verses, bhikkhus. Master <114> Tāyana's verses, bhikkhus. Remember Tāyana's verses, bhikkhus. Tāyana's verses are beneficial, bhikkhus, they pertain to the fundamentals of the holy life."

9 (9) *Candimā*

At Sāvatti. Now on that occasion the young deva Candimā had been seized by Rāhu, lord of the asuras.¹⁵⁶ Then, recollecting the Blessed One, the young deva Candimā on that occasion recited this verse:

- 281 "Let homage be to you, the Buddha!
O hero, you are everywhere released.
I have fallen into captivity,
So please be my refuge."

Then, referring to the young deva Candimā, the Blessed One addressed Rāhu, lord of the asuras, in verse:

- 282 "Candimā has gone for refuge
To the Tathāgata, the Arahant.
Release Candimā, O Rāhu,
Buddhas have compassion for the world."

Then Rāhu, lord of the asuras, released the young deva Candimā and hurriedly approached Vepacitti, lord of the asuras.¹⁵⁷ Having approached, shocked and terrified, he stood to one side. <115> Then, as he stood there, Vepacitti, lord of the asuras, addressed him in verse:

- 283 "Why, Rāhu, did you come in a hurry?
Why did you release Candimā?
Having come as if in shock,
Why do you stand there frightened?"

- 284 "My head would have split in seven parts,
While living I would have found no ease,
If, when chanted over by the Buddha's verse,
I had not let go of Candimā." [51]

10 (10) *Suriya*

At Sāvatti. Now on that occasion the young deva Suriya had been seized by Rāhu, lord of the asuras.¹⁵⁸ Then, recollecting the Blessed One, the young deva Suriya on that occasion recited this verse:

- 285 "Let homage be to you, the Buddha!
O hero, you are everywhere released.
I have fallen into captivity,
So please be my refuge." <116>

Then, referring to the young deva Suriya, the Blessed One addressed Rāhu, lord of the asuras, in verse:

- 286 "Suriya has gone for refuge
To the Tathāgata, the Arahant.
Release Suriya, O Rāhu,
Buddhas have compassion for the world."

- 287 "While moving across the sky, O Rāhu,
Do not swallow the radiant one,
The maker of light in darkness,
The disk of fiery might in the gloom.
Rāhu, release my child Suriya."¹⁵⁹

Then Rāhu, lord of the asuras, released the young deva Suriya and hurriedly approached Vepacitti, lord of the asuras. Having approached, shocked and terrified, he stood to one side. Then, as he stood there, Vepacitti, lord of the asuras, addressed him in verse:

- 288 "Why, Rāhu, did you come in a hurry?
Why did you release Suriya?
Having come as if in shock, <117>
Why do you stand there frightened?"
- 289 "My head would have split in seven parts,
While living I would have found no ease,
If, when chanted over by the Buddha's verses,
I had not let go of Suriya."

II. ANĀTHAPIṆḌIKA

11 (1) *Candimasa*

At Sāvattṭhi. Then, when the night had advanced, the young deva Candimasa, of stunning beauty, illuminating the entire Jeta's Grove, [52] approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, <118> and recited this verse in the presence of the Blessed One:

- 290 "They will surely reach to safety
Like deer in a mosquito-free marsh,
Who, having attained the jhānas,
Are unified, discreet, mindful."¹⁶⁰

[The Blessed One:]

- 291 "They will surely reach the far shore
Like a fish when the net is cut,

Who, having attained the jhānas,
Are diligent, with flaws discarded."¹⁶¹

12 (2) *Veṇhu*

At Sāvattṭhi. Standing to one side, the young deva Veṇhu recited this verse in the presence of the Blessed One:¹⁶²

- 292 "Happy indeed are those human beings
Attending on the Fortunate One,
Applying themselves to Gotama's Teaching,
Who train in it with diligence."¹⁶³ <119>
- 293 "When the course of teaching is proclaimed by me,
[O Veṇhu," said the Blessed One,]
"Those meditators who train therein,
Being diligent at the proper time,
Will not come under Death's control."

13 (3) *Dighalaṭṭhi*

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then, when the night had advanced, the young deva Dighalaṭṭhi, of stunning beauty, illuminating the entire Bamboo Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and recited this verse in the presence of the Blessed One:

- 294 "A bhikkhu should be a meditator,
One who is liberated in mind,
If he desires the heart's attainment,
Bent on that as his advantage.
Having known the world's rise and fall, <120>
Let him be lofty in mind and unattached."

14 (4) *Nandana*

Standing to one side, the young deva Nandana addressed the Blessed One in verse:

- 295 "I ask you, Gotama, broad of wisdom—
Unobstructed is the Blessed One's knowledge and vision:
[53]
What is he like whom they call virtuous?
What is he like whom they call wise?
What is he like who has passed beyond suffering?
What is he like whom the devatās worship?"
- 296 "One virtuous, wise, of developed mind,
Concentrated, mindful, enjoying jhāna,
For whom all sorrows are gone, abandoned,
A taint-destroyer bearing his final body:
- 297 It is such a one that they call virtuous, <121>
Such a one that they call wise,
Such a one has passed beyond suffering,
Such a one the devatās worship."

15 (5) *Candana*

Standing to one side, the young deva Candana addressed the Blessed One in verse:

- 298 "Who here crosses over the flood,
Unwearying by day and night?
Who does not sink in the deep,
Without support, without a hold?"¹⁶⁴
- 299 "One always perfect in virtue,
Endowed with wisdom, well concentrated,
One energetic and resolute
Crosses the flood so hard to cross.
- 300 "One who desists from sensual perception,
Who has overcome the fetter of form, <122>
Who has destroyed delight in existence—
He does not sink in the deep."¹⁶⁵

16 (6) *Vasudatta*

Standing to one side, the young deva Vasudatta recited this verse in the presence of the Blessed One:

- 301 "As if smitten by a sword,
As if his head were on fire,
A bhikkhu should wander mindfully
To abandon sensual lust."
- 302 "As if smitten by a sword,
As if his head were on fire,
A bhikkhu should wander mindfully
To abandon identity view."

17 (7) *Subrahmā*

<123> Standing to one side, the young deva Subrahmā addressed the Blessed One in verse:¹⁶⁶

- 303 "Always frightened is this mind,
The mind is always agitated [54]
About unarisen problems
And about arisen ones.
If there exists release from fear,
Being asked, please declare it to me."¹⁶⁷
- 304 "Not apart from enlightenment and austerity,
Not apart from restraint of the sense faculties,
Not apart from relinquishing all,
Do I see any safety for living beings."¹⁶⁸

This is what the Blessed One said.... He [the young deva] disappeared right there.

18 (8) *Kakudha*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāketa in the Añjana Grove, the Deer Park. Then, when the night had advanced, the young deva Kakudha, <124>

of stunning beauty, illuminating the entire Añjana Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and said to him:

"Do you delight, ascetic?"

"Having gained what, friend?"

"Then, ascetic, do you sorrow?"

"What has been lost, friend?"

"Then, ascetic, do you neither delight nor sorrow?"

"Yes, friend."

305 "I hope that you're untroubled, bhikkhu.
I hope no delight is found in you.
I hope that when you sit all alone
Discontent doesn't spread over you."¹⁶⁹

306 "Truly, I'm untroubled, spirit,
Yet no delight is found in me.
And when I'm sitting all alone <125>
Discontent doesn't spread over me."

307 "How are you untroubled, bhikkhu?
How is no delight found in you?
How come, when you sit all alone,
Discontent doesn't spread over you?"

308 "Delight comes to one who is miserable,
Misery to one filled with delight.
As a bhikkhu undelighted, untroubled:
That's how you should know me, friend."

309 "After a long time at last I see
A brahmin who is fully quenched,
A bhikkhu undelighted, untroubled,
Who has crossed over attachment to the world."¹⁷⁰

19 (9) *Uttara*

Setting at Rājagaha. Standing to one side, the young deva Uttara recited this verse in the presence of the Blessed One: [55] <126>

310 "Life is swept along, short is the life span;
No shelters exist for one who has reached old age.
Seeing clearly this danger in death,
One should do deeds of merit that bring happiness."

311 "Life is swept along, short is the life span;
No shelters exist for one who has reached old age.
Seeing clearly this danger in death,
A seeker of peace should drop the world's bait."

20 (10) *Anāthapiṇḍika*

Standing to one side, the young deva Anāthapiṇḍika recited these verses in the presence of the Blessed One:

312 "This indeed is that Jeta's Grove,
The resort of the Order of seers,
Dwelt in by the Dhamma King,
A place that gives me joy.

313 "Action, knowledge, righteousness,
Virtue, an excellent life:
By this are mortals purified, <127>
Not by clan or wealth.

314 "Therefore a person who is wise,
Out of regard for his own good, [56]
Should carefully examine the Dhamma:
Thus he is purified in it.

315 "Sāriputta truly is endowed with wisdom,
With virtue and with inner peace.
Even a bhikkhu who has gone beyond
At best can only equal him."

This is what the young deva Anāthapiṇḍika said. Having said this, he paid homage to the Blessed One and, keeping him on the right, he disappeared right there.

Then, when the night had passed, the Blessed One addressed the bhikkhus thus: "Bhikkhus, last night, when the night had

advanced, a certain young deva ... approached me ... and in my presence recited these verses:

316–19 “This indeed is that Jeta’s Grove. ... <128>
At best can only equal him.’

“This is what that young deva said. Having said this, he paid homage to me and, keeping me on the right, he disappeared right there.”

When this was said, the Venerable Ānanda said to the Blessed One: “Venerable sir, that young deva must surely have been Anāthapiṇḍika. For Anāthapiṇḍika the householder had full confidence in the Venerable Sāriputta.”

“Good, good, Ānanda! You have drawn the right inference by reasoning.¹⁷¹ For that young deva, Ānanda, was Anāthapiṇḍika.”

<129> III. VARIOUS SECTARIANS

21 (1) *Siva*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattthi in Jeta’s Grove, Anāthapiṇḍika’s Park. Then, when the night had advanced, the young deva Siva, of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and recited these verses in the presence of the Blessed One:¹⁷²

320 “One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
One becomes better, never worse. <130>

321 “One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
Wisdom is gained, but not from another.

322 “One should associate only with the good;
With the good one should foster intimacy.

Having learnt the true Dhamma of the good,
One does not sorrow in the midst of sorrow.

323 “One should associate only with the good;
With the good one should foster intimacy. [57]
Having learnt the true Dhamma of the good,
One shines amidst one’s relations.

324 “One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
Beings fare on to a good destination.

325 “One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
Beings abide comfortably.” <131>

Then the Blessed One replied to the young deva Siva in verse:

326 “One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
One is released from all suffering.”

22 (2) *Khema*

Standing to one side, the young deva Khema recited these verses in the presence of the Blessed One:

327 “Foolish people devoid of wisdom
Behave like enemies towards themselves.
They go about doing evil deeds
Which yield only bitter fruit.

328 “That deed is not well performed
Which, having been done, is then repented,
The result of which one experiences
Weeping with a tearful face.

- 329 "But that deed is well performed
Which, having been done, is not repented,
The result of which one experiences
Joyfully with a happy mind."¹⁷³ <132>

[The Blessed One:]

- 330 "One should promptly do the deed
One knows leads to one's own welfare;
The thinker, the wise one, should not advance
With the reflection of the carter.
- 331 "As the carter who left the highway,
A road with an even surface,
And entered upon a rugged bypath
Broods mournfully with a broken axle—
- 332 "So the fool, having left the Dhamma
To follow a way opposed to Dhamma,
When he falls into the mouth of Death
Broods like the carter with a broken axle."¹⁷⁴

23 (3) *Serī*

Standing to one side, the young deva *Serī* addressed the Blessed One in verse: <133>

- 333 "They always take delight in food,
Both devas and human beings.
So what sort of spirit could it be
That does not take delight in food?"
- 334 "When they give out of faith
With a heart of confidence,
Food accrues to [the giver] himself
Both in this world and the next.
- 335 "Therefore, having removed stinginess,
The conqueror of the stain should give a gift.
Merits are the support for living beings
[When they arise] in the other world." [58]

"It is wonderful, venerable sir! It is amazing, venerable sir!
How well this was stated by the Blessed One:

- 336–37 "When they give out of faith ... <134>
[When they arise] in the other world.'

"Once in the past, venerable sir, I was a king named *Serī*, a donor, a philanthropist, one who spoke in praise of giving. At the four gates I had gifts given to ascetics, brahmins, paupers, wayfarers, mendicants, and beggars. Then, venerable sir, the harem women came to me and said: 'Your majesty gives gifts, but we do not give gifts. It would be good if, with your majesty's assistance, we too might give gifts and do meritorious deeds.' It occurred to me: 'I am a donor, a philanthropist, one who speaks in praise of giving. So when they say, "Let us give gifts," what am I to say to them?' So, venerable sir, I gave the first gate to the harem women. There the harem women gave gifts, and my gifts returned to me. <135>

"Then, venerable sir, my *khattiya* vassals came to me and said: 'Your majesty gives gifts, the harem women give gifts, but we do not give gifts. It would be good if, with your majesty's assistance, we too might give gifts and do meritorious deeds.' It occurred to me: 'I am a donor....' So, venerable sir, I gave the second gate to the *khattiya* vassals. There the *khattiya* vassals gave gifts, and my gifts returned to me.

"Then, venerable sir, my troops came to me ... [59] ... So, venerable sir, I gave the third gate to the troops. There the troops gave gifts, and my gifts returned to me. <136>

"Then, venerable sir, the brahmins and householders came to me ... So, venerable sir, I gave the fourth gate to the brahmins and householders. There the brahmins and householders gave gifts, and my gifts returned to me.

"Then, venerable sir, my men came to me and said: 'Now your majesty is not giving gifts anywhere.'¹⁷⁵ When this was said, I told those men: 'Well then, I say, send half of the revenue generated in the outlying provinces from there to the palace. There itself give half as gifts to ascetics, brahmins, paupers, wayfarers, mendicants, and beggars.'

"I did not reach any limit, venerable sir, to the meritorious deeds that I did for such a long time, to the wholesome deeds

that I did for such a long time, <137> such that I could say: 'There is just so much merit,' or 'There is just so much result of merit,' or 'For just so long am I to dwell in heaven.' It is wonderful, venerable sir! It is amazing, venerable sir! How well this was stated by the Blessed One:

- 338 "When they give out of faith
With a heart of confidence,
Food accrues to [the giver] himself
Both in this world and the next.
- 339 "Therefore, having removed stinginess,
The conqueror of the stain should give a gift.
Deeds of merit are the support for living beings
[When they arise] in the other world." [60]

24 (4) *Ghaṭikāra*

Standing to one side, the young deva Ghaṭikāra recited this verse in the presence of the Blessed One:...

- 340–52 "Seven bhikkhus reborn in Avihā
Have been fully liberated...."
... (verses 340–52 = verses 170–82, in 1:50) <138–41>...
Both now inwardly developed,
Bearers of their final bodies. [61]

25 (5) *Jantu*

Thus have I heard. On one occasion a number of bhikkhus were dwelling among the Kosalan in a little forest hut on a slope of the Himalayas—restless, puffed up, personally vain, rough-tongued, rambling in their talk, muddle-minded, without clear comprehension, unconcentrated, scatter-brained, loose in their sense faculties.¹⁷⁶

Then, on the Uposatha day of the fifteenth, the young deva Jantu approached those bhikkhus and addressed them in verses:¹⁷⁷

- 353 "In the past the bhikkhus lived happily,
The disciples of Gotama.

Without wishes they sought their alms,
Without wishes they used their lodgings.
Having known the world's impermanence,
They made an end to suffering.

- 354 "But now like headmen in a village
They make themselves hard to maintain.
They eat and eat and then lie down, <142>
Infatuated in others' homes.¹⁷⁸
- 355 "Having reverently saluted the Saṅgha,
I here speak only about some:
They are rejected, without protector,
Become just like the dead.¹⁷⁹
- 356 "My statement is made with reference
To those who dwell in negligence.
As for those who dwell in diligence,
To them I humbly pay homage."

26 (6) *Rohitassa*

At Savatthi. Standing to one side, the young deva Rohitassa said to the Blessed One:

"Is it possible, venerable sir, by travelling to know or to see or to reach the end of the world, where one is not born, does not age, does not die, does not pass away, and is not reborn?" <143>

"As to that end of the world, friend, where one is not born, does not age, does not die, does not pass away, and is not reborn—I say that it cannot be known, seen, or reached by travelling."¹⁸⁰

"It is wonderful, venerable sir! It is amazing, venerable sir! How well this was stated by the Blessed One: 'As to that end of the world, friend, ... I say that it cannot be known, seen, or reached by travelling.'

"Once in the past, venerable sir, I was a seer named Rohitassa, son of Bhoja, possessed of spiritual power, able to travel through the sky. [62] My speed was such, venerable sir, that I could move just as swiftly as a firm-bowed archer—trained, skilful, practised, experienced—could easily shoot past the shadow of a

palmyra tree with a light arrow.¹⁸¹ My stride was such, venerable sir, that it seemed to reach from the eastern ocean to the western ocean. Then, venerable sir, the wish arose in me: 'I will reach the end of the world by travelling.' <144> Possessing such speed and such a stride, and having a life span of a hundred years, living for a hundred years, I travelled for a hundred years, without pausing except to eat, drink, take meals and snacks, to defecate and urinate, to sleep and dispel fatigue; yet I died along the way without having reached the end of the world.

"It is wonderful, venerable sir! It is amazing, venerable sir! How well this was stated by the Blessed One: 'As to that end of the world, friend, where one is not born, does not age, does not die, does not pass away, and is not reborn—I say that it cannot be known, seen, or reached by travelling.'"

"However, friend, I say that without having reached the end of the world there is no making an end to suffering. It is, friend, in just this <145> fathom-high carcass endowed with perception and mind that I make known the world, the origin of the world, the cessation of the world, and the way leading to the cessation of the world.¹⁸²

357 "The world's end can never be reached
By means of travelling [through the world],
Yet without reaching the world's end
There is no release from suffering.

358 "Therefore, truly, the world-knower, the wise one,
Gone to the world's end, fulfiller of the holy life,
Having known the world's end, at peace,
Longs not for this world or another."

27 (7) *Nanda*

Standing to one side, the young deva Nanda recited this verse in the presence of the Blessed One:

359 "Time flies by, the nights swiftly pass;
The stages of life successively desert us.

Seeing clearly this danger in death,
One should do deeds of merit that bring happiness."

360 "Time flies by, the nights swiftly pass;
The stages of life successively desert us. [63]
Seeing clearly this danger in death,
A seeker of peace should drop the world's bait." <146>

28 (8) *Nandivisāla*

Standing to one side, the young deva Nandivisāla addressed the Blessed One in verse:

361 "Having four wheels and nine doors,
Filled up and bound with greed,
Born from a bog, O great hero!
How does one escape from it?"

362 "Having cut the thong and the strap,
Having cut off evil desire and greed,
Having drawn out craving with its root:
Thus one escapes from it."

29 (9) *Susima*

<147> At Sāvatti. Then the Venerable Ānanda approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: "Do you too, Ānanda, approve of Sāriputta?"¹⁸³

"Indeed, venerable sir, who would not approve of the Venerable Sāriputta, unless he were foolish, full of hatred, deluded, or mentally deranged? The Venerable Sāriputta, venerable sir, is wise, one of great wisdom, of wide wisdom, of joyous wisdom, of swift wisdom, of sharp wisdom, of penetrative wisdom.¹⁸⁴ The Venerable Sāriputta, venerable sir, has few wishes; he is content, secluded, aloof, energetic. The Venerable Sāriputta, venerable sir, is one who gives advice, one who accepts advice, a reprover, one who censures evil. Indeed, venerable sir, who would not approve of the Venerable Sāriputta, unless he were foolish, full of hatred, deluded, or mentally deranged?" [64]

"So it is, Ānanda, so it is! Indeed, Ānanda, who would not approve of Sāriputta, unless he were foolish, full of hatred, deluded, or mentally deranged? Sāriputta, Ānanda, is wise ... (*as above*) <148>... unless he were mentally deranged?"

Then, while this praise of the Venerable Sāriputta was being spoken, the young deva Susima, accompanied by a great assembly of young devas, approached the Blessed One.¹⁸⁵ Having approached, he paid homage to the Blessed One, stood to one side, and said to him: "So it is, Blessed One! So it is, Fortunate One! Indeed, venerable sir, who would not approve of the Venerable Sāriputta ... (*all as above*) <149>... unless he were mentally deranged? In my case too, venerable sir, no matter what assembly of young devas I have approached, I have often heard this same report: 'The Venerable Sāriputta is wise ... one who censures evil. Indeed, who would not approve of the Venerable Sāriputta, unless he were foolish, full of hatred, deluded, or mentally deranged?'"

Then, while this praise of the Venerable Sāriputta was being spoken, the young devas in Susima's assembly—elated, gladdened, full of rapture and joy—displayed diverse lustrous colours.¹⁸⁶ Just as a beryl gem—beautiful, of fine quality, eight-faceted, of excellent workmanship—when placed on a brocade cloth, shines and beams and radiates, <150> so too the young devas in Susima's assembly [65] ... displayed diverse lustrous colours.

And just as an ornament of finest gold—very skilfully burnished in a furnace by an adroit goldsmith—when placed on a brocade cloth, shines and beams and radiates, so too the young devas in Susima's assembly ... displayed diverse lustrous colours.

And just as, when the night is fading, the morning star shines and beams and radiates, so too the young devas in Susima's assembly ... displayed diverse lustrous colours.¹⁸⁷

And just as in the autumn, when the sky is clear and cloudless, the sun, ascending in the sky, <151> dispels all darkness from space as it shines and beams and radiates,¹⁸⁸ so too the young devas in Susima's assembly—elated, gladdened, full of rapture and joy—displayed diverse lustrous colours.

Then, with reference to the Venerable Sāriputta, the young deva Susima recited this verse in the presence of the Blessed One:

363 "He is widely known to be a wise man,
Sāriputta, who is free of anger;
Of few wishes, gentle, tamed,
The seer adorned by the Teacher's praise."

Then the Blessed One, with reference to the Venerable Sāriputta, replied to the young deva Susima in verse:

364 "He is widely known to be a wise man,
Sāriputta, who is free of anger;
Of few wishes, gentle, tamed,
Developed, well tamed, he awaits the time."¹⁸⁹

30 (10) *Various Sectarials*

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then, when the night had advanced, a number <152> of young devas, disciples of various sectarian teachers—Asama and Sahali and Nirika and Ākoṭaka and Vetambari and Māṇava-gāmiya—of stunning beauty, [66] illuminating the entire Bamboo Grove, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side.¹⁹⁰

Then, standing to one side, the young deva Asama spoke this verse referring to Pūraṇa Kassapa in the presence of the Blessed One:

365 "In injuring and killing here,
In beating and extortion,
Kassapa did not recognize evil
Nor see any merit for oneself.
He indeed taught what is worthy of trust:
That teacher deserves esteem."¹⁹¹

Then the young deva Sahali spoke this verse referring to Makkhali Gosāla in the presence of the Blessed One:¹⁹²

366 "By austerity and scrupulousness <153>
He attained complete self-restraint.

He abandoned contentious talk with people,
Refrained from falsehood, a speaker of truth.
Surely such a one does no evil."¹⁹³

Then the young deva Niṅka spoke this verse referring to
Nigaṇṭha Nātaputta in the presence of the Blessed One:

367 "A scrupulous discerning bhikkhu,
Well restrained by the four controls,
Explaining what is seen and heard:
Surely, he could not be a sinner."¹⁹⁴

Then the young deva Ākoṭaka spoke this verse referring to
various sectarian teachers in the presence of the Blessed One:

368 "Pakudhaka Katiyāna and the Nigaṇṭha,
Along with Makkhali and Pūraṇa:
Teachers of companies, attained to ascetic stature:
They were surely not far from superior men."¹⁹⁵ <154>

Then the young deva Vetambari replied to the young deva
Ākoṭaka in verse:

369 "Even by howling along the wretched jackal
Remains a vile beast, never the lion's peer.
So though he be the teacher of a group,
The naked ascetic, speaker of falsehood,
Arousing suspicion by his conduct,
Bears no resemblance to superior men."¹⁹⁵ [67]

Then Māra the Evil One took possession of the young deva
Vetambari and recited this verse in the presence of the Blessed
One:¹⁹⁷

370 "Those engaged in austerity and scrupulousness,
Those protecting their solitude,
And those who have settled on form,
Delighting in the world of devas: <155>
Indeed, these mortals instruct rightly
In regard to the other world."

Then the Blessed One, having understood, "This is Māra the
Evil One," replied to Māra the Evil One in verse:

371 "Whatever forms exist here or beyond,
And those of luminous beauty in the sky,
All these, indeed, you praise, Namuci,
Like bait thrown out for catching fish."¹⁹⁸

Then, in the Blessed One's presence, the young deva Māṇava-
gāmiya recited these verses referring to the Blessed One:

372 "Vipula is called the best of mountains
Among the hills of Rājagaha,
Seta, the best of snow-clad mountains,
The sun, the best of travellers in the sky.

373 "The ocean is the best body of water,
The moon, the best of nocturnal lights, <156>
But in this world together with its devas
The Buddha is declared supreme."

[68] <157>

Chapter III

3 *Kosalasamyutta*

Connected Discourses with the Kosalan

I. THE FIRST SUBCHAPTER
(BONDAGE)1 (1) *Young*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattthi in Jeta's Grove, Anathapiṇḍika's Park. Then King Pasenadi of Kosala approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One: "Does Master Gotama too claim, 'I have awakened to the unsurpassed perfect enlightenment'?"¹⁹⁹

"If, great king, one speaking rightly could say of anyone, 'He has awakened to the unsurpassed perfect enlightenment,' it is of me that one might rightly say this. For I, great king, have awakened to the unsurpassed perfect enlightenment."

"Master Gotama, even those ascetics and brahmins who are the heads of orders and companies, the teachers of companies, well known and famous founders of sects considered by the multitude to be holy men—that is, Pūraṇa Kassapa, Makkhali Gosāla, <158> Nigaṇṭha Nātaputta, Saṇjaya Belaṭṭhiputta, Pakudha Kaccāyana, Ajita Kesakambali—even these, when I asked them whether they had awakened to the unsurpassed perfect enlightenment, did not claim to have done so.²⁰⁰ So why then should Master Gotama [make such a claim] when he is so young in years and has newly gone forth?" [69]

"There are four things, great king, that should not be despised and disparaged as 'young.'²⁰¹ What four? A khattiya, great king, should not be despised and disparaged as 'young'; a snake

should not be despised and disparaged as 'young'; a fire should not be despised and disparaged as 'young'; and a bhikkhu should not be despised and disparaged as 'young.' These are the four." <159>

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

- 374 "One should not despise as 'young'
A khattiya of noble birth,
A high-born prince of glorious fame:
A man should not disparage him.
- 375 For it may happen that this lord of men,
This khattiya, shall gain the throne,
And in his anger thrash one harshly
With a royal punishment.
Therefore guarding one's own life,
One should avoid him.
- 376 "One should not despise as 'young'
A serpent one may see by chance
In the village or a forest:
A man should not disparage it.
- 377 For as that fierce snake glides along,
Manifesting in diverse shapes,²⁰²
It may attack and bite the fool, <160>
Whether a man or a woman.
Therefore guarding one's own life,
One should avoid it.
- 378 "One should not despise as 'young'
A blazing fire that devours much,
A conflagration with blackened trail:
A man should not disparage it.
- 379 For if it gains a stock of fuel,
Having become a conflagration,
It may attack and burn the fool,
Whether a man or a woman.
Therefore guarding one's own life,
One should avoid it.

- 380 "When a fire burns down a forest—
That conflagration with blackened trail—
The shoots there spring to life once more
As the days and nights pass by.
- 381 But if a bhikkhu of perfect virtue <161>
Burns one with [his virtue's] fire,
One does not gain sons and cattle,
Nor do one's heirs acquire wealth.
Childless and heirless they become,
Like stumps of palmyra trees.²⁰³ [70]
- 382 "Therefore a person who is wise,
Out of regard for his own good,
Should always treat these properly:
A fierce serpent and a blazing fire,
A famous khattiya,
And a bhikkhu of perfect virtue."

When this was said, King Pasenadi of Kosala said to the Blessed One: "Magnificent, venerable sir! Magnificent, venerable sir! The Dhamma has been made clear in many ways by the Blessed One, as though he were turning upright what had been turned upside down, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go for refuge to the Blessed One, and to the Dhamma, and to the Bhikkhu Saṅgha. From today let the Blessed One remember me as a lay follower who has gone for refuge for life." <162>

2 (2) A Person

At Sāvatti. Then King Pasenadi of Kosala approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, how many things are there which, when they arise within a person, arise for his harm, suffering, and discomfort?"

"There are, great king, three things which, when they arise within a person, arise for his harm, suffering, and discomfort. What are the three? Greed, hatred, and delusion. These are the

three things which, when they arise within a person, arise for his harm, suffering, and discomfort.

- 383 "Greed, hatred, and delusion,
Arisen from within oneself,
Injure the person of evil mind <163>
As its own fruit destroys the reed."²⁰⁴ [71]

3 (3) Aging and Death

At Sāvatti. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: "Venerable sir, for one who has taken birth, is there anything other [to expect] than aging and death?"²⁰⁵

"For one who has taken birth, great king, there is nothing other [to expect] than aging and death. Even in the case of those affluent khattiyas—rich, with great wealth and property, with abundant gold and silver, abundant treasures and commodities, abundant wealth and grain—because they have taken birth, there is nothing other [to expect] than aging and death. Even in the case of those affluent brahmins ... affluent householders—rich ... with abundant wealth and grain—because they have taken birth, there is nothing other [to expect] than aging and death. Even in the case of those bhikkhus who are arahants, whose taints are destroyed, who have lived the holy life, done what had to be done, laid down the burden, <164> reached their own goal, utterly destroyed the fetters of existence, and are completely liberated through final knowledge: even for them this body is subject to breaking up, subject to being laid down."²⁰⁶

- 384 "The beautiful chariots of kings wear out,
This body too undergoes decay.
But the Dhamma of the good does not decay:
So the good proclaim along with the good."²⁰⁷

4 (4) Dear

At Sāvatti. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: "Here, venerable sir, while I was alone in seclusion, a reflection arose in my mind thus: 'Who now treat themselves as dear, and who treat themselves as a foe?' Then,

venerable sir, it occurred to me: 'Those who engage in misconduct of body, speech, and mind treat themselves as a foe. Even though they may say, "We regard ourselves as dear," still they treat themselves as a foe. For what reason? [72] Because of their own accord they act towards themselves in the same way that a foe might act towards a foe; therefore they treat themselves as a foe. <165> But those who engage in good conduct of body, speech, and mind treat themselves as dear. Even though they may say, "We regard ourselves as a foe," still they treat themselves as dear. For what reason? Because of their own accord they act towards themselves in the same way that a dear person might act towards one who is dear; therefore they treat themselves as dear.'"

"So it is, great king! So it is, great king!"

(*The Buddha then repeats the entire statement of King Pasenadi and adds the following verses:*)

385 "If one regards oneself as dear
One should not yoke oneself to evil,
For happiness is not easily gained
By one who does a wrongful deed. <166>

386 "When one is seized by the End-maker
As one discards the human state,
What can one call truly one's own?
What does one take when one goes?
What follows one along
Like a shadow that never departs?²⁰⁸

387 "Both the merits and the evil
That a mortal does right here:
This is what is truly one's own,
This one takes when one goes;
This is what follows one along
Like a shadow that never departs.

388 "Therefore one should do what is good
As a collection for the future life.
Merits are the support for living beings
[When they arise] in the other world."

5 (5) *Self-Protected*

<167> At Sāvattī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: "Here, venerable sir, while I was alone in seclusion, a reflection arose in my mind thus: 'Who now protect themselves and who leave themselves unprotected?' Then, venerable sir, it occurred to me: 'Those who engage in misconduct of body, speech, and mind leave themselves unprotected. Even though a company of elephant troops may protect them, or a company of cavalry, or a company of chariot troops, [73] or a company of infantry, still they leave themselves unprotected. For what reason? Because that protection is external, not internal; therefore they leave themselves unprotected. But those who engage in good conduct of body, speech, and mind protect themselves. Even though no company of elephant troops protects them, nor a company of cavalry, nor a company of charioteers, nor a company of infantry, still they protect themselves. For what reason? Because that protection is internal, not external; therefore they protect themselves.'"

"So it is, great king! So it is, great king!"

(*The Buddha then repeats the entire statement of King Pasenadi and adds the following verse:*) <168>

389 "Good is restraint with the body,
Restraint by speech is also good;
Good is restraint with the mind,
Restraint everywhere is good.
Conscientious, everywhere restrained,
One is said to be protected."

6 (6) *Few*

At Sāvattī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: "Here, venerable sir, while I was alone in seclusion, a reflection arose in my mind thus: 'Few are those people in the world who, <169> when they obtain superior possessions, do not become intoxicated and negligent, yield to greed for sensual pleasures, and mistreat other beings. Far more numerous are those people in the world who, when they obtain superior possessions, become intoxicated and negligent, [74] yield to greed for sensual pleasures, and mistreat other beings.'"

"So it is, great king! So it is, great king!"

(The Buddha then repeats the entire statement of King Pasenadi and adds the following verse:)

390 "Enamoured with their pleasures and wealth,
Greedy, dazed by sensual pleasures,
They do not realize they have gone too far
Like deer that enter the trap laid out.
Afterwards the bitter fruit is theirs.
For bad indeed is the result."²⁰⁹ <170>

7 (7) The Judgement Hall

At Sāvattṭhi. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: "Here, venerable sir, when I am sitting in the judgement hall,²¹⁰ I see even affluent khattiyas, affluent brahmins, and affluent householders—rich, with great wealth and property, with abundant gold and silver, abundant treasures and commodities, abundant wealth and grain—speaking deliberate lies for the sake of sensual pleasures, with sensual pleasures as the cause, on account of sensual pleasures. Then, venerable sir, it occurs to me: 'I've had enough now with the judgement hall! Now it is Good Face who will be known by his judgements.'"²¹¹

"So it is, great king! So it is, great king! Even affluent khattiyas, affluent brahmins, and affluent householders ... speak deliberate lies for the sake of sensual pleasures, with sensual pleasures as the cause, on account of sensual pleasures. That will lead to their harm and suffering for a long time to come.

391 "Enamoured with their pleasures and wealth,
Greedy, dazed by sensual pleasures,
They do not realize they have gone too far
Like fish that enter the net spread out.
Afterwards the bitter fruit is theirs, <171>
For bad indeed is the result." [75]

8 (8) Mallikā

At Sāvattṭhi. Now on that occasion King Pasenadi of Kosala had gone together with Queen Mallikā to the upper terrace of the

palace. Then King Pasenadi of Kosala said to Queen Mallikā: "Is there, Mallikā, anyone more dear to you than yourself?"²¹²

"There is no one, great king, more dear to me than myself. But is there anyone, great king, more dear to you than yourself?"

"For me too, Mallikā, there is no one more dear than myself."

Then King Pasenadi of Kosala descended from the palace and approached the Blessed One. Having approached, he paid homage to the Blessed One, sat down to one side, and related to the Blessed One his conversation with Queen Mallikā. Then the Blessed One, having understood the meaning of this, on that occasion recited this verse: <172>

392 "Having traversed all quarters with the mind,
One finds none anywhere dearer than oneself.
Likewise, each person holds himself most dear;
Hence one who loves himself should not harm others."

9 (9) Sacrifice

At Sāvattṭhi. Now on that occasion a great sacrifice had been set up for King Pasenadi of Kosala. Five hundred bulls, five hundred bullocks, five hundred heifers, [76] five hundred goats, and five hundred rams had been led to the pillar for the sacrifice. And his slaves, servants, and workers, spurred on by punishment and fear, were busy making the preparations, wailing with tearful faces.²¹³

Then, in the morning, a number of bhikkhus dressed and, taking their bowls and robes, entered Sāvattṭhi for alms. When they had walked for alms in Sāvattṭhi and had returned from their alms round, after the meal they approached the Blessed One, <173> paid homage to him, sat down to one side, and said: "Here, venerable sir, a great sacrifice has been set up for King Pasenadi of Kosala. Five hundred bulls ... have been led to the pillar for the sacrifice. And his slaves ... are busy making preparations, wailing with tearful faces."

Then the Blessed One, having understood the meaning of this, on that occasion recited these verses:

393 "The horse sacrifice, human sacrifice,
Sammāpāsa, vājapeyya, niraggaḷa:

These great sacrifices, fraught with violence,
Do not bring great fruit.²¹⁴

394 "The great seers of right conduct
Do not attend that sacrifice
Where goats, sheep, and cattle
Of various kinds are slain. <174>

395 "But when sacrifices free from violence
Are always offered by family custom,²¹⁵
Where no goats, sheep, or cattle
Of various kinds are slain:
The great seers of right conduct
Attend a sacrifice like this.

396 "The wise person should offer this,
A sacrifice bringing great fruit.
For one who makes such sacrifice
It is indeed better, never worse.
Such a sacrifice is truly vast
And the devatās too are pleased."

10 (10) *Bondage*

Now on that occasion a great mass of people had been put in bondage by King Pasenadi of Kosala—some with ropes, some with clogs, some with chains.²¹⁶ [77] <175> Then, in the morning, a number of bhikkhus dressed ... and said to the Blessed One: "Here, venerable sir, a great mass of people have been put in bondage by King Pasenadi of Kosala, some with ropes, some with clogs, some with chains."

Then the Blessed One, having understood the meaning of this, on that occasion recited these verses:

397 "That bond, the wise say, is not strong
Made of iron, wood, or rope;
But infatuation with jewellery and earrings,
Anxious concern for wives and children—

398 This, the wise say, is the strong bond,
Degrading, supple, hard to escape.

But even this they cut and wander forth, <176>
Unconcerned, having abandoned sensual pleasures."²¹⁷

II. THE SECOND SUBCHAPTER (CHILDLESS)

11 (1) *Seven Jaṭilas*

On one occasion the Blessed One was dwelling at Sāvatti in the Eastern Park in the Mansion of Migāra's Mother.²¹⁸ Now on that occasion, in the evening, the Blessed One had emerged from seclusion and was sitting by the outer gateway. Then King Pasenadi of Kosala approached the Blessed One, paid homage to him, and sat down to one side. [78] <177>

Now on that occasion seven jaṭilas, seven nigaṇṭhas, seven naked ascetics, seven one-robed ascetics, and seven wanderers—with hairy armpits, long fingernails and long body hairs, carrying their bundles of requisites—passed by not far from the Blessed One.²¹⁹ Then King Pasenadi of Kosala rose from his seat, arranged his upper robe over one shoulder, knelt down with his right knee on the ground, and, raising his joined hands in reverential salutation towards the seven jaṭilas, seven nigaṇṭhas, seven naked ascetics, seven one-robed ascetics, and seven wanderers, he announced his name three times: "I am the king, venerable sirs, Pasenadi of Kosala!... I am the king, venerable sirs, Pasenadi of Kosala!"

Then, not long after those seven jaṭilas ... <178> ... and seven wanderers had departed, King Pasenadi of Kosala approached the Blessed One, paid homage to him, sat down to one side, and said to the Blessed One: "Those, venerable sir, are to be included among the men in the world who are arahants or who have entered upon the path to arahantship."²²⁰

"Great king, being a layman who enjoys sensual pleasures, dwelling in a home crowded with children, enjoying the use of Kāsian sandalwood, wearing garlands, scents, and unguents, receiving gold and silver, it is difficult for you to know: 'These are arahants or these have entered upon the path to arahantship.'

"It is by living together with someone, great king, that his virtue is to be known, and that after a long time, not after a short

time; by one who is attentive, not by one who is inattentive; by one who is wise, not by a dullard.

"It is by dealing with someone, great king, that his honesty is to be known, and that after a long time, not after a short time; by one who is attentive, not by one who is inattentive; by one who is wise, not by a dullard. <179>

"It is in adversities, great king, that a person's fortitude is to be known, and that after a long time, not after a short time; by one who is attentive, not by one who is inattentive; by one who is wise, not by a dullard. [79]

"It is by discussion with someone, great king, that his wisdom is to be known, and that after a long time, not after a short time; by one who is attentive, not by one who is inattentive; by one who is wise, not by a dullard."²²¹

"It is wonderful, venerable sir! It is amazing, venerable sir! How well this has been stated by the Blessed One: 'Great king, being a layman ... it is difficult for you to know ... (as above) <180> ... by one who is wise, not by a dullard.'

"These, venerable sir, are my spies, undercover agents, coming back after spying out the country.²²² First information is gathered by them and afterwards I will make them disclose it.²²³ Now, venerable sir, when they have washed off the dust and dirt and are freshly bathed and groomed, with their hair and beards trimmed, clad in white garments, they will enjoy themselves supplied and endowed with the five cords of sensual pleasure."

Then the Blessed One, having understood the meaning of this, on that occasion recited these verses: <181>

399 "A man is not easily known by outward form
Nor should one trust a quick appraisal,
For in the guise of the well controlled
Uncontrolled men move in this world.

400 "Like a counterfeit earring made of clay,
Like a bronze half-pence coated with gold,
Some move about in disguise:
Inwardly impure, outwardly beautiful."

12 (2) *Five Kings*

At Sāvattthi. Now on that occasion five kings headed by King Pasenadi were enjoying themselves supplied and endowed with the five cords of sensual pleasure when this conversation arose among them: "What is the chief of sensual pleasures?"²²⁴

Some among them said: "Forms are the chief of sensual pleasures." Some said: "Sounds are the chief." Some: "Odours are the chief." Some: "Tastes are the chief." Some: [80] "Tactile objects are the chief."²²⁵ <182>

Since those kings were unable to convince one another, King Pasenadi of Kosala said to them: "Come, dear sirs, let us approach the Blessed One and question him about this matter. As the Blessed One answers us, so we should remember it."

"All right, dear sir," those kings replied. Then those five kings, headed by King Pasenadi, approached the Blessed One, paid homage to him, and sat down to one side. King Pasenadi then reported their entire discussion to the Blessed One, asking: "What now, venerable sir, is the chief of sensual pleasures?" <183>

"Great king, I say that what is chief among the five cords of sensual pleasure is determined by whatever is most agreeable.²²⁶ Those same forms that are agreeable to one person, great king, are disagreeable to another. When one is pleased and completely satisfied with certain forms, then one does not yearn for any other form higher or more sublime than those forms. For him those forms are then supreme; for him those forms are unsurpassed.

"Those same sounds ... Those same odours ... Those same tastes ... <184> ... Those same tactile objects that are agreeable to one person, great king, are disagreeable to another. [81] When one is pleased and completely satisfied with certain tactile objects, then one does not yearn for any other tactile object higher or more sublime than those tactile objects. For him those tactile objects are then supreme; for him those tactile objects are unsurpassed."

Now on that occasion the lay follower Candanaṅgalika was sitting in that assembly. Then the lay follower Candanaṅgalika rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards

the Blessed One, said to him: "An inspiration has come to me, Blessed One! An inspiration has come to me, Fortunate One!"

"Then express your inspiration, Candanaṅgalika," the Blessed One said.²²⁷

Then the lay follower Candanaṅgalika, in the presence of the Blessed One, extolled him with an appropriate verse:

401 "As the fragrant red lotus Kokanada
Blooms in the morning, its fragrance unspent,
Behold Aṅgīrasa, the Radiant One,
Like the sun beaming in the sky."²²⁸

Then those five kings bestowed five upper robes upon the lay follower Candanaṅgalika. But the lay follower Candanaṅgalika <185> bestowed those five upper robes upon the Blessed One.

13 (3) *A Bucket Measure of Food*

At Sāvatti. Now on that occasion King Pasenadi of Kosala had eaten a bucket measure of rice and curries.²²⁹ Then, while still full, huffing and puffing, the king approached the Blessed One, paid homage to him, and sat down to one side.

Then the Blessed One, having understood that King Pasenadi was full and was huffing and puffing, on that occasion recited this verse:

402 "When a man is always mindful,
Knowing moderation in the food he eats,
His ailments then diminish:
He ages slowly, guarding his life." [82] <186>

Now on that occasion the brahmin youth Sudassana was standing behind King Pasenadi of Kosala. The king then addressed him thus: "Come now, dear Sudassana, learn this verse from the Blessed One and recite it to me whenever I am taking my meal. I will then present you daily with a hundred *kaḥāpaṇas* as a perpetual grant."²³⁰

"Yes, sire," the brahmin youth Sudassana replied. Having learned this verse from the Blessed One, whenever King Pasenadi was taking his meal the brahmin youth Sudassana recited:

403 "When a man is always mindful ... <187>
He ages slowly, guarding his life."

Then King Pasenadi of Kosala gradually reduced his intake of food to at most a pint-pot measure of boiled rice.²³¹ At a later time, when his body had become quite slim, King Pasenadi of Kosala stroked his limbs with his hand and on that occasion uttered this inspired utterance: "The Blessed One showed compassion towards me in regard to both kinds of good—the good pertaining to the present life and that pertaining to the future life."²³²

14 (4) *Battle (1)*

At Sāvatti. Then King Ajātasattu of Magadha, the Videhan son, mobilized a four-division army and marched in the direction of Kāsi against King Pasenadi of Kosala.²³³ King Pasenadi heard this report, mobilized a four-division army, and launched a counter-march in the direction of Kāsi against King Ajātasattu. [83] Then King Ajātasattu of Magadha and King Pasenadi of Kosala fought a battle. In that <188> battle King Ajātasattu defeated King Pasenadi, and King Pasenadi, defeated, retreated to his own capital of Sāvatti.

Then, in the morning, a number of bhikkhus dressed and, taking their bowls and robes, entered Sāvatti for alms. When they had walked for alms in Sāvatti and had returned from their alms round, after the meal they approached the Blessed One, paid homage to him, sat down to one side, and reported what had happened. <189> [The Blessed One said:]

"Bhikkhus, King Ajātasattu of Magadha has evil friends, evil companions, evil comrades. King Pasenadi of Kosala has good friends, good companions, good comrades. Yet for this day, bhikkhus, King Pasenadi, having been defeated, will sleep badly tonight.²³⁴

404 "Victory breeds enmity,
The defeated one sleeps badly.
The peaceful one sleeps at ease,
Having abandoned victory and defeat."²³⁵ <190>

15 (5) *Battle* (2)[84] (*Opening as in §14:*)

In that battle King Pasenadi defeated King Ajātasattu and captured him alive. Then it occurred to King Pasenadi: "Although this King Ajātasattu of Magadha has transgressed against me while I have not transgressed against him, still, he is my nephew. Let me now confiscate all his elephant troops, all his cavalry, all his chariot troops, <191> and all his infantry, and let him go with nothing but his life."

Then King Pasenadi confiscated all King Ajātasattu's elephant troops, all his cavalry, all his chariot troops, and all his infantry, and let him go with nothing but his life.

Then, in the morning, a number of bhikkhus dressed and, taking their bowls and robes, entered Sāvatti for alms. When they had walked for alms in Sāvatti and had returned from their alms round, after the meal they approached the Blessed One, paid homage to him, sat down to one side, and reported what had happened. [85] <192>

Then the Blessed One, having understood the meaning of this, on that occasion recited these verses:

405 "A man will go on plundering
So long as it serves his ends, <193>
But when others plunder him,
The plunderer is plundered.²³⁶

406 "The fool thinks fortune is on his side
So long as his evil does not ripen,
But when the evil ripens
The fool incurs suffering.

407 "The killer begets a killer,
One who conquers, a conqueror.
The abuser begets abuse,
The reviler, one who reviles.
Thus by the unfolding of kamma
The plunderer is plundered."²³⁷ [86]

16 (6) *Daughter*

At Sāvatti. Then King Pasenadi of Kosala approached the Blessed One, paid homage to him, and sat down to one side. Then a certain man approached King Pasenadi <194> and informed him in a whisper: "Sire, Queen Mallikā has given birth to a daughter." When this was said, King Pasenadi was displeased.²³⁸ Then the Blessed One, having understood that King Pasenadi was displeased, on that occasion recited these verses:

408 "A woman, O lord of the people,
May turn out better than a man:
She may be wise and virtuous,
A devoted wife, revering her mother-in-law.²³⁹

409 "The son to whom she gives birth
May become a hero, O lord of the land.
The son of such a blessed woman
May even rule the realm."²⁴⁰ <195>

17 (7) *Diligence* (1)

At Sāvatti. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: "Is there, venerable sir, one thing which secures both kinds of good, the good pertaining to the present life and that pertaining to the future life?"

"There is one thing, great king, which secures both kinds of good, the good pertaining to the present life and that pertaining to the future life."

"But what, venerable sir, is that one thing?"

"Diligence, great king. Just as the footprints of all living beings that walk fit into the footprint of the elephant, and the elephant's footprint is declared to be their chief by reason of its size, so diligence is the one <196> thing which secures both kinds of good, [87] the good pertaining to the present life and that pertaining to the future life."²⁴¹

410 "For one who desires long life and health,
Beauty, heaven, and noble birth,
[A variety of] lofty delights

Following in succession,
The wise praise diligence
In doing deeds of merit.

- 411 "The wise person who is diligent
Secures both kinds of good:
The good visible in this very life
And the good of the future life.
The steadfast one, by attaining the good,
Is called a person of wisdom."²⁴²

18 (8) Diligence (2)

At Sāvattihi. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: <197> "Here, venerable sir, while I was alone in seclusion, the following reflection arose in my mind: 'The Dhamma has been well expounded by the Blessed One, and that is for one with good friends, good companions, good comrades, not for one with bad friends, bad companions, bad comrades.'"²⁴³

"So it is, great king! So it is, great king! The Dhamma has been well expounded by me, and that is for one with good friends, good companions, good comrades, not for one with bad friends, bad companions, bad comrades.

"On one occasion, great king, I was living among the Sakyans, where there is a town of the Sakyans named Nāgaraka.²⁴⁴ Then the bhikkhu Ānanda approached me, paid homage to me, sat down to one side, and said: 'Venerable sir, this is half of the holy life, that is, good friendship, good companionship, good comradeship.'

"When this was said, great king, I told the bhikkhu Ānanda: 'Not so, Ānanda! Not so, Ānanda! <198> This is the entire holy life, Ānanda, that is, good friendship, [88] good companionship, good comradeship. When a bhikkhu has a good friend, a good companion, a good comrade, it is to be expected that he will develop and cultivate the Noble Eightfold Path. And how, Ānanda, does a bhikkhu who has a good friend, a good companion, a good comrade, develop and cultivate the Noble Eightfold Path? Here, Ānanda, a bhikkhu develops right view, which is based upon seclusion, dispassion, and cessation, maturing in release. He develops right intention ... right speech

... right action ... right livelihood ... right effort ... right mindfulness ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, Ānanda, that a bhikkhu who has a good friend, a good companion, a good comrade, develops and cultivates the Noble Eightfold Path.

"By the following method too, Ānanda, it may be understood how the entire holy life is good friendship, good companionship, good comradeship: <199> by relying upon me as a good friend, Ānanda, beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to illness are freed from illness; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, displeasure, and despair are freed from sorrow, lamentation, pain, displeasure, and despair. By this method, Ānanda, it may be understood how the entire holy life is good friendship, good companionship, good comradeship.'

"Therefore, great king, you should train yourself thus: 'I will be one who has good friends, good companions, good comrades.' It is in such a way that you should train yourself.

"When, great king, you have good friends, good companions, good comrades, [89] you should dwell with one thing for support: diligence in wholesome states.

"When, great king, you are dwelling diligently, with diligence for support, your retinue of harem women will think thus: 'The king dwells diligently, with diligence for support. Come now, let us also dwell diligently, with diligence for support.' <200>

"When, great king, you are dwelling diligently, with diligence for support, your retinue of khattiya vassals will think thus ... your troops will think thus ... your subjects in town and countryside will think thus: 'The king dwells diligently, with diligence for support. Come now, let us also dwell diligently, with diligence for support.'

"When, great king, you are dwelling diligently, with diligence for support, you yourself will be guarded and protected, your retinue of harem women will be guarded and protected, your treasury and storehouse will be guarded and protected.

- 412 "For one who desires lofty riches
Following in succession,

The wise praise diligence
In doing deeds of merit.

- 413 "The wise person who is diligent <201>
Secures both kinds of good:
The good visible in this very life
And the good of the future life.
The steadfast one, by attaining the good,
Is called a person of wisdom."

19 (9) *Childless (1)*

At Sāvattī. Then King Pasenadi of Kosala approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: "Where are you coming from, great king, in the middle of the day?"

"Here, venerable sir, a financier householder in Sāvattī has died. I have come after conveying his heirless fortune to the palace, as he died intestate.²⁴⁵ There were eighty lakhs of gold, [90] not to speak of silver, and yet, venerable sir, that financier householder's meals were like this: he ate red rice along with sour gruel. His clothes were like this: he wore a three-piece hempen garment. His vehicle was like this: <202> he went about in a dilapidated little cart with a leaf awning."²⁴⁶

"So it is, great king! So it is, great king! When an inferior man gains abundant wealth, he does not make himself happy and pleased, nor does he make his mother and father happy and pleased, nor his wife and children, nor his slaves, workers, and servants, nor his friends and colleagues; nor does he establish an offering for ascetics and brahmins, one leading upwards, of heavenly fruit, resulting in happiness, conducive to heaven. Because his wealth is not being used properly, kings take it away, or thieves take it away, or fire burns it, or water carries it away, or unloved heirs take it. Such being the case, great king, that wealth, not being used properly, goes to waste, not to utilization.

"Suppose, great king, in a place uninhabited by human beings, there was a lotus pond with clear, cool, sweet, clean water, with good fords, <203> delightful; but no people would take that water, or drink it, or bathe in it, or use it for any purpose. In such a case, great king, that water, not being used properly,

would go to waste, not to utilization. So too, great king, when an inferior man gains abundant wealth ... that wealth, not being used properly, goes to waste, not to utilization.

"But, great king, when a superior man gains abundant wealth, he makes himself happy and pleased, and he makes his mother and father happy and pleased, and his wife and children, and his slaves, workers, and servants, and his friends and colleagues; <204> and he establishes an offering for ascetics and brahmins, one leading upwards, of heavenly fruit, resulting in happiness, conducive to heaven. Because his wealth is being used properly, [91] kings do not take it away, thieves do not take it away, fire does not burn it, water does not carry it away, and unloved heirs do not take it. Such being the case, great king, that wealth, being used properly, goes to utilization, not to waste.

"Suppose, great king, not far from a village or a town, there was a lotus pond with clear, cool, sweet, clean water, with good fords, delightful; and people would take that water, and drink it, and bathe in it, and use it for their purposes. In such a case, great king, that water, being used properly, would go to utilization, not to waste. So too, great king, when a superior man gains abundant wealth ... <205> that wealth, being used properly, goes to utilization, not to waste.

- 414 "As cool water in a desolate place
Evaporates without being drunk,
So when a scoundrel acquires wealth
He neither enjoys himself nor gives.

- 415 "But when the wise man obtains wealth
He enjoys himself and does his duty.
Having supported his kin, free from blame,
That noble man goes to a heavenly state."

20 (10) *Childless (2)*

(As above, except that the amount is a hundred lakhs of gold, a lakh being equal to a hundred thousand:) [92] <206>

"So it is, great king! So it is, great king! Once in the past, great king, that financier householder provided a paccekabuddha named Tagarasikhi with almsfood. Having said, 'Give alms to

the ascetic, he rose from his seat and departed. But after giving, he later felt regret and thought: 'It would have been better if the slaves or workers had eaten that almsfood!' Moreover, he murdered his brother's only son for the sake of his fortune.²⁴⁷

"Because that financier householder provided the paccekabuddha Tagarasikhi with almsfood, <207> as a result of that kamma he was reborn seven times in a good destination, in the heavenly world. As a residual result of that same kamma, he obtained the position of financier seven times in this same city of Sāvattthi. But because that financier householder later felt regret about giving, as a result of that kamma his mind did not incline to the enjoyment of excellent food, excellent clothing, and excellent vehicles, nor to the enjoyment of excellent items among the five cords of sensual pleasure. And because that financier householder murdered his brother's only son for the sake of his fortune, as a result of that kamma he was tormented in hell for many years, for many hundreds of years, for many thousands of years, for many hundreds of thousands of years. As a residual result of that same kamma, he has furnished the royal treasury with this seventh heirless fortune.

"The old merit of that financier householder has been utterly exhausted, <208> and he had not accumulated any fresh merit. But today, great king, the financier householder is being roasted in the Great Roruva Hell."²⁴⁸

"So, venerable sir, that financier householder has been reborn in the Great Roruva Hell?" [93]

"Yes, great king, that financier householder has been reborn in the Great Roruva Hell.

416 "Grain, wealth, silver, gold,
Or whatever other possessions there are,
Slaves, workers, messengers,
And those who live as one's dependants:
Without taking anything one must go,
Everything must be left behind.

417 "But what one has done by body,
Or by speech or mind:
This is what is truly one's own,
This one takes when one goes;

This is what follows one along
Like a shadow that never departs.

418 "Therefore one should do what is good <209>
As a collection for the future life.
Merits are the support for living beings
[When they arise] in the other world."

III. THE THIRD SUBCHAPTER (THE KOSALAN PENTAD)

21 (1) *Persons*

At Sāvattthi. Then King Pasenadi of Kosala approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: <210>

"Great king, there are these four kinds of persons found existing in the world. What four? The one heading from darkness to darkness, the one heading from darkness to light, the one heading from light to darkness, the one heading from light to light.²⁴⁹

"And how, great king, is a person one heading from darkness to darkness? Here some person has been reborn in a low family—a family of caṇḍālas, bamboo workers, hunters, cartwrights, or flower-scavengers—a poor family in which there is little food and drink and which subsists with difficulty, [94] one where food and clothing are obtained with difficulty; and he is ugly, unsightly, deformed, chronically ill—purblind or cripple-handed or lame or paralyzed.²⁵⁰ He is not one who gains food, drink, clothing, and vehicles; garlands, scents, and unguents; bedding, housing, and lighting. He engages in misconduct of body, speech, and mind. Having done so, with the breakup of the body, <211> after death, he is reborn in the plane of misery, in a bad destination, in the nether world, in hell.

"Suppose, great king, a man would go from darkness to darkness, or from gloom to gloom, or from stain to stain: this person, I say, is exactly similar. It is in this way, great king, that a person is one heading from darkness to darkness.

"And how, great king, is a person one heading from darkness to light? Here some person has been reborn in a low family ... one where food and clothing are obtained with difficulty; and he

is ugly ... or paralyzed. He is not one who gains food ... and lighting. He engages in good conduct of body, speech, and mind. Having done so, with the breakup of the body, after death, he is reborn in a good destination, in a heavenly world.

"Suppose, great king, a man would climb from the ground on to a palanquin, or from a palanquin on to horseback, <212> or from horseback to an elephant mount, or from an elephant mount to a mansion: this person, I say, is exactly similar. It is in this way, great king, that a person is one heading from darkness to light.

"And how, great king, is a person one heading from light to darkness? Here some person has been reborn in a high family—an affluent khattiya family, an affluent brahmin family, or an affluent householder family—one which is rich, with great wealth and property, [95] with abundant gold and silver, abundant treasures and commodities, abundant wealth and grain; and he is handsome, attractive, graceful, possessing supreme beauty of complexion. He is one who gains food, drink, clothing, and vehicles; garlands, scents, and unguents; bedding, housing, and lighting. He engages in misconduct of body, speech, and mind. Having done so, with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the nether world, in hell.

"Suppose, great king, a man would descend from a mansion to an elephant mount, or from an elephant mount to horseback, or from horseback to a palanquin, or from a palanquin to the ground, or from the ground to underground darkness: this person, I say, is exactly similar. It is in this way, great king, that a person is one heading from light to darkness. <213>

"And how, great king, is a person one heading from light to light? Here some person has been reborn in a high family ... with abundant wealth and grain; and he is handsome, attractive, graceful, possessing supreme beauty of complexion. He is one who gains food ... and lighting. He engages in good conduct of body, speech, and mind. Having done so, with the breakup of the body, after death, he is reborn in a good destination, in a heavenly world.

"Suppose, great king, a man would cross over from palanquin to palanquin, or from horseback to horseback, or from elephant mount to elephant mount, or from mansion to mansion: this

person, I say, is exactly similar. It is in this way, great king, that a person is one heading from light to light. [96]

"These, great king, are the four kinds of persons found existing in the world.

(i)

- 419 "The person, O king, who is poor,
Lacking in faith, stingy,
Niggardly, with bad intentions,
Wrong in views, disrespectful, <214>
420 Who abuses and reviles ascetics,
Brahmins, and other mendicants;
A nihilist, a scoffer, who hinders
Another giving food to beggars:
421 When such a person dies, O king,
He goes, lord of the people,
To the terrible hell,
Heading from darkness to darkness.

(ii)

- 422 "The person, O king, who is poor,
Endowed with faith, generous,
One who gives, with best intentions,
A person with unscattered mind
423 Who rises up and venerates ascetics,
Brahmins, and other mendicants;
One who trains in righteous conduct,
Who hinders none giving food to beggars:
424 When such a person dies, O king, <215>
He goes, lord of the people,
To the triple heaven,
Heading from darkness to light.

(iii)

- 425 "The person, O king, who is rich,
Lacking in faith, stingy,
Niggardly, with bad intentions,
Wrong in views, disrespectful,
426 Who abuses and reviles ascetics,
Brahmins, and other mendicants;

A nihilist, a scoffer, who hinders
 Another giving food to beggars:
 427 When such a person dies, O king,
 He goes, lord of the people,
 To the terrible hell,
 Heading from light to darkness.

(iv)

428 "The person, O king, who is rich,
 Endowed with faith, generous,
 One who gives, with best intentions, <216>
 A person with unscattered mind
 429 Who rises up and venerates ascetics,
 Brahmins, and other mendicants;
 One who trains in righteous conduct,
 Who hinders none giving food to beggars:
 430 When such a person dies, O king,
 He goes, lord of the people,
 To the triple heaven,
 Heading from light to light."

22 (2) *Grandmother*

At Sāvatti. Then, in the middle of the day, King Pasenadi of Kosala approached the Blessed One.... The Blessed One said to him as he was sitting to one side: [97] "Where are you coming from, great king, in the middle of the day?" <217>

"Venerable sir, my grandmother has died. She was old, aged, burdened with years, advanced in life, come to the last stage, 120 years from birth. Venerable sir, my grandmother was dear and beloved to me. If, venerable sir, by means of the elephant-gem I could have redeemed her from death, I would have given away even the elephant-gem so that she would not have died.²⁵¹ If by means of the horse-gem I could have redeemed her from death ... If by a prize village I could have redeemed her from death ... If by means of the country I could have redeemed her from death, I would have given away even the country so that she would not have died."

"All beings, great king, are subject to death, terminate in death, and cannot escape death."

"It is wonderful, venerable sir! It is amazing, venerable sir! How well this has been stated by the Blessed One: 'All beings, great king, are subject to death, terminate in death, and cannot escape death.'"

"So it is, great king! So it is, great king! All beings, great king, are subject to death, terminate in death, and cannot escape death. <218> Just as all the potter's vessels, whether unbaked or baked, are subject to a breakup, terminate in their breakup, and cannot escape their breakup, so all beings are subject to death, terminate in death, and cannot escape death."

431 "All beings will die,
 For life ends in death.
 They will fare according to their deeds,
 Reaping the fruits of their merit and evil:
 The doers of evil go to hell,
 The doers of merit to a happy realm."

432 "Therefore one should do what is good
 As a collection for the future life.
 Merits are the support for living beings
 [When they arise] in the other world." [98]

23 (3) *World*

At Sāvatti. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: "Venerable sir, how many things are there in the world which, when they arise, arise for one's harm, suffering, and discomfort?"²⁵² <219>

"There are, great king, three things in the world which, when they arise, arise for one's harm, suffering, and discomfort. What are the three? Greed, hatred, and delusion. These are the three things in the world which, when they arise, arise for one's harm, suffering, and discomfort."

433 "Greed, hatred, and delusion,
 Arisen from within oneself,
 Injure the person of evil mind
 As its own fruit destroys the reed."

24 (4) *Archery*

At Sāvattṭhi. Sitting to one side, King Pasenadi of Kosala said to the Blessed One:

"Venerable sir, where should a gift be given?"²⁵³

"Wherever one's mind has confidence, great king."²⁵⁴

"But, venerable sir, where does what is given become of great fruit?" <220>

"This is one question, great king, 'Where should a gift be given?' and this another, 'Where does what is given become of great fruit?' What is given to one who is virtuous, great king, is of great fruit, not so what is given to an immoral person. Now then, great king, I will question you about this same point. Answer as you see fit. What do you think, great king? Suppose you are at war and a battle is about to take place. Then a khattiya youth would arrive, one who is untrained, unskilful, unpractised, [99] inexperienced, timid, petrified, frightened, quick to flee. Would you employ that man, and would you have any use for such a man?"

"Surely not, venerable sir." <221>

"Then a brahmin youth would arrive ... a vessa youth ... a sudda youth ... who is untrained ... quick to flee. Would you employ that man, and would you have any use for such a man?"

"Surely not, venerable sir."

"What do you think, great king? Suppose you are at war and a battle is about to take place. Then a khattiya youth would arrive, one who is trained, skilful, practised, experienced, brave, courageous, bold, ready to stand his place. Would you employ that man, and would you have any use for such a man?"

"Surely I would, venerable sir."

"Then a brahmin youth would arrive ... a vessa youth ... a sudda youth ... who is trained ... ready to stand his place. Would you employ that man, and would you have any use for such a man?" <222>

"Surely I would, venerable sir."

"So too, great king, when a person has gone forth from the household life into homelessness, no matter from what clan, if he has abandoned five factors and possesses five factors, then what is given to him is of great fruit. What five factors have been abandoned? Sensual desire has been abandoned; ill will

has been abandoned; sloth and torpor have been abandoned; restlessness and remorse have been abandoned; doubt has been abandoned. What five factors does he possess? He possesses the aggregate of virtue of one beyond training, the aggregate of concentration of one beyond training, the aggregate of wisdom of one beyond training, [100] the aggregate of liberation of one beyond training, the aggregate of the knowledge and vision of liberation of one beyond training. He possesses these five factors. Thus what is given to one who has abandoned five factors and who possesses five factors is of great fruit.²⁵⁵ <223>

434 "As a king intent on waging war
Would employ a youth skilled with the bow,
One endowed with strength and vigour,
But not the coward on account of his birth—

435 So even though he be of low birth,
One should honour the person of noble conduct,
The sagely man in whom are established
The virtues of patience and gentleness.²⁵⁶

436 "One should build delightful hermitages
And invite the learned to dwell in them;
One should build water tanks in the forest
And causeways over rough terrain.

437 "With a confident heart one should give
To those of upright character:
Give food and drink and things to eat,
Clothing to wear and beds and seats.

438 "For as the rain-cloud, thundering, <224>
Wreathed in lightning, with a hundred crests,
Pours down its rain upon the earth,
Flooding both the plain and valley—

439 So the wise man, faithful, learned,
Having had a meal prepared,
Satisfies with food and drink
The mendicants who live on alms.
Rejoicing, he distributes gifts,
And proclaims, 'Give, give.'

- 440 "For that is his thundering
Like the sky when it rains.
That shower of merit, so vast,
Will pour down on the giver."

25 (5) *The Simile of the Mountain:*

At Sāvattṭi. Then, in the middle of the day, King Pasenadi of Kosala approached the Blessed One.... <225> The Blessed One said to him as he was sitting to one side: "Now where are you coming from, great king, in the middle of the day?"

"Just now, venerable sir, I have been engaged in those affairs of kingship typical for head-anointed khattiya kings, who are intoxicated with the intoxication of sovereignty, who are obsessed by greed for sensual pleasures, who have attained stable control in their country, and who rule having conquered a great sphere of territory on earth."²⁵⁷

"What do you think, great king? [101] Here, a man would come to you from the east, one who is trustworthy and reliable; having approached, he would tell you: 'For sure, great king, you should know this: I am coming from the east, and there I saw a great mountain high as the clouds coming this way, crushing all living beings. Do whatever you think should be done, great king.' Then a second man would come to you from the west ... Then a third man would come to you from the north ... <226> ... Then a fourth man would come to you from the south, one who is trustworthy and reliable; having approached, he would tell you: 'For sure, great king, you should know this: I am coming from the south, and there I saw a great mountain high as the clouds coming this way, crushing all living beings. Do whatever you think should be done, great king.' If, great king, such a great peril should arise, such a terrible destruction of human life, the human state being so difficult to obtain, what should be done?"

"If, venerable sir, such a great peril should arise, such a terrible destruction of human life, the human state being so difficult to obtain, what else should be done but to live by the Dhamma, to live righteously, and to do wholesome and meritorious deeds?"²⁵⁸

"I inform you, great king, I announce to you, great king: aging and death are rolling in on you. When aging and death are rolling in on you, great king, what should be done?"

"As aging and death are rolling in on me, venerable sir, what else should be done but to live by the Dhamma, to live righteously, and to do wholesome and meritorious deeds? <227>

"There are, venerable sir, elephant battles [fought by] head-anointed khattiya kings, who are intoxicated with the intoxication of sovereignty, who are obsessed by greed for sensual pleasures, who have attained stable control in their country, and who rule having conquered a great sphere of territory on earth; but there is no place for those elephant battles, no scope for them, when aging and death are rolling in.²⁵⁹ There are, venerable sir, cavalry battles [fought by] head-anointed khattiya kings ... There are chariot battles ... infantry battles ... [102] but there is no place for those infantry battles, no scope for them, when aging and death are rolling in. In this royal court, venerable sir, there are counsellors who, when the enemies arrive, are capable of dividing them by subterfuge; but there is no place for those battles of subterfuge, no scope for them, when aging and death are rolling in. In this royal court, venerable sir, there exists abundant bullion and gold stored in vaults and depositories, and with such wealth we are capable of mollifying the enemies when they come; but there is no place for those battles of wealth, no scope for them, when aging and death are rolling in. As aging and death are rolling in on me, venerable sir, what else should be done but to live by the Dhamma, to live righteously, and to do wholesome and meritorious deeds?" <228>

"So it is, great king! So it is, great king! As aging and death are rolling in on you, what else should be done but to live by the Dhamma, to live righteously, and to do wholesome and meritorious deeds?"

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

- 441 "Just as mountains of solid rock,
Massive, reaching to the sky,
Might draw together from all sides,
Crushing all in the four quarters—
So aging and death come
Rolling over living beings—
442 Khattiyas, brahmins, vessas, suddas,
Caṇḍālas and scavengers:

They spare none along the way
But come crushing everything.

443 "There's no ground there for elephant troops,
For chariot troops and infantry.
One can't defeat them by subterfuge,
Or buy them off by means of wealth. <229>

444 "Therefore a person of wisdom here,
Out of regard for his own good,
Steadfast, should settle faith
In the Buddha, Dhamma, and Saṅgha.

445 "When one conducts oneself by Dhamma
With body, speech, and mind,
They praise one here in the present life,
And after death one rejoices in heaven." <230>

[103] <231>

Chapter IV

4 *Mārasaṃyutta*

Connected Discourses with Māra

I. THE FIRST SUBCHAPTER (LIFE SPAN)

1 (1) *Austere Practice*

Thus have I heard. On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjara at the foot of the Goatherd's Banyan Tree just after he had become fully enlightened.²⁶⁰ Then, while the Blessed One was alone in seclusion, a reflection arose in his mind thus: "I am indeed freed from that gruelling asceticism! It is good indeed that I am freed from that useless gruelling asceticism! It is good that, steady and mindful, I have attained enlightenment!"²⁶¹

Then Māra the Evil One, having known with his own mind the reflection in the Blessed One's mind, approached the Blessed One and addressed him in verse:

446 "Having deviated from the austere practice
By which men purify themselves,
Being impure, you think you're pure: <232>
You have missed the path to purity."²⁶²

Then the Blessed One, having understood, "This is Māra the Evil One," replied to him in verses:

447 "Having known as useless any austerity
Aimed at the immortal state,²⁶³
That all such penances are futile
Like cars and rudder on dry land,²⁶⁴

- 448 By developing the path to enlightenment—
Virtue, concentration, and wisdom—
I have attained supreme purity:
You're defeated, End-maker!"²⁶⁵

Then Māra the Evil One, realizing, "The Blessed One knows me, the Fortunate One knows me," sad and disappointed, disappeared right there.

2 (2) *The King Elephant*

Thus have I heard. On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the foot of the Goatherd's Banyan Tree just after he had become fully enlightened. [104] <233> Now on that occasion the Blessed One was sitting out in the open air in the thick darkness of the night while it was drizzling.²⁶⁶

Then Māra the Evil One, wishing to arouse fear, trepidation, and terror in the Blessed One, manifested himself in the form of a giant king elephant and approached the Blessed One. His head was like a huge block of steatite; his tusks were like pure silver; his trunk was like a huge plough pole.

Then the Blessed One, having understood, "This is Māra the Evil One," addressed him in verse:

- 449 "You've wandered through the long course
Creating beautiful and hideous shapes.
Enough, Evil One, with that trick of yours:
You're defeated, End-maker!"²⁶⁷

Then Māra the Evil One, realizing, "The Blessed One knows me, the Fortunate One knows me," sad and disappointed, disappeared right there.

3 (3) *Beautiful*

<234> While dwelling at Uruvelā. Now on that occasion the Blessed One was sitting out in the open air in the thick darkness of the night while it was drizzling. Then Māra the Evil One, wishing to arouse fear, trepidation, and terror in the Blessed

One, approached the Blessed One and, not far from him, displayed diverse lustrous shapes, both beautiful and hideous. Then the Blessed One, having understood, "This is Māra the Evil One," addressed him in verses:

- 450 "You've wandered on through the long course
Creating beautiful and hideous shapes.
Enough, Evil One, with that trick of yours:
You're defeated, End-maker!

- 451 "Those who are well restrained
In body, speech, and mind,
Do not come under Māra's control
Nor become Māra's henchmen."²⁶⁸

Then Māra the Evil One ... disappeared right there. [105]

4 (4) *Māra's Snare (1)*

<235> Thus have I heard. On one occasion the Blessed One was dwelling at Bārāṇasi in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"²⁶⁹

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, by careful attention, by careful right striving, I have arrived at unsurpassed liberation, I have realized unsurpassed liberation. You too, bhikkhus, by careful attention, by careful right striving, must arrive at unsurpassed liberation, must realize unsurpassed liberation."²⁷⁰

Then Māra the Evil One approached the Blessed One and addressed him in verse:²⁷¹

- 452 "You are bound by Māra's snare
Both celestial and human;
You are bound by Māra's bondage:
You won't escape me, ascetic!"²⁷²

[The Blessed One:]

- 453 "I am freed from Māra's snare
Both celestial and human;

I am freed from Māra's bondage: <236>
You're defeated, End-maker!"

Then Māra the Evil One ... disappeared right there.

5 (5) *Māra's Snare* (2)

Thus have I heard. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, I am freed from all snares, both celestial and human. You too, bhikkhus, are freed from all snares, both celestial and human. Wander forth, O bhikkhus, for the welfare of the multitude, for the happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans. Let not two go the same way. Teach, O bhikkhus, the Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing. Reveal the perfectly complete and purified holy life. There are beings with little dust in their eyes who are falling away because they do not hear the Dhamma. [106] There will be those who will understand the Dhamma. I too, bhikkhus, will go to Senānigama in Uruvelā in order to teach the Dhamma."²⁷³ <237>

Then Māra the Evil One approached the Blessed One and addressed him in verse:²⁷⁴

454 "You are bound by all the snares
Both celestial and human;
You are bound by the great bondage:
You won't escape me, ascetic!"

[The Blessed One:]

455 "I am freed from all the snares
Both celestial and human;
I am freed from the great bondage:
You're defeated, End-maker!"

6 (6) *Serpent*

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the Blessed One was sitting out in the open in the thick darkness of the night while it was drizzling. Then Māra the Evil One ... manifested himself in the form of a giant king serpent and approached the Blessed One. <238> Its body was like a huge boat made from a single tree trunk; its hood, like a large brewer's sieve; its eyes, like the large bronze dishes of Kosala; its tongue darting out from its mouth, like flashes of lightning emitted when the sky thunders; the sound of its breathing in and out, like the sound of a smith's bellows filling with air.

Then the Blessed One, having understood, "This is Māra the Evil One," addressed Māra the Evil One in verses:

456 "He who resorts to empty huts for lodging—
He is the sage, self-controlled.
He should live there, having relinquished all:
That is proper for one like him."²⁷⁵

457 "Though many creatures crawl about,
Many terrors, flies, serpents, [107] <239>
The great sage gone to his empty hut
Stirs not a hair because of them.

458 "Though the sky might split, the earth quake,
And all creatures be stricken with terror,
Though men brandish a dart at their breast,
The enlightened take no shelter in acquisitions."²⁷⁶

Then Māra the Evil One ... disappeared right there.

7 (7) *Sleep*

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then, when the night was fading, the Blessed One, having spent much of the night walking back and forth in the open, washed his feet, entered his

dwelling, and lay down on his right side in the lion's posture, with one leg overlapping the other, mindful and clearly comprehending, having attended to the idea of rising.

Then Māra the Evil One approached the Blessed One and addressed him in verse: <240>

- 459 "What, you sleep? Why do you sleep?
What's this, you sleep like a wretch?²⁷⁷
Thinking 'The hut's empty' you sleep:
What's this, you sleep when the sun has risen?"

[The Blessed One:]

- 460 "Within him craving no longer lurks,
Entangling and binding, to lead him anywhere;
With the destruction of all acquisitions
The Awakened One sleeps:
Why should this concern you, Māra?"²⁷⁸

Then Māra the Evil One ... disappeared right there.

8 (8) *He Delights*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattī in Jeta's Grove, Anāthapiṇḍika's Park.

Then Māra the Evil One approached the Blessed One and recited this verse in the presence of the Blessed One:

- 461 "One who has sons delights in sons,
One with cattle delights in cattle. [108] <241>
Acquisitions truly are a man's delight;
Without acquisitions one does not delight."

[The Blessed One:]

- 462 "One who has sons sorrows over sons,
One with cattle sorrows over cattle.
Acquisitions truly are a man's sorrow;
Without acquisitions one does not sorrow."

Then Māra the Evil One ... disappeared right there.

9 (9) *Life Span (1)*

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, this life span of human beings is short. One has to go on to the future life. One should do what is wholesome and lead the holy life; for one who has taken birth there is no avoiding death. One who lives long, bhikkhus, lives a hundred years or a little longer."

Then Māra the Evil One approached the Blessed One and addressed him in verse:

- 463 "Long is the life span of human beings,
The good man should not disdain it.
One should live like a milk-sucking baby:
Death has not made its arrival."²⁷⁹ <242>

[The Blessed One:]

- 464 "Short is the life span of human beings,
The good man should disdain it.
One should live like one with head aflame:
There is no avoiding Death's arrival."

Then Māra the Evil One ... disappeared right there.

10 (10) *Life Span (2)*

(Opening as in preceding sutta:)

Then Māra the Evil One approached the Blessed One and addressed him in verse: [109]

- 465 "The days and nights do not fly by,
Life does not come to a stop.
The life span of mortals rolls along
Like the chariot's felly round the hub."²⁸⁰ <243>

[The Blessed One:]

466 "The days and nights go flying by,
Life comes to a stop.
The life span of mortals is depleted
Like the water in rivulets."

Then Māra the Evil One ... disappeared right there.

II. THE SECOND SUBCHAPTER (RULERSHIP)

11 (1) *The Boulder*

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Now on that occasion the Blessed One was sitting out in the open in the thick darkness of the night while it was drizzling. <244> Then Māra the Evil One, wishing to arouse fear, trepidation, and terror in the Blessed One, shattered a number of huge boulders not far away from him.

Then the Blessed One, having understood, "This is Māra the Evil One," addressed Māra the Evil One in verse:

467 "Even if you make this Vulture Peak
Quake all over in its entirety,
The enlightened are not perturbed,
For they are fully liberated."

Then Māra the Evil One, realizing, "The Blessed One knows me, the Fortunate One knows me," sad and disappointed, disappeared right there.

12 (2) *Lion*

On one occasion the Blessed One was dwelling at Sāvattthi in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion the Blessed One was teaching the Dhamma while surrounded by a large assembly. [110]

Then it occurred to Māra the Evil One: "This ascetic Gotama is teaching the Dhamma while surrounded by a large assembly. <245> Let me approach the ascetic Gotama in order to confound them."²⁸¹

Then Māra the Evil One approached the Blessed One and addressed him in verse:

468 "Why now do you roar like a lion,
Confident in the assembly?
For there is one who's a match for you,
So why think yourself the victor?"

[The Blessed One:]

469 "The great heroes roar their lion's roar
Confident in the assemblies—
The Tathāgatas endowed with the powers
I have crossed over attachment to the world."²⁸²

Then Māra the Evil One ... disappeared right there.

13 (3) *The Splinter*

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Maddakucchi Deer Park. Now on that occasion the Blessed One's foot had been cut by a stone splinter. Severe pains assailed the Blessed One—bodily feelings that were painful, racking, <246> sharp, piercing, harrowing, disagreeable. But the Blessed One endured them, mindful and clearly comprehending, without becoming distressed. Then the Blessed One had his outer robe folded in four, and he lay down on his right side in the lion posture with one leg overlapping the other, mindful and clearly comprehending.²⁸³

Then Māra the Evil One approached the Blessed One and addressed him in verse:

470 "Do you lie down in a daze or drunk on poetry?
Don't you have sufficient goals to meet?
Alone in a secluded lodging
Why do you sleep with a drowsy face?"²⁸⁴

[The Blessed One:]

471 "I do not lie in a daze or drunk on poetry;
Having reached the goal, I am rid of sorrow.
Alone in a secluded lodging
I lie down full of compassion for all beings.

472 "Even those with a dart stuck in the breast <247>
Piercing their heart moment by moment—
Even these here, stricken, get to sleep; [111]
So why should I not get to sleep
When my dart has been drawn out?²⁸⁵

473 "I do not lie awake in dread,
Nor am I afraid to sleep.
The nights and days do not afflict me,
I see for myself no decline in the world.
Therefore I can sleep in peace,
Full of compassion for all beings."

Then Māra the Evil One ... disappeared right there.

14 (4) *Suitable*

On one occasion the Blessed One was dwelling among the Kosalans at the brahmin village of Ekasālā. Now on that occasion the Blessed One was teaching the Dhamma surrounded by a large assembly of laypeople.

Then it occurred to Māra the Evil One: "This ascetic Gotama is teaching the Dhamma while surrounded by a large assembly of laypeople. <248> Let me approach the ascetic Gotama in order to confound them."

Then Māra the Evil One approached the Blessed One and addressed him in verse:

474 "This is not suitable for you,
That you instruct others.
When so engaged don't get caught
In attraction and repulsion."²⁸⁶

[The Blessed One:]

475 "Compassionate for their welfare,
The Buddha instructs others.
The Tathāgata is fully released
From attraction and repulsion."

Then Māra the Evil One ... disappeared right there.

15 (5) *Mental*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvathī in Jeta's Grove, Anāthapiṇḍika's Park. Then Māra the Evil One approached the Blessed One and addressed him in verse:²⁸⁷

476 "There is a snare moving in the sky, <249>
Something mental which moves about²⁸⁸
By means of which I'll catch you yet:
You won't escape me, ascetic!"

[The Blessed One:]

477 "Forms, sounds, tastes, odours,
And delightful tactile objects—
Desire for these has vanished in me:
You're defeated, End-maker!"

Then Māra the Evil One ... disappeared right there. [112]

16 (6) *Almsbowls*

At Sāvathī. Now on that occasion the Blessed One was instructing, exhorting, inspiring, and gladdening the bhikkhus with a Dhamma talk concerning the five aggregates subject to clinging. And those bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vital concern, applying their whole minds to it.

Then it occurred to Māra the Evil One: "This ascetic Gotama is instructing, exhorting, inspiring, and gladdening the bhikkhus ... <250> who are applying their whole minds to it. Let me approach the ascetic Gotama in order to confound them."

Now on that occasion a number of almsbowls had been put out in the open. Then Māra the Evil One manifested himself in the form of an ox and approached those almsbowls. Then one bhikkhu said to another: "Bhikkhu, bhikkhu! That ox may break the almsbowls." When this was said, the Blessed One said to that bhikkhu: "That is not an ox, bhikkhu. That is Māra the Evil One, who has come here in order to confound you."

Then the Blessed One, having understood, "This is Māra the Evil One," addressed Māra the Evil One in verses:

- 478 "Form, feeling, and perception,
Consciousness, and formations—
'I am not this, this isn't mine,'
Thus one is detached from it."²⁸⁹
- 479 "Though they seek him everywhere,
Māra and his army do not find him:
The one thus detached, secure,
Who has gone beyond all fetters."²⁹⁰ <251>

Then Māra the Evil One ... disappeared right there.

17 (7) *Six Bases for Contact*

On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. [113] Now on that occasion the Blessed One was instructing, exhorting, inspiring, and gladdening the bhikkhus with a Dhamma talk concerning the six bases for contact. And those bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vital concern, applying their whole minds to it.

Then it occurred to Māra the Evil One: "This ascetic Gotama is instructing, exhorting, inspiring, and gladdening the bhikkhus ... who are applying their whole minds to it. Let me approach the ascetic Gotama in order to confound them."

Then Māra the Evil One approached the Blessed One and, not far from him, made a loud noise, frightful and terrifying, as though the earth were splitting open.²⁹¹ Then one bhikkhu said to another: "Bhikkhu, bhikkhu! It seems as though the earth is splitting open." When this was said, the Blessed One said to that bhikkhu: <252> "The earth is not splitting open, bhikkhu. That is Māra the Evil One, who has come here in order to confound you."

Then the Blessed One, having understood, "This is Māra the Evil One," addressed Māra the Evil One in verses:

- 480 "Forms, sounds, tastes, odours,
Tactiles, and all mental objects:
This is the terrible bait of the world
With which the world is infatuated.
- 481 "But when he has transcended this,
The mindful disciple of the Buddha
Shines radiantly like the sun,
Having surmounted Māra's realm."²⁹²

Then Māra the Evil One ... disappeared right there.

18 (8) *Alms*

On one occasion the Blessed One was dwelling among the Magadhans at the brahmin village of Pañcasālā. [114] Now on that occasion the gift-festival of the young people was being held at the brahmin village of Pañcasālā.²⁹³ <253> Then, in the morning, the Blessed One dressed and, taking bowl and robe, entered Pañcasālā for alms. Now on that occasion Māra the Evil One had taken possession of the brahmin householders of Pañcasālā, [inciting in them the thought,] "Don't let the ascetic Gotama get alms."

Then the Blessed One left Pañcasālā with his bowl just as cleanly washed as it was when he entered it for alms. Then Māra the Evil One approached the Blessed One and said to him: "Maybe you got alms, ascetic?"

"Was it you, Evil One, who saw to it that I didn't get alms?"

"Then, venerable sir, let the Blessed One enter Pañcasālā a second time for alms. I will see to it that the Blessed One gets alms."²⁹⁴

[The Blessed One:]

- 482 "You have produced demerit, Māra,
Having assailed the Tathāgata.
Do you really think, O Evil One, <254>
'My evil does not ripen'?
- 483 "Happily indeed we live,
We who own nothing at all.

We shall dwell feeding on rapture
Like the devas of Streaming Radiance."²⁹⁵

Then Māra the Evil One ... disappeared right there.

19 (9) *The Farmer*

At Sāvattṭhi. Now on that occasion the Blessed One was instructing, exhorting, inspiring, and gladdening the bhikkhus with a Dhamma talk concerning Nibbāna. And those bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vital concern, applying their whole minds to it. [115]

Then it occurred to Māra the Evil One: "This ascetic Gotama is instructing, exhorting, inspiring, and gladdening the bhikkhus ... who are applying their whole minds to it. Let me approach the ascetic Gotama in order to confound them." Then Māra the Evil One manifested himself in the form of a farmer, carrying a large plough on his shoulder, <255> holding a long goad stick, his hair dishevelled, wearing hempen garments, his feet smeared with mud. He approached the Blessed One and said to him: "Maybe you've seen oxen, ascetic?"

"What are oxen to you, Evil One?"

"The eye is mine, ascetic, forms are mine, eye-contact and its base of consciousness are mine.²⁹⁶ Where can you go, ascetic, to escape from me? The ear is mine, ascetic, sounds are mine ... The nose is mine, ascetic, odours are mine ... The tongue is mine, ascetic, tastes are mine ... The body is mine, ascetic, tactile objects are mine ... The mind is mine, ascetic, mental phenomena are mine, mind-contact and its base of consciousness are mine. Where can you go, ascetic, to escape from me?"

"The eye is yours, Evil One, forms are yours, eye-contact and its base of consciousness are yours; but, Evil One, where there is no eye, no forms, no eye-contact <256> and its base of consciousness—there is no place for you there, Evil One.²⁹⁷ The ear is yours, Evil One, sounds are yours, ear-contact and its base of consciousness are yours; but, Evil One, where there is no ear, no sounds, no ear-contact and its base of consciousness—there is no place for you there, Evil One. The nose is yours, Evil One, odours are yours, nose-contact and its base of consciousness are yours; but, Evil One, where there is no nose, no odours, no nose-

contact and its base of consciousness—there is no place for you there, Evil One. [116] The tongue is yours, Evil One, tastes are yours, tongue-contact and its base of consciousness are yours; but, Evil One, where there is no tongue, no tastes, no tongue-contact and its base of consciousness—there is no place for you there, Evil One. The body is yours, Evil One, tactile objects are yours, body-contact and its base of consciousness are yours; but, Evil One, where there is no body, no tactile objects, no body-contact and its base of consciousness—there is no place for you there, Evil One. The mind is yours, Evil One, mental phenomena are yours, mind contact and its base of consciousness are yours; but, Evil One, where there is no mind, no mental phenomena, no mind-contact and its base of consciousness—there is no place for you there, Evil One."

[Māra:]

484 "That of which they say 'It's mine,'
And those who speak in terms of 'mine'—
If your mind exists among these,
You won't escape me, ascetic."

[The Blessed One:]

485 "That which they speak of is not mine,
I'm not one of those who speak [of mine].
You should know thus, O Evil One:
Even my path you will not see."

Then Māra the Evil One ... disappeared right there. <257>

20 (10) *Rulership*

On one occasion the Blessed One was dwelling among the Kosalans in a small forest hut in the Himalayan region. Then, when the Blessed One was alone in seclusion, a reflection arose in his mind thus: "Is it possible to exercise rulership righteously: without killing and without instigating others to kill, without confiscating and without instigating others to confiscate, without sorrowing and without causing sorrow?"²⁹⁸

Then Māra the Evil One, having known with his own mind the reflection in the Blessed One's mind, approached the Blessed

One and said to him: "Venerable sir, let the Blessed One exercise rulership righteously: without killing and without instigating others to kill, without confiscating and without instigating others to confiscate, without sorrowing and without instigating others to cause sorrow."

"But what do you see, Evil One, that you speak thus to me?"
<258>

"Venerable sir, the Blessed One has developed and cultivated the four bases for spiritual power, made them a vehicle, made them a basis, stabilized them, exercised himself in them, and fully perfected them. And, venerable sir, if the Blessed One wishes, he need only resolve that the Himalayas, the king of mountains, should become gold, and it would turn to gold."²⁹⁹
[117]

[The Blessed One:]

486 "If there were a mountain made of gold,
Made entirely of solid gold,
Not double this would suffice for one:
Having known this, fare evenly."³⁰⁰

487 "How could a person incline to sensual pleasures
Who has seen the source whence suffering springs?
Having known acquisition as a tie in the world,
A person should train for its removal."³⁰¹

Then Māra the Evil One, realizing, "The Blessed One knows me, the Fortunate One knows me," sad and disappointed, disappeared right there.

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III. THE THIRD SUBCHAPTER (THE MĀRA PENTAD)

21 (1) A Number

Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyans at Silāvati. Now on that occasion a number of bhikkhus were dwelling not far from the Blessed One—diligent, ardent, and resolute. Then Māra the Evil One manifested himself in the form of a brahmin, with a large mat-

ted topknot, clad in an antelope hide, old, crooked like a roof bracket, wheezing, holding a staff of *udumbara* wood.³⁰² He approached those bhikkhus <260> and said to them: "You, sirs, have gone forth while young, lads with black hair, endowed with the blessing of youth, in the prime of life, without having dallied with sensual pleasures. Enjoy human sensual pleasures, sirs; do not abandon what is directly visible in order to pursue what takes time."³⁰³

"We have not abandoned what is directly visible, brahmin, in order to pursue what takes time. We have abandoned what takes time in order to pursue what is directly visible. For the Blessed One, brahmin, has stated that sensual pleasures are time-consuming, full of suffering, full of despair, and the danger in them is still greater, while this Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise." [118]

When this was said, Māra the Evil One shook his head, lolled his tongue, knit his brow into three furrows, and departed leaning on his staff.³⁰⁴

Then those bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and reported everything in full. <261> [The Blessed One said:] "That was not a brahmin, bhikkhus. That was Māra the Evil One, who had come in order to confound you."

Then the Blessed One, having understood the meaning of this, on that occasion recited this verse: <262>

488 "How could a person incline to sensual pleasures
Who has seen the source whence suffering springs?
Having known acquisition as a tie in the world,
A person should train for its removal." [119]

22 (2) *Samiddhi*

On one occasion the Blessed One was dwelling among the Sakyans at Silāvati. Now on that occasion the Venerable Samiddhi was dwelling not far from the Blessed One—diligent, ardent, and resolute.³⁰⁵ Then, while the Venerable Samiddhi was alone in seclusion, a reflection arose in his mind thus: "It is indeed a gain for me, it is well gained by me, that my teacher is

the Arahant, the Perfectly Enlightened One! It is indeed a gain for me, it is well gained by me, that I have gone forth in this well-expounded Dhamma and Discipline! It is indeed a gain for me, it is well gained by me, that my companions in the holy life are virtuous, of good character."

Then Māra the Evil One, having known with his own mind the reflection in the mind of the Venerable Samiddhi, approached him and, not far from him, made a loud noise, frightful and terrifying, <263> as though the earth were splitting open.³⁰⁶

Then the Venerable Samiddhi approached the Blessed One, paid homage to him, sat down to one side, and reported what had happened. [The Blessed One said:] "That was not the earth splitting open, Samiddhi. That was Māra the Evil One, who had come in order to confound you. Go back, Samiddhi, and dwell diligent, ardent, and resolute."

"Yes, venerable sir," the Venerable Samiddhi replied. [120] Then he rose from his seat, paid homage to the Blessed One, and departed, keeping him on the right.

A second time, while the Venerable Samiddhi was alone in seclusion, a reflection arose in his mind ... And a second time Māra the Evil One ... <264> ... made a loud noise, frightful and terrifying, as though the earth were splitting open.

Then the Venerable Samiddhi, having understood, "This is Māra the Evil One," addressed him in verse:

- 489 "I have gone forth out of faith
From the home to the homeless life.
My mindfulness and wisdom are mature,
And my mind well concentrated.
Conjure up whatever forms you wish,
But you will never make me tremble."³⁰⁷

Then Māra the Evil One, realizing, "The bhikkhu Samiddhi knows me," sad and disappointed, disappeared right there.

23 (3) *Godhika*

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary.

Now on that occasion the Venerable Godhika was dwelling on the Black Rock on the Isigili Slope. Then, while the Venerable Godhika was dwelling diligent, ardent, and resolute, <265> he reached temporary liberation of mind, but he fell away from that temporary liberation of mind.³⁰⁸ A second time, while the Venerable Godhika was dwelling diligent, ardent, and resolute, he reached temporary liberation of mind, but he fell away from that temporary liberation of mind. A third time ... A fourth time ... [121] A fifth time ... A sixth time, while the Venerable Godhika was dwelling diligent, ardent, and resolute, he reached temporary liberation of mind, but he fell away from that temporary liberation of mind. A seventh time, while the Venerable Godhika was dwelling diligent, ardent, and resolute, he reached temporary liberation of mind.

Then it occurred to the Venerable Godhika: "Six times already I have fallen away from temporary liberation of mind. Let me use the knife."³⁰⁹ <266>

Then Māra the Evil One, having known with his own mind the reflection in the Venerable Godhika's mind, approached the Blessed One and addressed him with these verses:³¹⁰

- 490 "O great hero, great in wisdom,
Blazing forth with power and glory!
I worship your feet, One with Vision,
Who has overcome all enmity and fear.
- 491 "O great hero who has vanquished death,
Your disciple is longing for death.
He intends [to take his own life]:
Restrain him from this, O luminous one!
- 492 "How, O Blessed One, can your disciple—
One delighting in the Teaching,
A trainee seeking his mind's ideal—
Take his own life, O widely famed?"³¹¹

Now on that occasion the Venerable Godhika had just used the knife.³¹² Then the Blessed One, having understood, "This is Māra the Evil One," addressed him in verse:

- 493 "Such indeed is how the steadfast act:
They are not attached to life. <267>
Having drawn out craving with its root,
Godhika has attained final Nibbāna."

Then the Blessed One addressed the bhikkhus thus: "Come, bhikkhus, let us go to the Black Rock on the Isigili Slope, where the clansman Godhika has used the knife."

"Yes, venerable sir," those bhikkhus replied. Then the Blessed One, together with a number of bhikkhus, went to the Black Rock on the Isigili Slope. The Blessed One saw in the distance the Venerable Godhika lying on the bed with his shoulder turned.³¹³ [122]

Now on that occasion a cloud of smoke, a swirl of darkness, was moving to the east, then to the west, to the north, to the south, upwards, downwards, and to the intermediate quarters. The Blessed One then addressed the bhikkhus thus: "Do you see, bhikkhus, that cloud of smoke, that swirl of darkness, moving to the east, then to the west, to the north, to the south, upwards, downwards, and to the intermediate quarters?"

"Yes, venerable sir."

"That, bhikkhus, is Māra the Evil One searching for the consciousness of the clansman Godhika, wondering: 'Where now <268> has the consciousness of the clansman Godhika been established?' However, bhikkhus, with consciousness unestablished, the clansman Godhika has attained final Nibbāna."³¹⁴

Then Māra the Evil One, taking a lute of yellow *vilva*-wood, approached the Blessed One and addressed him in verse:

- 494 "Above, below, and across,
In the four quarters and in between,
I have been searching but do not find
Where Godhika has gone."

[The Blessed One:]

- 495 "That steadfast man was resolute,
A meditator always rejoicing in meditation,
Applying himself day and night
Without attachment even to life.

- 496 "Having conquered the army of Death,
Not returning to renewed existence,
Having drawn out craving with its root,
Godhika has attained final Nibbāna." <269>

- 497 So much was he stricken with sorrow
That his lute dropped from his armpit.
Thereupon that disappointed spirit
Disappeared right on the spot.³¹⁵

24 (4) *Seven Years of Pursuit*

Thus have I heard. On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the foot of the Goatherd's Banyan Tree. Now on that occasion Māra the Evil One had been following the Blessed One for seven years, seeking to gain access to him but without success.³¹⁶ Then Māra the Evil One approached the Blessed One and addressed him in verse: [123]

- 498 "Is it because you are sunk in sorrow
That you meditate in the woods?
Because you've lost wealth or pine for it,
Or committed some crime in the village?
Why don't you make friends with people? <270>
Why don't you form any intimate ties?"

[The Blessed One:]

- 499 "Having dug up entirely the root of sorrow,
Guiltless, I meditate free from sorrow.
Having cut off all greedy urge for existence,³¹⁷
I meditate taintless, O kinsman of the negligent!"

[Māra:]

- 500 "That of which they say 'It's mine,'
And those who speak in terms of 'mine'—
If your mind exists among these,
You won't escape me, ascetic."

[The Blessed One:]

- 501 "That which they speak of is not mine,

I'm not one of those who speak [of mine].
You should know thus, O Evil One:
Even my path you will not see."

[Māra:]

- 502 "If you have discovered the path,
The secure way leading to the Deathless, <271>
Be off and walk that path alone;
What's the point of instructing others?"

[The Blessed One:]

- 503 "Those people going to the far shore
Ask what lies beyond Death's realm.
When asked, I explain to them
The truth without acquisitions."³¹⁸

[Māra:] "Suppose, venerable sir, not far from a village or a town there was a lotus pond in which a crab was living.³¹⁹ Then a group of boys and girls would leave the village or town and go to the pond. They would pull the crab out from the water and set it down on high ground. Then, whenever that crab would extend one of its claws, those boys and girls would cut it off, break it, and smash it to bits with sticks and stones. Thus, when all its claws have been cut off, broken, and smashed to bits, that crab would be unable to return to that pond. <272> So too, venerable sir, all those distortions, manoeuvres, and contortions of mine have been cut off, [124] broken, and smashed to bits by the Blessed One. Now, venerable sir, I am unable to approach the Blessed One again seeking to gain access to him."

Then Māra the Evil One, in the presence of the Blessed One, recited these verses of disappointment:³²⁰

- 504 "There was a crow that walked around
A stone that looked like a lump of fat.
'Let's find something tender here,' [he thought],
'Perhaps there's something nice and tasty.'

- 505 But because he found nothing tasty there,
The crow departed from that spot.

Just like the crow that attacked the stone,
We leave Gotama disappointed." <273>

25 (5) *Māra's Daughters*

Then Māra the Evil One, having spoken these verses of disappointment in the presence of the Blessed One, went away from that spot and sat down cross-legged on the ground not far from the Blessed One, silent, dismayed, with his shoulders drooping, downcast, brooding, unable to speak, scratching the ground with a stick.³²¹

Then Māra's daughters—Taṇhā, Aratī, and Ragā—approached Māra the Evil One and addressed him in verse:³²²

- 506 "Why are you despondent, father?
Who's the man for whom you grieve?
We'll catch him with the snare of lust
As they catch the forest elephant.
We'll bind him tightly and bring him back,
And he'll be under your control."³²³

[Māra:]

- 507 "The Arahant, the Fortunate One in the world,
Is not easily drawn by means of lust.
He has gone beyond Māra's realm:
Therefore I sorrow so bitterly." <274>

Then Māra's daughters—Taṇhā, Aratī, and Ragā—approached the Blessed One and said to him: "We serve at your feet, ascetic." But the Blessed One paid no attention, as he was liberated in the unsurpassed extinction of acquisitions.³²⁴

Then Māra's daughters—Taṇhā, Aratī, and Ragā—went off to the side and took counsel: "Men's tastes are diverse. Suppose we each manifest ourselves in the form of a hundred maidens." [125] Then Māra's three daughters, each manifesting herself in the form of a hundred maidens, approached the Blessed One and said to him: "We serve at your feet, ascetic." But the Blessed One paid no attention, as he was liberated in the unsurpassed extinction of acquisitions.

Then Māra's daughters went off to the side and again took

counsel: "Men's tastes are diverse. Suppose we each manifest ourselves in the form of a hundred women who have never given birth." Then Māra's three daughters, each manifesting herself in the form of a hundred women who have never given birth ... in the form of a hundred women who have given birth once ... <275> ... in the form of a hundred women who have given birth twice ... in the form of a hundred women of middle age ... in the form of a hundred old women, approached the Blessed One and said to him: "We serve at your feet, ascetic." But the Blessed One paid no attention, as he was liberated in the unsurpassed extinction of acquisitions.

Then Māra's daughters—Taṇhā, Arati, and Ragā—went off to the side and said: "What our father told us is true:

508 "The Arahant, the Fortunate One in the world ...
Therefore I sorrow so bitterly."

"If we had assailed with such tactics any ascetic or brahmin who was not devoid of lust, either his heart would have burst, or he would have vomited hot blood from his mouth, [126] or he would have gone mad or become mentally deranged; or else he would have dried up and withered away and become shrivelled, just as a green reed that has been mowed down would dry up and wither away and become shrivelled."

Then Māra's daughters—Taṇhā, Arati, and Ragā—approached the Blessed One and stood to one side. <276> Standing to one side, Māra's daughter Taṇhā addressed the Blessed One in verse:

509 "Is it because you are sunk in sorrow
That you meditate in the woods?
Because you have lost wealth or pine for it,
Or committed some crime in the village?
Why don't you make friends with people?
Why don't you form any intimate ties?"

[The Blessed One:]

510 "Having conquered the army of the pleasant and agreeable,
Meditating alone, I discovered bliss,
The attainment of the goal, the peace of the heart.³²⁵

Therefore I don't make friends with people,
Nor will I form any intimate ties."

Then Māra's daughter Arati addressed the Blessed One in verse: <277>

511 "How does a bhikkhu here often dwell
That, five floods crossed, he here has crossed the sixth?
How does he meditate so sensual perceptions
Are kept at bay and fail to grip him?"³²⁶

[The Blessed One:]

512 "Tranquil in body, in mind well liberated,
Not generating, mindful, homeless,
Knowing Dhamma, meditating thought-free,
He does not erupt, or drift, or stiffen."³²⁷

513 "When a bhikkhu here often dwells thus,
With five floods crossed, he here has crossed the sixth.
When he meditates thus, sensual perceptions
Are kept at bay and fail to grip him." [127]

Then Māra's daughter Ragā addressed the Blessed One in verse: <278>

514 "He has cut off craving, faring with his group and order;
Surely many other beings will cross.
Alas, this homeless one will snatch many people
And lead them away beyond the King of Death."³²⁸

[The Blessed One:]

515 "Truly the Tathāgatas, the great heroes,
Lead by means of the true Dhamma.
When they are leading by means of the Dhamma,
What envy can there be in those who understand?"³²⁹

Then Māra's daughters—Taṇhā, Arati, and Ragā—approached Māra the Evil One. Māra saw them coming in the distance and addressed them in verses:³³⁰

- 516 "Fools! You tried to batter a mountain
With the stalks of lotus flowers,
To dig up a mountain with your nails,
To chew iron with your teeth. <279>
- 517 "As if, having lifted a rock with your head,
You sought a foothold in the abyss;
As if you struck a stump with your breast,
You part from Gotama disappointed."
- 518 They had come to him glittering with beauty—
Taṇhā, Aratī, and Ragā—
But the Teacher swept them away right there
As the wind, a fallen cotton tuft. <280>

[128] <281>

Chapter V

5 *Bhikkhunisaṃyutta*

Connected Discourses with Bhikkhunīs

1 *Āḷavikā*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattī in Jeta's Grove, Anāthapiṇḍika's Park.

Then, in the morning, the bhikkhuni Āḷavikā dressed and, taking bowl and robe, entered Sāvattī for alms.³³¹ When she had walked for alms in Sāvattī and had returned from her alms round, after her meal she went to the Blind Men's Grove seeking seclusion.³³²

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhuni Āḷavikā, desiring to make her fall away from seclusion, approached her and addressed her in verse:

- 519 "There is no escape in the world,
So what will you do with seclusion?
Enjoy the delights of sensual pleasure:
Don't be remorseful later!"

Then it occurred to the bhikkhuni Āḷavikā: "Now who is it that recited the verse—a human being or a nonhuman being?" Then <282> it occurred to her: "This is Māra the Evil One, who has recited the verse desiring to arouse fear, trepidation, and terror in me, desiring to make me fall away from seclusion."

Then the bhikkhuni Āḷavikā, having understood, "This is Māra the Evil One," replied to him in verses:

- 520 "There is an escape in the world
Which I have closely touched with wisdom.

O Evil One, kinsman of the negligent,
You do not know that state.³³³

- 521 "Sensual pleasures are like swords and stakes;
The aggregates like their chopping block.
What you call sensual delight
Has become for me nondelight."³³⁴ [129]

Then Māra the Evil One, realizing, "The bhikkhuni Ālavikā knows me," sad and disappointed, disappeared right there. <283>

2 Somā

At Sāvattṭhi. Then, in the morning, the bhikkhuni Somā dressed and, taking bowl and robe, entered Sāvattṭhi for alms.³³⁵ When she had walked for alms in Sāvattṭhi and had returned from her alms round, after her meal she went to the Blind Men's Grove for the day's abiding. Having plunged into the Blind Men's Grove, she sat down at the foot of a tree for the day's abiding.

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhuni Somā, desiring to make her fall away from concentration, approached her and addressed her in verse:

- 522 "That state so hard to achieve
Which is to be attained by the seers,
Can't be attained by a woman
With her two-fingered wisdom."³³⁶

Then it occurred to the bhikkhuni Somā: "Now who is this that recited the verse—a human being or a nonhuman being?" Then it occurred to her: "This is Māra the Evil One, who has recited the verse desiring to arouse fear, trepidation, and terror in me, desiring to make me fall away from concentration."

Then the bhikkhuni Somā, having understood, "This is Māra the Evil One," replied to him in verses: <284>

- 523 "What does womanhood matter at all
When the mind is concentrated well,

When knowledge flows on steadily
As one sees correctly into Dhamma.³³⁷

- 524 "One to whom it might occur,
'I'm a woman' or 'I'm a man'
Or 'I'm anything at all'—
Is fit for Māra to address."³³⁸

Then Māra the Evil One, realizing, "The bhikkhuni Somā knows me," sad and disappointed, disappeared right there.

3 Gotamī

At Sāvattṭhi. Then, in the morning, the bhikkhuni Kisāgotamī dressed and, taking bowl and robe, entered Sāvattṭhi for alms.³³⁹ When she had walked for alms in Sāvattṭhi and had returned from her alms round, [130] after her meal she went to the Blind Men's Grove for the day's abiding. Having plunged into the Blind Men's Grove, she sat down at the foot of a tree for the day's abiding. <285>

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhuni Kisāgotamī, desiring to make her fall away from concentration, approached her and addressed her in verse:

- 525 "Why now, when your son is dead,
Do you sit alone with tearful face?
Having entered the woods all alone,
Are you on the lookout for a man?"

Then it occurred to the bhikkhuni Kisāgotamī: "Now who is this that recited the verse—a human being or a nonhuman being?" Then it occurred to her: "This is Māra the Evil One, who has recited the verse desiring to arouse fear, trepidation, and terror in me, desiring to make me fall away from concentration."

Then the bhikkhuni Kisāgotamī, having understood, "This is Māra the Evil One," replied to him in verses:

- 526 "I've gotten past the death of sons;
With this, the search for men has ended.

I do not sorrow, I do not weep,
Nor do I fear you, friend.³⁴⁰

- 527 "Delight everywhere has been destroyed,
The mass of darkness has been sundered. <286>
Having conquered the army of Death,
I dwell without defiling taints."³⁴¹

Then Māra the Evil One, realizing, "The bhikkhuni Kisāgotami knows me," sad and disappointed, disappeared right there.

4 Vijayā

At Sāvattṭhi. Then, in the morning, the bhikkhuni Vijayā dressed ... she sat down at the foot of a tree for the day's abiding.³⁴²

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhuni Vijayā, desiring to make her fall away from concentration, approached her and addressed her in verse: [131]

- 528 "You are so young and beautiful,
And I too am a youth in my prime.
Come, noble lady, let us rejoice
With the music of a fivefold ensemble."³⁴³

Then it occurred to the bhikkhuni Vijayā: "Now who is this...? This is Māra the Evil One ... desiring to make me fall away from concentration." <287>

Then the bhikkhuni Vijayā, having understood, "This is Māra the Evil One," replied to him in verses:

- 529 "Forms, sounds, tastes, odours,
And delightful tactile objects—
I offer them right back to you,
For I, O Māra, do not need them.

- 530 "I am repelled and humiliated
By this foul, putrid body,
Subject to break up, fragile:
I've uprooted sensual craving."³⁴⁴

- 531 "As to those beings who fare amidst form,
And those who abide in the formless,
And those peaceful attainments too:
Everywhere darkness has been destroyed."³⁴⁵

Then Māra the Evil One, realizing "The bhikkhuni Vijayā knows me," sad and disappointed, disappeared right there.

5 Uppalavaṇṇā

<288> At Sāvattṭhi. Then, in the morning, the bhikkhuni Uppalavaṇṇā dressed ... she stood at the foot of a sal tree in full flower.³⁴⁶

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhuni Uppalavaṇṇā, desiring to make her fall away from concentration, approached her and addressed her in verse:

- 532 "Having gone to a sal tree with flowering top,
You stand at its foot all alone, bhikkhuni.
There is none whose beauty rivals yours:
Foolish girl, aren't you afraid of rogues?"³⁴⁷

Then it occurred to the bhikkhuni Uppalavaṇṇā: [132] "Now who is this...? This is Māra the Evil One ... desiring to make me fall away from concentration." <289>

Then the bhikkhuni Uppalavaṇṇā, having understood, "This is Māra the Evil One," replied to him in verses:

- 533 "Though a hundred thousand rogues
Just like you might come here,
I stir not a hair, I feel no terror;
Even alone, Māra, I don't fear you."³⁴⁸

- 534 "I can make myself disappear
Or I can enter inside your belly.
I can stand between your eyebrows
Yet you won't catch a glimpse of me.

- 535 "I am the master of my mind,
The bases of power are well developed;
I am freed from all bondage,
Therefore I don't fear you, friend."³⁴⁹ <290>

Then Māra the Evil One, realizing, "The bhikkhuni Uppala-vaṇṇā knows me," sad and disappointed, disappeared right there.

6 Cālā

At Sāvattī. Then, in the morning, the bhikkhuni Cālā dressed ... she sat down at the foot of a tree for the day's abiding.³⁵⁰

Then Māra the Evil One approached the bhikkhuni Cālā and said to her: "What don't you approve of, bhikkhuni?"

"I don't approve of birth, friend."

- 536 "Why don't you approve of birth?
Once born, one enjoys sensual pleasures.
Who now has persuaded you of this:
'Bhikkhuni, don't approve of birth?'"

[The bhikkhuni Cālā:]

- 537 "For one who is born there is death;
Once born, one encounters sufferings—
Bondage, murder, affliction—
Hence one shouldn't approve of birth."³⁵¹

- 538 "The Buddha has taught the Dhamma, <291>
The transcendence of birth;
For the abandoning of all suffering
He has settled me in the truth. [133]

- 539 "As to those beings who fare amidst form,
And those who abide in the formless—
Not having understood cessation,
They come again to renewed existence."³⁵²

Then Māra the Evil One, realizing, "The bhikkhuni Cālā knows me," sad and disappointed, disappeared right there.

7 Upacālā

At Sāvattī. Then, in the morning, the bhikkhuni Upacālā dressed ... she sat down at the foot of a tree for the day's abiding.

Then Māra the Evil One approached the bhikkhuni Upacālā and said to her: "Where do you wish to be reborn, bhikkhuni?"

"I do not wish to be reborn anywhere, friend."

- 540 "There are Tāvatiṃsa and Yāma devas,
And devatās of the Tusita realm,
Devas who take delight in creating, <292>
And devas who exercise control.
Direct your mind there [to those realms]
And you'll experience delight."³⁵³

[The bhikkhuni Upacālā:]

- 541 "There are Tāvatiṃsa and Yāma devas,
And devatās of the Tusita realm,
Devas who take delight in creating,
And devas who exercise control.
They are still bound by sensual bondage,
They come again under Māra's control.

- 542 "All the world is on fire,
All the world is burning,
All the world is ablaze,
All the world is quaking.

- 543 "That which does not quake or blaze,
That to which worldlings do not resort,
Where there is no place for Māra:
That is where my mind delights."³⁵⁴

Then Māra the Evil One, realizing, "The bhikkhuni Upacālā knows me," sad and disappointed, disappeared right there.

8 Sisupacālā

<293> At Sāvattī. Then, in the morning, the bhikkhuni Sisupacālā dressed ... she sat down at the foot of a tree for the day's abiding.

Then Māra the Evil One approached the bhikkhuni Sisupacālā and said to her: "Whose creed do you approve of, bhikkhuni?"

"I don't approve of anyone's creed, friend."

- 544 "Under whom have you shaved your head?
You do appear to be an ascetic,
Yet you don't approve of any creed,
So why wander as if bewildered?"³⁵⁵

[The bhikkhuni Sisupacālā:]

- 545 "Outside here the followers of creeds
Place their confidence in views.
I don't approve of their teachings;
They are not skilled in the Dhamma. [134]

- 546 "But there's one born in the Sakyan clan,
The Enlightened One, without an equal, <294>
Conqueror of all, Māra's subduer,
Who everywhere is undefeated,
Everywhere freed and unattached,
The One with Vision who sees all.

- 547 "Attained to the end of all kamma,
Liberated in the extinction of acquisitions,
That Blessed One is my Teacher:
His is the teaching I approve."³⁵⁶

Then Māra the Evil One, realizing, "The bhikkhuni Sisupacālā knows me," sad and disappointed, disappeared right there.

9 Selā

At Sāvattthi. Then, in the morning, the bhikkhuni Selā dressed ... she sat down at the foot of a tree for the day's abiding.³⁵⁷

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhuni Selā, desiring to make her fall away from concentration, approached her and addressed her in verse:

- 548 "By whom has this puppet been created?
Where is the maker of the puppet?

Where has the puppet arisen?
Where does the puppet cease?"³⁵⁸ <295>

Then it occurred to the bhikkhuni Selā: "Now who is this...? This is Māra the Evil One ... desiring to make me fall away from concentration."

Then the bhikkhuni Selā, having understood, "This is Māra the Evil One," replied to him in verses:

- 549 "This puppet is not made by itself,
Nor is this misery made by another.
It has come to be dependent on a cause;
With the cause's breakup it will cease.
- 550 "As when a seed is sown in a field
It grows depending on a pair of factors:
It requires both the soil's nutrients
And a steady supply of moisture:
- 551 "Just so the aggregates and elements,
And these six bases of sensory contact,
Have come to be dependent on a cause;
With the cause's breakup they will cease."³⁵⁹

Then Māra the Evil One, realizing, "The bhikkhuni Selā knows me," sad and disappointed, disappeared right there.

10 Vajirā

<296> At Sāvattthi. Then, in the morning, the bhikkhuni Vajirā dressed and, taking bowl and robe, entered Sāvattthi for alms.³⁶⁰ When she had walked for alms in Sāvattthi [135] and had returned from her alms round, after her meal she went to the Blind Men's Grove for the day's abiding. Having plunged into the Blind Men's Grove, she sat down at the foot of a tree for the day's abiding.

Then Māra the Evil One, desiring to arouse fear, trepidation, and terror in the bhikkhuni Vajirā, desiring to make her fall away from concentration, approached her and addressed her in verse:

- 552 "By whom has this being been created?
Where is the maker of the being?
Where has the being arisen?
Where does the being cease?"

Then it occurred to the bhikkhuni Vajirā: "Now who is this that recited the verse—a human being or a nonhuman being?" Then it occurred to her: "This is Māra the Evil One, who has recited the verse desiring to arouse fear, trepidation, and terror in me, desiring to make me fall away from concentration."

Then the bhikkhuni Vajirā, having understood, "This is Māra the Evil One," replied to him in verses:

- 553 "Why now do you assume 'a being'?
Māra, is that your speculative view? <297>
This is a heap of sheer formations:
Here no being is found.

- 554 "Just as, with an assemblage of parts,
The word 'chariot' is used,
So, when the aggregates exist,
There is the convention 'a being.'

- 555 "It's only suffering that comes to be,
Suffering that stands and falls away.
Nothing but suffering comes to be,
Nothing but suffering ceases."³⁶¹

Then Māra the Evil One, realizing, "The bhikkhuni Vajirā knows me," sad and disappointed, disappeared right there.

6 *Brahmasaṃyutta*

Connected Discourses with Brahmās

I. THE FIRST SUBCHAPTER
(THE REQUEST)1 (1) *Brahmā's Request*

Thus have I heard.³⁶² On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the foot of the Goatherd's Banyan Tree just after he had become fully enlightened. Then, while the Blessed One was alone in seclusion, a reflection arose in his mind thus: "This Dhamma that I have discovered is deep, hard to see, hard to understand, peaceful and sublime, not within the sphere of reasoning, subtle, to be experienced by the wise. But this generation delights in adhesion, takes delight in adhesion, rejoices in adhesion.³⁶³ For such a generation this state is hard to see, that is, specific conditionality, dependent origination. And this state too is hard to see, that is, the stilling of all formations, <299> the relinquishment of all acquisitions, the destruction of craving, dispassion, cessation, Nibbāna.³⁶⁴ If I were to teach the Dhamma and if others would not understand me, that would be wearisome for me, that would be troublesome."

Thereupon these astounding verses, not heard before in the past, occurred to the Blessed One:³⁶⁵

- 556 "Enough now with trying to teach
What I found with so much hardship;
This Dhamma is not easily understood
By those oppressed by lust and hate.

- 557 "Those fired by lust, obscured by darkness,
Will never see this abstruse Dhamma,
Deep, hard to see, subtle,
Going against the stream." [137]

As the Blessed One reflected thus, his mind inclined to living at ease, not to teaching the Dhamma.³⁶⁶ <300>

Then Brahmā Sahampati, having known with his own mind the reflection in the Blessed One's mind, thought: "Alas, the world is lost! Alas, the world is to perish, in that the mind of the Tathāgata, the Arahant, the Perfectly Enlightened One, inclines to living at ease, not to teaching the Dhamma."³⁶⁷ Then, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, Brahmā Sahampati disappeared from the brahmā world and reappeared before the Blessed One. He arranged his upper robe over one shoulder, knelt down with his right knee on the ground, raised his joined hands in reverential salutation towards the Blessed One, and said to him: "Venerable sir, let the Blessed One teach the Dhamma; let the Fortunate One teach the Dhamma. There are beings with little dust in their eyes who are falling away because they do not hear the Dhamma. There will be those who will understand the Dhamma."

This is what Brahmā Sahampati said. Having said this, he further said this:

- 558 "In the past there appeared among the Magadhans
An impure Dhamma devised by those still stained.
Throw open this door to the Deathless! Let them hear
<301>
The Dhamma that the Stainless One discovered."³⁶⁸

- 559 "Just as one standing on a mountain peak
Might see below the people all around,
So, O wise one, universal eye,
Ascend the palace made of the Dhamma.
Being yourself free from sorrow, behold the people
Submerged in sorrow, oppressed by birth and decay.

- 560 "Rise up, O hero, victor in battle!
O caravan leader, debt-free one, wander in the world.

Teach the Dhamma, O Blessed One:
There will be those who will understand."³⁶⁹ [138]

Then the Blessed One, having understood Brahmā's request, out of compassion for beings surveyed the world with the eye of a Buddha.³⁷⁰ As he did so, the Blessed One saw beings with little dust in their eyes and with much dust in their eyes, with keen faculties and with dull faculties, with good qualities and with bad qualities, easy to teach and difficult to teach, <302> and a few who dwelt seeing blame and fear in the other world.³⁷¹ Just as in a pond of blue or red or white lotuses, some lotuses might be born in the water, grow up in the water, and thrive while submerged in the water, without rising up from the water; some lotuses might be born in the water, grow up in the water, and stand at an even level with the water; some lotuses might be born in the water and grow up in the water, but would rise up from the water and stand without being soiled by the water—so too, surveying the world with the eye of a Buddha, the Blessed One saw beings with little dust in their eyes and with much dust in their eyes, with keen faculties and with dull faculties, with good qualities and with bad qualities, easy to teach and hard to teach, and a few who dwelt seeing blame and fear in the other world.

Having seen this, he answered Brahmā Sahampati in verse:
<303>

- 561 "Open to them are the doors to the Deathless:
Let those who have ears release faith.
Foreseeing trouble, O Brahmā, I did not speak
The refined, sublime Dhamma among human beings."

Then Brahmā Sahampati, thinking, "The Blessed One has given his consent [to my request] regarding the teaching of the Dhamma," paid homage to the Blessed One and disappeared right there.³⁷²

2 (2) *Reverence*

Thus have I heard.³⁷³ On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the

foot of the Goatherd's Banyan Tree just after he had become fully enlightened. [139] Then, while the Blessed One was alone in seclusion, a reflection arose in his mind thus: "One dwells in suffering if one is without reverence and deference. Now what ascetic or brahmin can I honour and respect and dwell in dependence on?"

Then it occurred to the Blessed One: "It would be for the sake of fulfilling an unfulfilled aggregate of virtue that I would honour, respect, and dwell in dependence on another ascetic or brahmin. However, in this world with its devas, Māra, and Brahmā, <304> in this generation with its ascetics and brahmins, its devas and humans, I do not see another ascetic or brahmin more perfect in virtue than myself, whom I could honour and respect and dwell in dependence on.

"It would be for the sake of fulfilling an unfulfilled aggregate of concentration that I would honour, respect, and dwell in dependence on another ascetic or brahmin. However ... I do not see another ascetic or brahmin more perfect in concentration than myself....

"It would be for the sake of fulfilling an unfulfilled aggregate of wisdom that I would honour, respect, and dwell in dependence on another ascetic or brahmin. However ... I do not see another ascetic or brahmin more perfect in wisdom than myself....

"It would be for the sake of fulfilling an unfulfilled aggregate of liberation that I would honour, respect, and dwell in dependence on another ascetic or brahmin. However ... I do not see another ascetic or brahmin more perfect in liberation than myself....

"It would be for the sake of fulfilling an unfulfilled aggregate of the knowledge and vision of liberation that I would honour, respect, and dwell in dependence on another ascetic or brahmin. However ... I do not see another ascetic or brahmin more perfect in the knowledge and vision of liberation than myself, whom I could honour and respect, and on whom I could dwell in dependence.³⁷⁴ <305>

"Let me then honour, respect, and dwell in dependence on this very Dhamma to which I have fully awakened."

Then, having known with his own mind the reflection in the Blessed One's mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, Brahmā

Sahampati disappeared from the brahmā world and reappeared before the Blessed One. He arranged his upper robe over one shoulder, raised his joined hands in reverential salutation towards the Blessed One, and said to him: [140] "So it is, Blessed One! So it is, Fortunate One! Venerable sir, those who were the Arahants, the Perfectly Enlightened Ones in the past—those Blessed Ones too honoured, respected, and dwelt in dependence just on the Dhamma itself. Those who will be the Arahants, the Perfectly Enlightened Ones in the future—those Blessed Ones too will honour, respect, and dwell in dependence just on the Dhamma itself. Let the Blessed One too, who is at present the Arahant, the Perfectly Enlightened One, honour, respect, and dwell in dependence just on the Dhamma itself."

This is what Brahmā Sahampati said. Having said this, he further said this: <306>

562 "The Buddhas of the past,
The future Buddhas,
And he who is the Buddha now,
Removing the sorrow of many—

563 "All have dwelt, will dwell, and dwell,
Deeply revering the true Dhamma:
For the Buddhas
This is a natural law.

564 "Therefore one desiring his own good,
Aspiring for spiritual greatness,
Should deeply revere the true Dhamma,
Recollecting the Buddhas' Teaching."³⁷⁵

3 (3) *Brahmadeva*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatti in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion a certain brahmin lady had a son named Brahmadeva <307> who had gone forth from the household life into homelessness under the Blessed One.

Then, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Brahmadeva, by realizing it for himself

with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. He directly knew: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being." And the Venerable Brahmadeva became one of the arahants.³⁷⁶

Then, in the morning, the Venerable Brahmadeva dressed and, taking bowl and robe, entered Sāvatti for alms. Walking on continuous alms round in Sāvatti, he came to his own mother's residence.³⁷⁷ [141] Now on that occasion the brahmin lady, the Venerable Brahmadeva's mother, had been offering a constant oblation to Brahmā.³⁷⁸ Then it occurred to Brahmā Sahampati: "This brahmin lady, the Venerable Brahmadeva's mother, has been offering a constant oblation to Brahmā. Let me approach her and stir up a sense of urgency in her."

Then, <308> just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, Brahmā Sahampati disappeared from the brahmā world and reappeared in the residence of the Venerable Brahmadeva's mother. Then, standing in the air, Brahmā Sahampati addressed the brahmin lady in verse:

565 "Far from here, madam, is the brahmā world
To which you offer a constant oblation.
Brahmā does not eat such food, lady:
So why mumble, not knowing the path to Brahmā?³⁷⁹

566 "This Brahmadeva, madam,
Without acquisitions, has surpassed the devas.
Owning nothing, nourishing no other,
The bhikkhu has entered your house for alms.³⁸⁰

567 "Gift-worthy, knowledge-master, inwardly developed,
<309>
He deserves offerings from humans and devas.
Having expelled all evil, unsullied,
Cooled at heart, he comes seeking alms.

568 "For him there is nothing behind or in front—
Peaceful, smokeless, untroubled, wishless;

He has laid down the rod towards frail and firm:
Let him eat your oblation, the choicest alms.³⁸¹

569 "Aloof from the crowd, with peaceful mind,
Like a nāga he fares, tamed, unstirred.
A bhikkhu of pure virtue, well liberated in mind:
Let him eat your oblation, the choicest alms.³⁸²

570 "With confidence in him, free from wavering, [142]
Present your offering to one who deserves it.
Having seen a sage who has crossed the flood,
O madam, make merit leading to future bliss."³⁸³ <310>

571 With confidence in him, free from wavering,
She presented her offering to one who deserved it.
Having seen a sage who has crossed the flood,
The lady made merit leading to future bliss.³⁸⁴

4 (4) *Brahmā Baka*

Thus have I heard.³⁸⁵ On one occasion the Blessed One was dwelling at Sāvatti in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion the following evil speculative view had arisen in Brahmā Baka: "This is permanent, this is stable, this is eternal, this is complete, this is imperishable. Indeed, this is where one is not born, does not age, does not die, does not pass away, and is not reborn; and there is no other escape superior to this."³⁸⁶

Then, having known with his own mind the reflection in Brahmā Baka's mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Blessed One disappeared from Jeta's Grove and reappeared in that brahmā world. <311> Brahmā Baka saw the Blessed One coming in the distance and said to him: "Come, dear sir! Welcome, dear sir! It has been a long time, dear sir, since you took the opportunity of coming here. Indeed, dear sir, this is permanent, this is stable, this is eternal, this is complete, this is imperishable. Indeed, this is where one is not born, does not age, does not die, does not pass away, and is not reborn; and there is no other escape superior to this."

When this was said, the Blessed One said to Brahmā Baka:

"Alas, sir, Brahmā Baka is immersed in ignorance! Alas, sir, Brahmā Baka is immersed in ignorance, in so far as he will say of what is actually impermanent that it is permanent; and will say of what is actually unstable that it is stable; and will say of what is actually noneternal that it is eternal; [143] and will say of what is actually incomplete that it is complete; and will say of what is actually perishable that it is imperishable; and with reference to [a realm] where one is born, ages, dies, passes away, and is reborn, will say thus: 'Indeed, this is where one is not born, does not age, does not die, does not pass away, and is not reborn'; and when there is another escape superior to this, will say, 'There is no other escape superior to this.'"

[Brahmā Baka:]

- 572 "We seventy-two, Gotama, were merit-makers; <312>
Now we wield power, beyond birth and aging.
This, knowledge-master, is our final attainment of Brahmā.
Many are the people who yearn for us."³⁸⁷

[The Blessed One:]

- 573 "The life span here is short, not long,
Though you, Baka, imagine it is long.
I know, O Brahmā, your life span to be
A hundred thousand *nirabbudās*."³⁸⁸

[Brahmā Baka:]

- 574 "O Blessed One, [you say]:
'I am the one of infinite vision
Who has overcome birth, aging, and sorrow.'
What was my ancient practice of vow and virtue?
Tell me this so I might understand."³⁸⁹

[The Blessed One:]

- 575 "You gave drink to many people
Who were thirsty, afflicted by heat:
That was your ancient practice of vow and virtue, <313>
Which I recollect as if just waking up."³⁹⁰
- 576 "When people were abducted at Antelope Bank,
You released the captives being led away.

That was your ancient practice of vow and virtue,
Which I recollect as if just waking up.

- 577 "When a ship was seized on the river Ganges
By a fierce *nāga* longing for human flesh,
You freed it forcefully by a valiant act:
That was your ancient practice of vow and virtue,
Which I recollect as if just waking up. [144]

- 578 "I was your apprentice named Kappa;
You thought him intelligent and devout:
That was your ancient practice of vow and virtue,
Which I recollect as if just waking up."³⁹¹

[Brahmā Baka:] <314>

- 579 "Surely you know this life span of mine;
The others too you know, thus you're the Buddha.
Thus this blazing majesty of yours
Illumines even the brahmā world."

5 (5) *A Certain Brahmā (Another View)*

At Sāvattthi. Now on that occasion the following evil speculative view had arisen in a certain brahmā: "There is no ascetic or brahmin who can come here." Then, having known with his own mind the reflection in that brahmā's mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Blessed One disappeared from Jeta's Grove and reappeared in that brahmā world. The Blessed One sat cross-legged in the air above that brahmā, having entered into meditation on the fire element.³⁹²

Then it occurred to the Venerable Mahāmoggallāna: "Where now is the Blessed One dwelling at present?" With the divine eye, which is purified and surpasses the human, the Venerable Mahāmoggallāna saw the Blessed One sitting cross-legged in the air above that brahmā, having entered into meditation on the fire element. Having seen this, <315> just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Venerable Mahāmoggallāna disappeared from Jeta's Grove and reappeared in that brahmā world. Then

the Venerable Mahāmoggallāna stationed himself in the eastern quarter and sat cross-legged in the air above that brahmā—though lower than the Blessed One—having entered into meditation on the fire element.

Then it occurred to the Venerable Mahākassapa: “Where now is the Blessed One dwelling at present?” With the divine eye ... the Venerable Mahākassapa saw the Blessed One sitting cross-legged in the air above that brahmā.... Having seen this, ... [145] the Venerable Mahākassapa disappeared from Jeta’s Grove and reappeared in that brahmā world. Then the Venerable Mahākassapa stationed himself in the southern quarter and sat cross-legged in the air above that brahmā—though lower than the Blessed One—having entered into meditation on the fire element.

Then it occurred to the Venerable Mahākappina: “Where now is the Blessed One dwelling at present?” With the divine eye ... the Venerable Mahākappina saw the Blessed One sitting cross-legged in the air above that brahmā.... Having seen this, ... the Venerable Mahākappina disappeared from Jeta’s Grove and reappeared in that brahmā world. Then the Venerable Mahākappina stationed himself in the western quarter <316> and sat cross-legged in the air above that brahmā—though lower than the Blessed One—having entered into meditation on the fire element.

Then it occurred to the Venerable Anuruddha: “Where now is the Blessed One dwelling at present?” With the divine eye ... the Venerable Anuruddha saw the Blessed One sitting cross-legged in the air above that brahmā.... Having seen this, ... the Venerable Anuruddha disappeared from Jeta’s Grove and reappeared in that brahmā world. Then the Venerable Anuruddha stationed himself in the northern quarter and sat cross-legged in the air above that brahmā—though lower than the Blessed One—having entered into meditation on the fire element.

Then the Venerable Mahāmoggallāna addressed that brahmā in verse:

580 “Today, friend, do you still hold that view,
The view that you formerly held?
Do you see the radiance
Surpassing that in the brahmā world?”³⁹³ <317>

581 “I no longer hold that view, dear sir,
The view that I formerly held.
Indeed I see the radiance
Surpassing that in the brahmā world.
Today how could I maintain,
‘I am permanent and eternal’?”³⁹⁴

Then, having stirred up a sense of urgency in that brahmā, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Blessed One disappeared from that brahmā world and reappeared in Jeta’s Grove.

Then that brahmā addressed one member of his assembly thus: “Come now, dear sir, approach the Venerable Mahāmoggallāna and say to him: ‘Sir Moggallāna, are there any other disciples of the Blessed One that are as powerful [146] and mighty as Masters Moggallāna, Kassapa, Kappina, and Anuruddha?’”

“Yes, dear sir,” that member of Brahmā’s assembly replied. Then he approached the Venerable Mahāmoggallāna and asked him: “Sir Moggallāna, are there any other disciples of the Blessed One that are as powerful and mighty as Masters Moggallāna, Kassapa, Kappina, and Anuruddha?”

Then the Venerable Mahāmoggallāna addressed that member of Brahmā’s assembly in verse:

582 “Many are the disciples of the Buddha
Who are arahants with taints destroyed,
Triple-knowledge bearers with spiritual powers,
Skilled in the course of others’ minds.”³⁹⁵ <318>

Then that member of Brahmā’s assembly, having delighted and rejoiced in the Venerable Mahāmoggallāna’s statement, approached that brahmā and told him: “Dear sir, the Venerable Mahāmoggallāna speaks thus:

583 “Many are the disciples of the Buddha ...
Skilled in the course of others’ minds.”

This is what that member of Brahmā’s assembly said. Elated, that brahmā delighted in his statement.

6 (6) *A Brahmā World (Negligence)*

At Sāvattṭhi. Now on that occasion the Blessed One had gone for his day's abiding and was in seclusion. Then the independent brahmās Subrahmā and Suddhāvāsa approached the Blessed One and stood one at each doorpost.³⁹⁶ Then the independent brahmā Subrahmā said to the independent brahmā Suddhāvāsa: <319> "It is not the right time, dear sir, to visit the Blessed One. The Blessed One has gone for his day's abiding and is in seclusion. Such and such a brahmā world is rich and prosperous, and the brahmā there is dwelling in negligence. Come, dear sir, let us go to that brahmā world and stir up a sense of urgency in that brahmā." [147]

"Yes, dear sir," the independent brahmā Suddhāvāsa replied.

Then, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the independent brahmās Subrahmā and Suddhāvāsa disappeared in front of the Blessed One and reappeared in that brahmā world. That brahmā saw those brahmās coming in the distance and said to them: "Now where are you coming from, dear sirs?" <320>

"We have come, dear sir, from the presence of the Blessed One, the Arahant, the Perfectly Enlightened One. Dear sir, you should go to attend upon that Blessed One, the Arahant, the Perfectly Enlightened One."

When this was said, that brahmā refused to accept their advice. Having created a thousand transformations of himself, he said to the independent brahmā Subrahmā: <321> "Do you see, dear sir, how much power and might I have?"

"I see, dear sir, that you have so much power and might."

"But, dear sir, when I am so powerful and mighty, what other ascetic or brahmin should I go to attend upon?"

Then the independent brahmā Subrahmā, having created two thousand transformations of himself, said to that brahmā: "Do you see, dear sir, how much power and might I have?"

"I see, dear sir, that you have so much power and might."

"That Blessed One, dear sir, is still more powerful and mighty than both you and I. You should go, dear sir, to attend upon that Blessed One, the Arahant, the Perfectly Enlightened One."

Then that brahmā addressed the independent brahmā Subrahmā in verse: [148]

584 "Three [hundred] supaṇṇas, four [hundred] geese,
And five hundred falcons:
This palace, O Brahmā, of the meditator shines
Illuminating the northern quarter."³⁹⁷

[The independent brahmā Subrahmā:]

585 "Even though that palace of yours shines
Illuminating the northern quarter, <322>
Having seen form's flaw, its chronic trembling,
The wise one takes no delight in form."³⁹⁸

Then the independent brahmās Subrahmā and Suddhāvāsa, having stirred up a sense of urgency in that brahmā, disappeared right there. And on a later occasion that brahmā went to attend upon the Blessed One, the Arahant, the Perfectly Enlightened One.

7 (7) *Kokālika* (1)

At Sāvattṭhi. Now on that occasion the Blessed One had gone for his day's abiding and was in seclusion. Then the independent brahmās Subrahmā and Suddhāvāsa approached the Blessed One and stood one at each doorpost. Then, referring to the bhikkhu Kokālika, the independent brahmā Subrahmā recited this verse in the presence of the Blessed One:³⁹⁹

586 "What wise man here would seek to define
An immeasurable one by taking his measure? <323>
He who would measure an immeasurable one
Must be, I think, an obstructed worldling."⁴⁰⁰

8 (8) *Tissaka*

At Sāvattṭhi.... (as above) ... Then, referring to the bhikkhu Katamorakatissaka, the independent brahmā Suddhāvāsa recited this verse in the presence of the Blessed One:⁴⁰¹ [149]

587 "What wise man here would seek to define
An immeasurable one by taking his measure?

He who would measure an immeasurable one
Must be, I think, an obstructed moron."

9 (9) *Brahmā Tudu*

<324> At Sāvatti. Now on that occasion the bhikkhu Kokālika was sick, afflicted, gravely ill. Then, when the night had advanced, the independent brahmā Tudu, of stunning beauty, illuminating the entire Jeta's Grove, approached the bhikkhu Kokālika.⁴⁰² Having approached, he stood in the air and said to the bhikkhu Kokālika: "Place confidence in Sāriputta and Moggallāna, Kokālika. Sāriputta and Moggallāna are well behaved."

"Who are you, friend?"

"I am the independent brahmā Tudu."

"Didn't the Blessed One declare you to be a nonreturner, friend? Then why have you come back here? See how far you have transgressed."⁴⁰³

[Brahmā Tudu:]

588 "When a person has taken birth
An axe is born inside his mouth
With which the fool cuts himself
Uttering defamatory speech. <325>

589 "He who praises one deserving blame,
Or blames one deserving praise,
Casts with his mouth an unlucky throw
By which he finds no happiness."⁴⁰⁴

590 "Trifling is the unlucky throw
That brings the loss of wealth at dice,
[The loss] of all, oneself included;
Worse by far—this unlucky throw
Of harbouring hate against the fortunate ones."⁴⁰⁵

591 "For a hundred thousand nirabbudas
And thirty-six more, and five abbudas,
The maligner of noble ones goes to hell,
Having set evil speech and mind against them."⁴⁰⁶

10 (10) *Kokālika* (2)

At Sāvatti.⁴⁰⁷ Then the bhikkhu Kokālika approached the Blessed One, [150] <326> paid homage to him, sat down to one side, and said: "Venerable sir, Sāriputta and Moggallāna have evil wishes; they have come under the control of evil wishes."

When this was said, the Blessed One said to the bhikkhu Kokālika: "Do not speak thus, Kokālika! Do not speak thus, Kokālika! Place confidence in Sāriputta and Moggallāna, Kokālika. Sāriputta and Moggallāna are well behaved."

A second time the bhikkhu Kokālika said to the Blessed One: "Venerable sir, although the Blessed One has my faith and trust, all the same I say that Sāriputta and Moggallāna have evil wishes; they have come under the control of evil wishes." And a second time the Blessed One said to the bhikkhu Kokālika: "Do not speak thus, Kokālika!... Sāriputta and Moggallāna are well behaved."

A third time the bhikkhu Kokālika said to the Blessed One: "Venerable sir, although the Blessed One has my faith and trust, all the same I say that Sāriputta and Moggallāna have evil wishes; they have come under the control of evil wishes." And a third time the Blessed One said to the bhikkhu Kokālika: "Do not speak thus, Kokālika!... Sāriputta and Moggallāna are well behaved."

Then the bhikkhu Kokālika rose from his seat, paid homage to the Blessed One, and departed, keeping him on his right. Not long after the bhikkhu Kokālika had left, his entire body became covered with boils the size of mustard seeds. <327> These then grew to the size of mung beans; then to the size of chickpeas; then to the size of jujube stones; then to the size of jujube fruits; then to the size of myrobalans; then to the size of unripe *beluva* fruits; then to the size of ripe *beluva* fruits. When they had grown to the size of ripe *beluva* fruits, they burst open, exuding pus and blood. Then, on account of that illness, the bhikkhu Kokālika died, [151] and because he had harboured animosity towards Sāriputta and Moggallāna, after his death he was reborn in the Paduma hell.⁴⁰⁸

Then, when the night had advanced, Brahmā Sahampati, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One, paid homage to him, stood to one side, <328>

and said to him: "Venerable sir, the bhikkhu Kokālika has died, and because he harboured animosity towards Sāriputta and Moggallāna, after his death he has been reborn in the Paduma hell." This is what Brahmā Sahampati said. Having said this, he paid homage to the Blessed One and, keeping him on his right, he disappeared right there.

Then, when the night had passed, the Blessed One addressed the bhikkhus thus: "Bhikkhus, last night, when the night had advanced, Brahmā Sahampati approached me and said to me:... (as above) ... Having said this, he paid homage to me and, keeping me on his right, he disappeared right there."

When this was said, a certain bhikkhu said to the Blessed One: "Venerable sir, how long is the life span in the Paduma hell?"

"The life span in the Paduma hell is long, bhikkhu. It is not easy to count it and say it is so many years, or so many hundreds of years, or so many thousands of years, or so many hundreds of thousands of years." <329>

"Then is it possible to give a simile, venerable sir?" [152]

"It is possible, bhikkhu. Suppose, bhikkhu, there was a Kosalan cartload of twenty measures of sesamum seed. At the end of every hundred years a man would remove one seed from there. That Kosalan cartload of twenty measures of sesamum seed might by this effort be depleted and eliminated more quickly than a single Abbuda hell would go by. Twenty Abbuda hells are the equivalent of one Nirabbuda hell; twenty Nirabbuda hells are the equivalent of one Ababa hell; twenty Ababa hells are the equivalent of one Aṭaṭa hell; twenty Aṭaṭa hells are the equivalent of one Ahaha hell; twenty Ahaha hells are the equivalent of one Kumuda hell; twenty Kumuda hells are the equivalent of one Sogandhika hell; twenty Sogandhika hells are the equivalent of one Uppala hell; twenty Uppala hells are the equivalent of one Puṇḍarika hell; and twenty Puṇḍarika hells are the equivalent of one Paduma hell. Now, bhikkhu, the bhikkhu Kokālika has been reborn in the Paduma hell because he harboured animosity towards Sāriputta and Moggallāna."⁴⁰⁹ <330>

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

592-95 "When a person has taken birth
... (verses = 588-91) ... [153] <331>
Having set evil speech and mind against them."

II. THE SECOND SUBCHAPTER (BRAHMĀ PENTAD)

11 (1) *Sanañkumāra*

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on the bank of the river Sappini. Then, when the night had advanced, Brahmā Sanañkumāra, of stunning beauty, illuminating the entire bank of the river Sappini, approached the Blessed One, paid homage to him, and stood to one side.⁴¹⁰ Standing to one side, he recited this verse in the presence of the Blessed One: <332>

596 "The khattiya is the best among people
For those whose standard is the clan,
But one accomplished in knowledge and conduct
Is best among devas and humans."

This is what Brahmā Sanañkumāra said. The Teacher approved. Then Brahmā Sanañkumāra, thinking, "The Teacher has approved of me," paid homage to the Blessed One and, keeping him on his right, he disappeared right there.

12 (2) *Devadatta*

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak not long after Devadatta had left.⁴¹¹ Then, when the night had advanced, Brahmā Sahampati, of stunning beauty, illuminating the entire Mount Vulture Peak, approached the Blessed One, paid homage to him, and stood to one side. [154] Standing to one side, referring to Devadatta, he recited this verse in the presence of the Blessed One:

597 "As its own fruit brings destruction
To the plantain, bamboo, and reed,
As its embryo destroys the mule, <333>
So do honours destroy the scoundrel."⁴¹²

13 (3) *Andhakavinda*

On one occasion the Blessed One was dwelling among the Magadhans at Andhakavinda. Now on that occasion the Blessed One was sitting out in the open in the thick darkness of the night while it was drizzling. Then, when the night had advanced, Brahmā Sahampati ... approached the Blessed One, paid homage to him, and stood to one side. Standing to one side, he recited these verses in the presence of the Blessed One:

598 "One should resort to remote lodgings,
Practise for release from the fetters.
But if one does not find delight there,
Guarded and mindful, dwell in the Saṅgha.⁴¹³ <334>

599 "Walking for alms from family to family,
Faculties guarded, discreet, mindful,
One should resort to remote lodgings,
Freed from fear, liberated in the fearless.⁴¹⁴

600 "Where terrible serpents glide,
Where lightning flashes and the sky thunders,
In the thick darkness of the night
There sits a bhikkhu devoid of terror.⁴¹⁵

601 "For this has actually been seen by me,
It is not merely hearsay:
Within a single holy life
A thousand have left Death behind.⁴¹⁶

602 "There are five hundred more trainees,
And ten times a tenfold ten:
All have entered the stream,
Never returning to the animal realm.

603 "As for the other people who remain— <335>
Who, to my mind, partake of merit—
I cannot even number them
From dread of speaking falsely."⁴¹⁷ [155]

14 (4) *Aruṇavati*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattthi.... There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, once in the past there was a king name Aruṇavā whose capital was named Aruṇavati. The Blessed One Sikhi, the Arahant, the Perfectly Enlightened One, dwelt in dependence on the capital Aruṇavati.⁴¹⁸ The chief pair of disciples of the Blessed One Sikhi were named Abhibhū and Sambhava, an excellent pair. Then the Blessed One Sikhi addressed the bhikkhu Abhibhū: 'Come, <336> brahmin, let us go to a certain brahmā world until it is time for our meal.' – 'Yes, venerable sir,' the bhikkhu Abhibhū replied.

"Then, bhikkhus, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, so the Blessed One Sikhi, the Arahant, the Perfectly Enlightened One, and the bhikkhu Abhibhū disappeared from the capital Aruṇavati and reappeared in that brahmā world. Then the Blessed One Sikhi addressed the bhikkhu Abhibhū thus: 'Give a Dhamma talk, brahmin, to Brahmā and to Brahmā's retinue and to Brahmā's assembly.' – 'Yes, venerable sir,' the bhikkhu Abhibhū replied. Then, by means of a Dhamma talk, he instructed, exhorted, inspired, and gladdened Brahmā and Brahmā's retinue and Brahmā's assembly. Thereupon Brahmā and Brahmā's retinue and [156] Brahmā's assembly found fault with this, grumbled, and complained about it, saying: 'It is wonderful indeed, sir! It is amazing indeed, sir! How <337> can a disciple teach the Dhamma in the very presence of the Teacher?'

"Then, bhikkhus, the Blessed One Sikhi addressed the bhikkhu Abhibhū thus: 'Brahmin, Brahmā and Brahmā's retinue and Brahmā's assembly deplore this, saying, "It is wonderful indeed, sir! It is amazing indeed, sir! How can a disciple teach the Dhamma in the very presence of the Teacher?" Well then, brahmin, stir up an even greater sense of urgency in Brahmā and in Brahmā's retinue and in Brahmā's assembly.' – 'Yes, venerable sir,' the bhikkhu Abhibhū replied. Then he taught the Dhamma with his body visible, and with his body invisible, and

with the lower half of his body visible and the upper half invisible, and with the upper half of his body visible and the lower half invisible.⁴¹⁹ Thereupon, bhikkhus, Brahmā and Brahmā's retinue and Brahmā's assembly were struck with wonder and amazement, saying: 'It is wonderful indeed, sir! It is amazing indeed, sir! How the ascetic has such great power and might!'

"Then, bhikkhus, the bhikkhu Abhibhū said to the Blessed One Sikhi, the Arahant, the Perfectly Enlightened One: 'I recall, venerable sir, having made such a statement as this in the midst of the Bhikkhu Saṅgha: <338> "Friends, while standing in the brahmā world I can make my voice heard throughout the thousandfold world system."' – 'Now is the time for that, brahmin! Now is the time for that, brahmin! While standing in the brahmā world you should make your voice heard throughout the thousandfold world system.' – 'Yes, venerable sir,' the bhikkhu Abhibhū replied. Then, while standing in the brahmā world, he recited these verses:⁴²⁰

604 "Arouse your energy, strive on!
Exert yourself in the Buddha's Teaching.
Sweep away the army of Death
As an elephant does a hut of reeds. [157]

605 "One who dwells diligently
In this Dhamma and Discipline,
Having abandoned the wandering on in birth,
Will make an end to suffering.'

"Then, bhikkhus, having stirred up a sense of urgency in Brahmā and in Brahmā's retinue and in Brahmā's assembly, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Blessed One Sikhi, the Arahant, the Perfectly Enlightened One, and the bhikkhu Abhibhū disappeared from that brahmā world and reappeared in the capital Arunavati. <339> Then the Blessed One Sikhi addressed the bhikkhus thus: 'Bhikkhus, did you hear the verses that the bhikkhu Abhibhū recited while he was standing in the brahmā world?' – 'We did, venerable sir.' – 'What were the verses that you heard, bhikkhus?' – 'We heard the verses of the bhikkhu Abhibhū thus:

606–7 "Arouse your energy, strive on!...
Will make an end to suffering."

Such were the verses that we heard the bhikkhu Abhibhū recite while he was standing in the brahmā world.' – 'Good, good, bhikkhus! It is good that you heard the verses that the bhikkhu Abhibhū recited while he was standing in the brahmā world.'" <340>

This is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One's statement.

15 (5) *Final Nibbāna*

On one occasion the Blessed One was dwelling at Kusinārā in Upavattana, the sal tree grove of the Mallans, between the twin sal trees, on the occasion of his final Nibbāna.⁴²¹ Then the Blessed One addressed the bhikkhus thus: "Now [158] I address you, bhikkhus: Formations are bound to vanish. Strive to attain the goal by diligence." This was the last utterance of the Tathāgata.

Then the Blessed One attained the first jhāna. Having emerged from the first jhāna, he attained the second jhāna. Having emerged from the second jhāna, he attained the third jhāna. Having emerged from the third jhāna, he attained the fourth jhāna. Having emerged from the fourth jhāna, he attained the base of the infinity of space. Having emerged from the base of the infinity of space, he attained the base of the infinity of consciousness. Having emerged from the base of the infinity of consciousness, he attained the base of nothingness. Having emerged from the base of nothingness, he attained the base of neither-perception-nor-nonperception. Having emerged from the base of neither-perception-nor-nonperception, he attained the cessation of perception and feeling. <341>

Having emerged from the cessation of perception and feeling, he attained the base of neither-perception-nor-nonperception. Having emerged from the base of neither-perception-nor-nonperception, he attained the base of nothingness. Having emerged from the base of nothingness, he attained the base of the infinity of consciousness. Having emerged from the base of the infinity of consciousness, he attained the base of the infinity

of space. Having emerged from the base of the infinity of space, he attained the fourth jhāna. Having emerged from the fourth jhāna, he attained the third jhāna. Having emerged from the third jhāna, he attained the second jhāna. Having emerged from the second jhāna, he attained the first jhāna.

Having emerged from the first jhāna, he attained the second jhāna. Having emerged from the second jhāna, he attained the third jhāna. Having emerged from the third jhāna, he attained the fourth jhāna. Having emerged from the fourth jhāna, immediately after this the Blessed One attained final Nibbāna.⁴²²

When the Blessed One attained final Nibbāna, simultaneously with his final Nibbāna Brahmā Sahampati recited this verse:

608 "All beings in the world
Will finally lay the body down,
Since such a one as the Teacher,
The peerless person in the world,
The Tathāgata endowed with the powers,
The Buddha, has attained final Nibbāna."⁴²³ <342>

When the Blessed One attained final Nibbāna, simultaneously with his final Nibbāna Sakka, lord of the devas, recited this verse:

609 "Impermanent indeed are formations;
Their nature is to arise and vanish.
Having arisen, they cease:
Their appeasement is blissful."⁴²⁴

When the Blessed One attained final Nibbāna, simultaneously with his final Nibbāna the Venerable Ānanda recited this verse:⁴²⁵

610 "Then there was terror,
Then there was trepidation,
When the one perfect in all excellent qualities,
The Buddha, attained final Nibbāna." [159]

When the Blessed One attained final Nibbāna, simultaneously with his final Nibbāna the Venerable Anuruddha recited these verses:

611 "There was no more in-and-out breathing
In the Stable One of steady mind
When unstirred, bent on peace,
The One with Vision attained final Nibbāna."⁴²⁶

612 "With unshrinking mind
He endured the pain;
Like the quenching of a lamp
Was the deliverance of the mind."⁴²⁷ <343>

[160] <344>

Chapter VII

7 *Brāhmaṇasaṃyutta*

Connected Discourses with Brahmins

I. THE ARAHANTS

1 (1) *Dhanañjāni*

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the wife of a certain brahmin of the Bhāradvāja clan, a brahmin lady named Dhanañjāni, had full confidence in the Buddha, the Dhamma, and the Saṅgha.⁴²⁸ Once, while the brahmin lady Dhanañjāni was bringing the brahmin his meal, she stumbled, whereupon she uttered three times this inspired utterance: "Homage to the Blessed One, the Arahant, the Perfectly Enlightened One! Homage to the Blessed One, the Arahant, the Perfectly Enlightened One! Homage to the Blessed One, the Arahant, the Perfectly Enlightened One!"⁴²⁹

When this was said, the brahmin of the Bhāradvāja clan said to her: "For the slightest thing this wretched woman <345> spouts out praise of that shaveling ascetic! Now, wretched woman, I am going to refute the doctrine of that teacher of yours."⁴³⁰

"I do not see anyone, brahmin, in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans, who could refute the doctrine of the Blessed One, the Arahant, the Perfectly Enlightened One. But go, brahmin. When you have gone, you will understand."

Then the brahmin of the Bhāradvāja clan, angry and displeased, approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side [161] and addressed the Blessed One in verse:⁴³¹

613 "Having slain what does one sleep soundly?
Having slain what does one not sorrow? <346>
What is the one thing, O Gotama,
Whose killing you approve?"

[The Blessed One:]

614 "Having slain anger, one sleeps soundly;
Having slain anger, one does not sorrow;
The killing of anger, O brahmin,
With its poisoned root and honeyed tip:
This is the killing the noble ones praise,
For having slain that, one does not sorrow."

When this was said, the brahmin of the Bhāradvāja clan said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been turned upside down, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go for refuge to Master Gotama, and to the Dhamma, and to the Bhikkhu Saṅgha. May I receive the going forth under Master Gotama, may I receive the higher ordination?"

Then the brahmin of the Bhāradvāja clan received the going forth under the Blessed One, he received the higher ordination. And soon, not long after his higher ordination, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Bhāradvāja, by realizing it for himself with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. <347> He directly knew: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being."⁴³² And the Venerable Bhāradvāja became one of the arahants.

2 (2) *Abuse*

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. The brahmin

Akkosaka Bhāradvāja, Bhāradvāja the Abusive, heard:⁴³³ "It is said that the brahmin of the Bhāradvāja clan has gone forth from the household life into homelessness under the ascetic Gotama." Angry and displeased, he approached the Blessed One and [162] abused and reviled him with rude, harsh words.

When he had finished speaking, the Blessed One said to him: "What do you think, brahmin? Do your friends and colleagues, kinsmen and relatives, as well as guests come to visit you?"

"Sometimes they come to visit, Master Gotama."

"Do you then offer them some food or a meal or a snack?"

<348>

"Sometimes I do, Master Gotama."

"But if they do not accept it from you, then to whom does the food belong?"

"If they do not accept it from me, then the food still belongs to us."

"So too, brahmin, we—who do not abuse anyone, who do not scold anyone, who do not rail against anyone—refuse to accept from you the abuse and scolding and tirade you let loose at us. It still belongs to you, brahmin! It still belongs to you, brahmin!"

"Brahmin, one who abuses his own abuser, who scolds the one who scolds him, who rails against the one who rails at him—he is said to partake of the meal, to enter upon an exchange. But we do not partake of your meal; we do not enter upon an exchange. It still belongs to you, brahmin! It still belongs to you, brahmin!"

"The king and his retinue understand the ascetic Gotama to be an arahant, yet Master Gotama still gets angry."⁴³⁴

[The Blessed One:]

615 "How can anger arise in one who is angerless,
In the tamed one of righteous living, <349>
In one liberated by perfect knowledge,
In the Stable One who abides in peace?⁴³⁵

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

617 "He practises for the welfare of both—
His own and the other's—
When, knowing that his foe is angry,
He mindfully maintains his peace.

618 "When he achieves the cure of both—
His own and the other's—
The people who consider him a fool
Are unskilled in the Dhamma."⁴³⁶ [163]

When this was said, the brahmin Akkosaka Bhāradvāja said to the Blessed One: "Magnificent, Master Gotama!... I go for refuge to Master Gotama, and to the Dhamma, and to the Bhikkhu Saṅgha. May I receive the going forth under Master Gotama, may I receive the higher ordination?"

Then the brahmin of the Bhāradvāja clan received the going forth under the Blessed One, he received the higher ordination. And soon, not long after his higher ordination, dwelling alone ... <350> ... the Venerable Bhāradvāja became one of the arahants.

3 (3) *Asurindaka*

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. The brahmin Asurindaka Bhāradvāja heard:⁴³⁷ "It is said that the brahmin of the Bhāradvāja clan has gone forth from the household life into homelessness under the ascetic Gotama." Angry and displeased, he approached the Blessed One and abused and reviled him with rude, harsh words.

When he had finished speaking, the Blessed One remained silent. Then the brahmin Asurindaka Bhāradvāja said to the Blessed One: "You're beaten, ascetic! You're beaten, ascetic!"

[The Blessed One:]

619 "The fool thinks victory is won
When, by speech, he bellows harshly;
But for one who understands,
Patient endurance is the true victory."⁴³⁸

620–22 “One who repays an angry man with anger
 ... (verses = 616–18) ... <351>
 Are unskilled in the Dhamma.” [164]

When this was said, the brahmin Asurindaka Bhāradvāja said to the Blessed One: “Magnificent, Master Gotama!...” And the Venerable Bhāradvāja became one of the arahants.

4 (4) *Bilaṅgika*

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. The brahmin Bilaṅgika Bhāradvāja heard:⁴³⁹ “It is said that the brahmin of the Bhāradvāja clan has gone forth from the household life into homelessness under the ascetic Gotama.” Angry and displeased, he approached the Blessed One and silently stood to one side.⁴⁴⁰ <352>

Then the Blessed One, having known with his own mind the reflection in the brahmin Bilaṅgika Bhāradvāja’s mind, addressed him in verse:

623 “If one wrongs an innocent man,
 A pure person without blemish,
 The evil falls back on the fool himself
 Like fine dust thrown against the wind.”

When this was said, the brahmin Bilaṅgika Bhāradvāja said to the Blessed One: “Magnificent, Master Gotama!...” And the Venerable Bhāradvāja became one of the arahants.

5 (5) *Ahiṃsaka*

At Sāvattṭhi. Then the brahmin Ahiṃsaka Bhāradvāja, Bhāradvāja the Harmless, approached the Blessed One and exchanged greetings with him.⁴⁴¹ When they had concluded their greetings and cordial talk, he sat down to one side [165] and said to the Blessed One: “I am Ahiṃsaka the Harmless, Master Gotama. I am Ahiṃsaka the Harmless, Master Gotama.”

[The Blessed One:] <353>

624 “If one were as one’s name implies
 You would be a harmless one.
 But it is one who does no harm at all
 By body, speech, or mind,
 Who really is a harmless one
 As he does not harm others.”

When this was said, the brahmin Ahiṃsaka Bhāradvāja said to the Blessed One: “Magnificent, Master Gotama!...” And the Venerable Ahiṃsaka Bhāradvāja became one of the arahants.

6 (6) *Tangle*

At Sāvattṭhi. Then the brahmin Jaṭṭa Bhāradvāja, Bhāradvāja of the Tangle, approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and addressed the Blessed One in verse:

625 “A tangle inside, a tangle outside,
 This generation is entangled in a tangle.
 I ask you this, O Gotama,
 Who can disentangle this tangle?” <354>

[The Blessed One:]

626 “A man established on virtue, wise,
 Developing the mind and wisdom,
 A bhikkhu ardent and discreet:
 He can disentangle this tangle.

627 “Those for whom lust and hatred
 Along with ignorance have been expunged,
 The arahants with taints destroyed:
 For them the tangle is disentangled.

628 “Where name-and-form ceases,
 Stops without remainder,
 And also impingement and perception of form:
 It is here this tangle is cut.”

When this was said, the brahmin Jaṭā Bhāradvāja said to the Blessed One: "Magnificent, Master Gotama!..." And the Venerable Bhāradvāja became one of the arahants.

7 (7) *Suddhika*

At Sāvatti. Then the brahmin Suddhika Bhāradvāja approached the Blessed One <355> and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side [166] and recited this verse in the presence of the Blessed One:

- 629 "In the world no brahmin is ever purified
Though he be virtuous and austere in practice;
One accomplished in knowledge and conduct is purified,
Not the others, the common folk."⁴⁴²

[The Blessed One:]

- 630 "Even though one mutters many chants,
One does not become a brahmin by birth
If one is rotten within and defiled,
Supporting oneself by fraudulent means.

- 631 "Whether khattiya, brahmin, vessa, sudda,
Caṇḍāla or scavenger,
If one is energetic and resolute,
Always firm in exertion,
One attains the supreme purity:
Know, O brahmin, that this is so." <356>

When this was said, the brahmin Suddhika Bhāradvāja said to the Blessed One: "Magnificent, Master Gotama!..." And the Venerable Bhāradvāja became one of the arahants.

8 (8) *Aggika*

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion milk-rice with ghee had been set out for the brahmin Aggika Bhāradvāja, who had thought: "I will offer a fire sacrifice, I will perform the fire oblation."⁴⁴³

Then, in the morning, the Blessed One dressed and, taking bowl and robe, entered Rājagaha for alms. Walking for alms on uninterrupted alms round in Rājagaha, the Blessed One approached the residence of the brahmin Aggika Bhāradvāja and stood to one side. The brahmin Aggika Bhāradvāja saw the Blessed One standing for alms and addressed him in verse: <357>

- 632 "One endowed with the triple knowledge,
Of proper birth, of ample learning,
Accomplished in knowledge and conduct,
Might partake of this milk-rice meal."⁴⁴⁴

[The Blessed One:]

- 633 "Even though one mutters many chants,
One does not become a brahmin by birth
If one is rotten within and defiled,
With followers gained by fraudulent means. [167]

- 634 "One who has known his past abodes,
Who sees heaven and the plane of woe,
Who has reached the destruction of birth,
A sage consummate in direct knowledge;⁴⁴⁵

- 635 "By means of these three kinds of knowledge
One is a triple-knowledge brahmin.
This one accomplished in knowledge and conduct
Might partake of this milk-rice meal." <358>

[The brahmin Aggika Bhāradvāja:] "Let Master Gotama eat. The worthy is a brahmin."

[The Blessed One:]

- 636 "Food over which verses have been sung
Is not fit to be eaten by me.
This, brahmin, is not the principle
Observed by those who see.
The Enlightened Ones reject such food
Over which verses have been sung.
As such a principle exists, O brahmin,
This is their rule of conduct.

- 637 "Serve with other food and drink
The consummate one, the great seer
With taints destroyed and remorse stilled,
For he is the field for one seeking merit."⁴⁴⁶

When this was said, the brahmin Aggika Bhāradvāja said to the Blessed One: "Magnificent, Master Gotama!"... And the Venerable Aggika Bhāradvāja became one of the arahants.

9 (9) *Sundarika*

On one occasion the Blessed One was dwelling among the Kosalans on the bank of the river Sundarika. Now on that occasion <359> the brahmin Sundarika Bhāradvāja was offering a fire sacrifice and performing the fire oblation on the bank of the river Sundarika. Then the brahmin Sundarika Bhāradvāja, having offered the fire sacrifice and performed the fire oblation, rose from his seat and surveyed the four quarters all around, wondering: "Who now might eat this sacrificial cake?"⁴⁴⁷

The brahmin Sundarika Bhāradvāja saw the Blessed One sitting at the foot of a tree with his head covered. Having seen him, he took the sacrificial cake in his left hand and the waterpot in his right hand and approached the Blessed One. When the Blessed One heard the sound of the brahmin's footsteps, he uncovered his head. Then the brahmin Sundarika Bhāradvāja, thinking, "This worthy is shaven-headed, [168] this worthy is a shaveling," wanted to turn back; <360> but it occurred to him: "Some brahmins here are also shaven-headed. Let me approach him and inquire about his birth."

Then the brahmin Sundarika Bhāradvāja approached the Blessed One and said to him: "What is the worthy one's birth?"

[The Blessed One:]

- 638 "Ask not of birth but ask of conduct:
Fire is indeed produced from any wood.
A resolute sage, though from low family,
Is a thoroughbred restrained by a sense of shame."⁴⁴⁸

- 639 "The sacrificer should invoke this one:
One tamed by truth, perfect by taming,

Who has reached the end of knowledge,
A fulfiller of the holy life.
Then he makes a timely oblation
To one worthy of offerings."⁴⁴⁹ <361>

- [The brahmin Sundarika Bhāradvāja:]
640 "Surely my sacrifice is well performed
As I have seen such a knowledge-master.
Because I had not seen those like yourself
Other people ate the sacrificial cake.

"Let Master Gotama eat. The worthy is a brahmin."

- [The Blessed One:]
641-42 "Food over which verses have been sung
... (*verses* = 636-37) ...
For he is the field for one seeking merit." <362>

"Then, Master Gotama, should I give this sacrificial cake to someone else?"

"I do not see anyone, brahmin, in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans, who could eat and properly digest this sacrificial cake [169] except the Tathāgata or a disciple of the Tathāgata.⁴⁵⁰ Therefore, brahmin, throw away the sacrificial cake in a place where there is sparse vegetation or dispose of it in water where there are no living beings."

Then the brahmin Sundarika Bhāradvāja disposed of that sacrificial cake in water where there were no living beings. When it was disposed of in the water, that sacrificial cake sizzled and hissed and gave off steam and smoke.⁴⁵¹ Just as a ploughshare, heated all day, sizzles and hisses and gives off steam and smoke if placed in water, so too that sacrificial cake, <363> when disposed of in the water, sizzled and hissed and gave off steam and smoke.

Then the brahmin Sundarika Bhāradvāja, shocked and terrified, approached the Blessed One and stood to one side. The Blessed One then addressed him with verses:

- 643 "When kindling wood, brahmin, do not imagine
This external deed brings purity;

For experts say no purity is gained
By one who seeks it outwardly.

644 "Having given up the fire made from wood,
I kindle, O brahmin, the inner light alone.
Always ablaze, my mind always concentrated,
I am an arahant living the holy life.

645 "Conceit, O brahmin, is your shoulder-load, <364>
Anger the smoke, false speech the ashes;
The tongue is the ladle, the heart the altar,
A well-tamed self is the light of a man.⁴⁵²

646 "The Dhamma is a lake with fords of virtue—
Limpid, praised by the good to the good—
Where the knowledge-masters go to bathe,
And, dry-limbed, cross to the far shore.⁴⁵³

647 "Truth, Dhamma, restraint, the holy life,
Attainment of Brahmā based on the middle: [170]
Pay homage, O brahmin, to the upright ones;
I call that person one impelled by Dhamma."⁴⁵⁴

When this was said, the brahmin Sundarika Bhāradvāja said
to the Blessed One: "Magnificent, Master Gotama!"... And the
Venerable Sundarika Bhāradvāja became one of the arahants.
<365>

10 (10) *Many Daughters*

On one occasion the Blessed One was dwelling among the
Kosalans in a certain woodland thicket. Now on that occasion
fourteen oxen belonging to a certain brahmin of the Bhāradvāja
clan had gotten lost. Then the brahmin of the Bhāradvāja clan,
while searching for those oxen, went to the woodland thicket
where the Blessed One was staying. There he saw the Blessed
One sitting with his legs folded crosswise, holding his body
erect, having set up mindfulness in front of him. Having seen
him, he approached the Blessed One and recited these verses in
the presence of the Blessed One:

648 "Surely this ascetic does not have
Fourteen oxen [that have gotten lost],
Not seen now for the past six days:
Hence this ascetic is happy.⁴⁵⁵

649 "Surely this ascetic does not have
A field of blighted sesamum plants,
Some with one leaf, some with two:
Hence this ascetic is happy. <366>

650 "Surely this ascetic does not have
Rats inside an empty barn
Dancing around merrily:
Hence this ascetic is happy.

651 "Surely this ascetic does not have
A blanket that for seven months
Has been covered with swarms of vermin:
Hence this ascetic is happy.

652 "Surely this ascetic does not have
Seven daughters left for widows,
Some with one son, some with two:
Hence this ascetic is happy.⁴⁵⁶

653 "Surely this ascetic does not have
A tawny wife with pockmarked face
Who wakes him up with a kick:
Hence this ascetic is happy.

654 "Surely this ascetic does not have
Creditors who call at dawn,
Chiding him, 'Pay up! Pay up!': <367>
Hence this ascetic is happy."

[The Blessed One:]

655 "Surely, brahmin, I do not have
Fourteen oxen [that have gotten lost],
Not seen now for the past six days:
Hence, O brahmin, I am happy. [171]

- 656 "Surely, brahmin, I do not have
A field of blighted sesamum plants,
Some with one leaf, some with two:
Hence, O brahmin, I am happy.
- 657 "Surely, brahmin, I do not have
Rats inside an empty barn
Dancing around merrily:
Hence, O brahmin, I am happy.
- 658 "Surely, brahmin, I do not have
A blanket that for seven months
Has been covered with swarms of vermin:
Hence, O brahmin, I am happy.
- 659 "Surely, brahmin, I do not have
Seven daughters left for widows,
Some with one son, some with two:
Hence, O brahmin, I am happy. <368>
- 660 "Surely, brahmin, I do not have
A tawny wife with pockmarked face
Who wakes me up with a kick:
Hence, O brahmin, I am happy.
- 661 "Surely, brahmin, I do not have
Creditors who call at dawn,
Chiding me, 'Pay up! Pay up!':
Hence, O brahmin, I am happy."

When this was said, the brahmin of the Bhāradvāja clan said to the Blessed One: "Magnificent, Master Gotama!"... And the Venerable Bhāradvāja became one of the arahants.⁴⁵⁷ <369>

[172] II. THE LAY FOLLOWERS

11 (1) *Kasi Bhāradvāja*

Thus have I heard.⁴⁵⁸ On one occasion the Blessed One was dwelling among the Magadhans at Dakkhināgiri near the brahmin

village of Ekanāḷa. Now on that occasion the brahmin Kasi Bhāradvāja, Bhāradvāja the Ploughman, had five hundred ploughs fastened to their yokes at the time of sowing.⁴⁵⁹ Then, in the morning, the Blessed One dressed and, taking bowl and robe, went to the place where the brahmin Kasi Bhāradvāja was at work.

Now on that occasion the brahmin Kasi Bhāradvāja's food distribution was taking place.⁴⁶⁰ Then the Blessed One approached the place of the food distribution <370> and stood to one side. The brahmin Kasi Bhāradvāja saw the Blessed One standing for alms and said to him:

"Recluse, I plough and sow, and when I have ploughed and sown I eat. You too, ascetic, ought to plough and sow; then, when you have ploughed and sown, you will eat."

"I too, brahmin, plough and sow, and when I have ploughed and sown I eat."

"But we do not see Master Gotama's yoke or plough or ploughshare or goad or oxen; yet Master Gotama says, 'I too, brahmin, plough and sow, and when I have ploughed and sown I eat.'"

Then the brahmin Kasi Bhāradvāja addressed the Blessed One in verse: <371>

- 662 "You claim to be a man who works the plough,
But I do not see your ploughing.
If you're a ploughman, answer me:
How should we understand your ploughing?"

[The Blessed One:]

- 663 "Faith is the seed, austerity the rain,
Wisdom my yoke and plough;
Shame is the pole, mind the yoke-tie,
Mindfulness my ploughshare and goad.⁴⁶¹

- 664 "Guarded in body, guarded in speech,
Controlled in my appetite for food,
I use truth as my weeding-hook,
And gentleness as my unyoking.⁴⁶² [173]

- 665 "Energy is my beast of burden,
Carrying me to security from bondage.

It goes ahead without stopping
To where, having gone, one does not sorrow.⁴⁶³

- 666 "In such a way this ploughing is done
Which has the Deathless as its fruit.
Having finished this work of ploughing, <372>
One is released from all suffering."

"Let Master Gotama eat! The worthy is a ploughman, since
Master Gotama does ploughing that has even the Deathless as
its fruit."

- 667-68 "Food over which verses have been sung
... (verses = 636-37) ...
For he is the field for one seeking merit."

When this was said, the brahmin Kasi Bhāradvāja said to the
Blessed One: "Magnificent, Master Gotama! Magnificent, Master
Gotama! The Dhamma has been made clear in many ways by
Master Gotama, as though he were turning upright what had
been turned upside down, revealing what was hidden, showing
the way to one who was lost, or holding up a lamp in the dark
for those with eyesight to see forms. <373> I go for refuge to
Master Gotama, and to the Dhamma, and to the Bhikkhu
Saṅgha. Let Master Gotama remember me as a lay follower who
from today has gone for refuge for life."

12 (2) Udaya

At Sāvattṭhi. Then, in the morning, the Blessed One dressed and,
taking bowl and robe, approached the residence of the brahmin
Udaya. Then the brahmin Udaya filled the Blessed One's bowl
with rice. A second time in the morning the Blessed One dressed
and, taking bowl and robe, approached the residence of the
brahmin Udaya.... A third time in the morning the Blessed One
dressed and, taking bowl and robe, approached the residence of
the brahmin Udaya.⁴⁶⁴ Then a third time the brahmin Udaya
filled the Blessed One's bowl with rice, [174] after which he said
to the Blessed One: "This pesky ascetic Gotama keeps coming
again and again."⁴⁶⁵

[The Blessed One:]

- 669 "Again and again, they sow the seed;
Again and again, the sky-god sends down rain; <374>
Again and again, ploughmen plough the field;
Again and again, grain comes to the realm.
- 670 "Again and again, the mendicants beg;
Again and again, the donors give;
When donors have given again and again,
Again and again they go to heaven.
- 671 "Again and again, the dairy folk draw milk;
Again and again, the calf goes to its mother;
Again and again, one wearies and trembles;
Again and again, the dolt enters the womb;
Again and again, one is born and dies;
Again and again, they take one to the cemetery.
- 672 "But when one has obtained the path
That leads to no more renewed existence,
Having become broad in wisdom,
One is not born again and again!"

When this was said, the brahmin Udaya said to the Blessed
One: "Magnificent, Master Gotama! Magnificent, Master
Gotama!... Let Master Gotama remember me as a lay follower
who from today has gone for refuge for life." <375>

13 (3) Devahita

At Sāvattṭhi. Now on that occasion the Blessed One was afflicted
by winds and the Venerable Upavāṇa was his attendant.⁴⁶⁶ Then
the Blessed One addressed the Venerable Upavāṇa thus: "Come
now, Upavāṇa, find some hot water for me."

"Yes, venerable sir," the Venerable Upavāṇa replied. Then he
dressed and, taking bowl and robe, went to the residence of the
brahmin Devahita, where he stood silently to one side. The
brahmin Devahita saw the Venerable Upavāṇa standing silently
to one side and addressed him in verse: [175]

- 673 "Silent, the worthy one stands,
Shaven-headed, clad in a stitched robe.
What do you want, what do you seek,
What have you come here to beg?"

[The Venerable Upavāṇa:]

- 674 "The Arahant, the Fortunate One in the world,
The Sage, is afflicted with winds. <376>
If there is any hot water, brahmin,
Please give it for the Sage.

- 675 "He is worshipped by those worthy of worship,
Honoured by those worthy of honour,
Respected by those worthy of respect:
It is to him that I wish to take it."

Then the brahmin Devahita ordered a man to bring a carrying pole with hot water and presented a bag of molasses to the Venerable Upavāṇa. Then the Venerable Upavāṇa approached the Blessed One. He had the Blessed One bathed with the hot water, and he mixed the molasses with hot water and offered it to him. Then the Blessed One's ailment subsided.

Then the brahmin Devahita approached the Blessed One and exchanged greetings with him, after which he sat down to one side and addressed the Blessed One in verse:

- 676 "Where should one give a proper gift? <377>
Where does a gift bear great fruit?
How, for one bestowing alms,
Does an offering bring success—just how?"⁴⁶⁷

[The Blessed One:]

- 677 "One who has known his past abodes,
Who sees heaven and the plane of woe,
Who has reached the destruction of birth,
A sage consummate in direct knowledge:
678 Here one should give a proper gift,
Here a gift bears great fruit.
That's how, for one bestowing alms,
An offering brings success—just so!"

When this was said, the brahmin Devahita said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life."

14 (4) *The Affluent One*

At Sāvattthi.⁴⁶⁸ Then a certain affluent brahmin, shabby, clad in a shabby cloak, [176] approached the Blessed One <378> and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side, and the Blessed One then said to him: "Why now, brahmin, are you so shabby, clad in a shabby cloak?"

"Here, Master Gotama, my four sons, instigated by their wives, have expelled me from the house."

"Well then, brahmin, learn these verses and recite them when the multitude has assembled in the meeting hall with your sons sitting together there:

- 679 "Those at whose birth I took delight
And whose success I much desired,
Being instigated by their wives,
Chase me out as dogs chase swine.
- 680 "These evil fellows are indeed mean,
Although they call me, 'Dad, dear Dad.'
They're demons in the guise of sons <379>
To abandon me when I've grown old.
- 681 "As an old horse of no more use
Is led away from its fodder,
So the old father of those boys
Begs for alms at others' homes.
- 682 "Better for me is the staff I use
Than those disobedient sons;
For the staff drives off the wild bull
And drives away the wild dog.
- 683 "In the dark it goes before me,

In the deep it gives me support.
By the gracious power of the staff,
If I stumble I still stand firm."

Then that affluent brahmin, having learned these verses in the presence of the Blessed One, recited them when the multitude had assembled in the meeting hall with his sons sitting together there:

684-88 "Those at whose birth I took delight ... <380>
If I stumble I still stand firm." [177]

Then the sons led that affluent brahmin to their house, bathed him, and each gave him a pair of clothes. Then that affluent brahmin, having taken one pair of clothes, approached the Blessed One and exchanged greetings with him. <381> Then he sat down to one side and said to the Blessed One: "Master Gotama, we brahmins seek a teacher's fee for our teacher. Let Master Gotama accept a teacher's fee from me." The Blessed One accepted out of compassion.

Then that affluent brahmin said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life."

15 (5) *Mānatthaddha*

At Sāvatti. Now on that occasion a brahmin named Mānatthaddha, Stiff with Conceit, was residing at Sāvatti.⁴⁶⁹ He did not pay homage to his mother or father, nor to his teacher or eldest brother. Now on that occasion the Blessed One was teaching the Dhamma surrounded by a large assembly. <382> Then it occurred to the brahmin Mānatthaddha: "This ascetic Gotama is teaching the Dhamma surrounded by a large assembly. Let me approach him. If the ascetic Gotama addresses me, then I will address him in turn. But if he does not address me, neither will I address him."

Then the brahmin Mānatthaddha approached the Blessed One and stood silently to one side, but the Blessed One did not address him. Then the brahmin Mānatthaddha, thinking, "This

ascetic Gotama doesn't know anything,"⁴⁷⁰ wanted to turn back, [178] but the Blessed One, having known with his own mind the reflection in the brahmin's mind, addressed the brahmin Mānatthaddha in verse:

689 "The fostering of conceit is never good
For one keen on his welfare, brahmin.
You should instead foster that purpose
Because of which you've come here."⁴⁷¹ <383>

Then the brahmin Mānatthaddha, thinking, "The ascetic Gotama knows my mind," prostrated himself right there with his head at the Blessed One's feet. He kissed the Blessed One's feet, stroked them with his hands, and announced his name thus: "I am Mānatthaddha, Master Gotama! I am Mānatthaddha, Master Gotama!"

Then that assembly was struck with amazement and the people said: "It is wonderful indeed, sir! It is amazing indeed, sir! This brahmin Mānatthaddha does not pay homage to his mother and father, nor to his teacher or eldest brother, yet he shows such supreme honour towards the ascetic Gotama."⁴⁷²

Then the Blessed One said to the brahmin Mānatthaddha: "Enough, brahmin! Get up and sit in your own seat, as your mind has confidence in me."

Then the brahmin Mānatthaddha sat down in his own seat and addressed the Blessed One in verse:

690 "Towards whom should one avoid conceit?
Towards whom should one show reverence?
To whom should one be ever respectful? <384>
Whom is it proper to venerate deeply?"

[The Blessed One:]

691 "First one's own mother and father,
Then one's eldest family brother,
Then one's teacher as the fourth:
Towards these one should avoid conceit;
Towards these one should be reverential;
These should be well respected;
These it is good to venerate deeply.

- 692 "Having struck down conceit, humble,
One should pay homage to the arahants,
Those cool of heart, their tasks done,
The taintless ones, unsurpassed."

When this was said, the brahmin Mānatthaddha said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama!... <385> Let Master Gotama remember me as a lay follower who from today has gone for refuge for life." [179]

16 (6) *Paccanika*

At Sāvattṭhi. Now on that occasion a brahmin named Paccanikasāta, Relisher of Contradiction, was residing at Sāvattṭhi. Then it occurred to the brahmin Paccanikasāta: "Let me approach the ascetic Gotama and contradict whatever he says."

Now on that occasion the Blessed One was walking back and forth in the open. Then the brahmin Paccanikasāta approached the Blessed One and said to him while he was walking back and forth: "Speak Dhamma, ascetic!"

[The Blessed One:]

- 693 "Well-spoken counsel is hard to understand
By one who relishes contradiction,
By one with a corrupt mind <386>
Who is engrossed in aggression.
- 694 "But if one has removed aggression
And the distrust of one's heart,
If one has cast away aversion,
One can understand well-spoken counsel."

When this was said, the brahmin Paccanikasāta said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life."

17 (7) *Navakammika*

On one occasion the Blessed One was dwelling among the

Kosalans in a certain woodland thicket. Now on that occasion the brahmin Navakammika Bhāradvāja was getting some work done in that woodland thicket.⁴⁷³ The brahmin Navakammika Bhāradvāja saw the Blessed One sitting at the foot of a certain sal tree with his legs folded crosswise, holding his body erect, having set up mindfulness in front of him. Having seen him, he thought: <387> "I take delight in getting work done in this woodland thicket. What does this ascetic Gotama take delight in getting done?"

Then the brahmin Navakammika Bhāradvāja approached the Blessed One [180] and addressed him in verse:

- 695 "With what kind of work are you engaged
Here in this sal woods, bhikkhu,
By reason of which you find delight
Alone in the forest, Gotama?"

[The Blessed One:]

- 696 "There is nothing in the woods I need to do;
Cut down at the root, my woods is dried up.
Woodless and dartless, discontent cast off,
I find delight alone in the woods."⁴⁷⁴ <388>

When this was said, the brahmin Navakammika Bhāradvāja said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life."

18 (8) *The Wood Gatherers*

On one occasion the Blessed One was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion a number of brahmin boys, students of a certain brahmin of the Bhāradvāja clan, approached that woodland thicket while collecting firewood. Having approached, they saw the Blessed One sitting in that woodland thicket with his legs folded crosswise, holding his body erect, having set up mindfulness in front of him. Having seen him, they approached the brahmin of the Bhāradvāja clan and said to him: "See now, master, you should

know that in such and such a woodland thicket an ascetic is sitting with his legs folded crosswise, holding his body erect, having set up mindfulness in front of him."

Then the brahmin of the Bhāradvāja clan, together with those brahmin boys, went to that woodland thicket. He saw the Blessed One sitting there ... <389> ... having set up mindfulness in front of him. He then approached the Blessed One and addressed him in verse:

697 "Having entered the empty, desolate forest,
Deep in the woods where many terrors lurk, [181]
With a motionless body, steady, lovely,
How you meditate, bhikkhu, so beautifully!⁴⁷⁵

698 "In the forest where no song or music sounds,
A solitary sage has resorted to the woods!
This strikes me as a wonder—that you dwell
With joyful mind alone in the woods.

699 "I suppose you desire the supreme triple heaven,
The company of the world's divine lord. <390>
Therefore you resort to the desolate forest:
You practise penance here for attaining Brahmā."⁴⁷⁶

[The Blessed One:]

700 "Whatever be the many desires and delights
That are always attached to the manifold elements,
The longings sprung from the root of unknowing:
All I have demolished along with their root."⁴⁷⁷

701 "I am desireless, unattached, disengaged;
My vision of all things has been purified.
Having attained the auspicious—supreme enlightenment—
Self-confident, brahmin, I meditate alone."⁴⁷⁸

When this was said, the brahmin of the Bhāradvāja clan said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life."

19 (9) *The Mother Supporter*

<391> At Sāvatti. Then a brahmin who supported his mother approached the Blessed One ... and said to him: "Master Gotama, I seek almsfood righteously and thereby support my mother and father. In doing so, am I doing my duty?"

"For sure, brahmin, in doing so you are doing your duty. One who seeks almsfood righteously [182] and thereby supports his mother and father generates much merit.

702 "When a mortal righteously supports his parents,
Because of this service to them
The wise praise him here in this world,
And after death he rejoices in heaven." <392>

When this was said, the brahmin who supported his mother said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life."

20 (10) *The Mendicant*

At Sāvatti. Then a mendicant brahmin approached the Blessed One ... and said to him: "Master Gotama, I am a mendicant and you are a mendicant. What is the difference between us in this respect?"⁴⁷⁹

[The Blessed One:]

703 "It is not thus that one becomes a mendicant,
Just because one begs others for alms.
If one has taken up a domestic practice,
One still has not become a bhikkhu."⁴⁸⁰

704 "But one here who leads the holy life,
Having expelled merit and evil, <393>
Who fares in the world with comprehension:
He is truly called a bhikkhu."

When this was said, the mendicant brahmin said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master

Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life."

21 (11) *Saṅgārava*

At Sāvattṭhi. Now on that occasion a brahmin named Saṅgārava was residing at Sāvattṭhi. He was a practitioner of water-purification, one who believed in purification by water, who dwelt devoted to the practice of immersing himself in water at dusk and at dawn.

Then, in the morning, the Venerable Ānanda dressed and, taking bowl and robe, entered Sāvattṭhi for alms. Having walked for alms in Sāvattṭhi, when he had returned from his alms round, after his meal he approached the Blessed One, paid homage to him, sat down to one side, [183] and said to him:

"Here, venerable sir, a brahmin named Saṅgārava is residing at Sāvattṭhi. He is a practitioner of water-purification ... devoted to the practice of immersing himself in water at dusk and at dawn. It would be good, venerable sir, if the Blessed One would approach the residence of the brahmin Saṅgārava <394> out of compassion." The Blessed One consented by silence.

Then, in the morning, the Blessed One dressed and, taking bowl and robe, approached the brahmin Saṅgārava's residence, where he sat down in the appointed seat. Then the brahmin Saṅgārava approached the Blessed One and exchanged greetings with him, after which he sat down to one side. The Blessed One then said to him: "Is it true, brahmin, that you are a practitioner of water-purification, one who believes in purification by water, devoted to the practice of immersing yourself in water at dusk and at dawn?"

"Yes, Master Gotama."

"Considering what benefit do you do this, brahmin?"

"Here, Master Gotama, whatever evil deed I have done during the day I wash away by bathing at dusk. Whatever evil deed I have done at night I wash away by bathing at dawn." <395>

[The Blessed One:]

705 "The Dhamma, brahmin, is a lake with fords of virtue—
A limpid lake the good praise to the good—

Where the knowledge-masters go to bathe,
And, dry-limbed, cross to the far shore."⁴⁸¹

When this was said, the brahmin Saṅgārava said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama!... Let Master Gotama remember me as a lay follower who from today has gone for refuge for life." [184]

22 (12) *Khomadussa*

Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyans where there was a town of the Sakyans named Khomadussa.⁴⁸² Then the Blessed One dressed and, taking bowl and robe, entered Khomadussa for alms.

Now on that occasion the brahmin householders of Khomadussa had assembled in council on some business matter while it was drizzling. <396> Then the Blessed One approached the council. The brahmin householders of Khomadussa saw the Blessed One coming in the distance and said: "Who are these shaveling ascetics? Don't they know the rule of order?"⁴⁸³

Then the Blessed One addressed the brahmin householders of Khomadussa in verse:

706 "That is no council where the good are absent;
They are not the good who don't speak Dhamma.
But having abandoned lust, hate, and delusion,
Those speaking on Dhamma are alone the good."

When this was said, the brahmin householders of Khomadussa said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been turned upside down, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. We go for refuge to Master Gotama, and to the Dhamma, and to the Bhikkhu Saṅgha. Let Master Gotama remember us as lay followers who from today have gone for refuge for life." <397>

[185] <398>

Chapter VIII

8 *Vaṅgīsaṃyutta*

Connected Discourses with Vaṅgīsa

1 *Renounced*

Thus have I heard.⁴⁸⁴ On one occasion the Venerable Vaṅgīsa was dwelling at Āḷavi at the Aggāḷava Shrine together with his preceptor, the Venerable Nigrodhakappa.⁴⁸⁵ Now on that occasion the Venerable Vaṅgīsa, newly ordained, not long gone forth, had been left behind as a caretaker of the dwelling.

Then a number of women, beautifully adorned, approached the Aggāḷavaka Park in order to see the dwelling. When the Venerable Vaṅgīsa saw those women, dissatisfaction arose in him; lust infested his mind.⁴⁸⁶ Then it occurred to him: "It is a loss for me indeed, it is no gain for me! It is a mishap for me indeed, it is not well gained by me, that dissatisfaction has arisen in me, that lust has infested my mind. How could anyone else dispel my dissatisfaction and arouse delight? <399> Let me dispel my own dissatisfaction and arouse delight by myself."

Then the Venerable Vaṅgīsa, having dispelled his own dissatisfaction and aroused delight by himself, on that occasion recited these verses:

707 "Alas, though I am one who has renounced,
Gone from home into homelessness,
These thoughts still run over me,
Impudent thoughts from the Dark One.⁴⁸⁷

708 "Even if mighty youths, great archers,
Trained men, masters of the bow,
A thousand such men who do not flee
Should surround me on all sides,⁴⁸⁸

709 And if women were to come here
Still more numerous than this,
They would never make me tremble
For I stand firmly in the Dhamma.⁴⁸⁹ [186]

710 "I have heard this as a witness <400>
From the Buddha, Kinsman of the Sun:
The path leading to Nibbāna—
That is where my mind delights.⁴⁹⁰

711 "If, while I am dwelling thus,
You approach me, Evil One,
I will act in such a way, O Death,
That you won't even see my path."⁴⁹¹

2 *Discontent*

On one occasion the Venerable Vaṅgīsa was dwelling at Āḷavi at the Aggāḷava Shrine together with his preceptor, the Venerable Nigrodhakappa. Now on that occasion, when the Venerable Nigrodhakappa returned from his alms round, after his meal he would enter the dwelling and would come out either in the evening or on the following day.

Now on that occasion dissatisfaction had arisen in the Venerable Vaṅgīsa; lust had infested his mind. Then it occurred to the Venerable Vaṅgīsa: "It is a loss for me indeed, it is no gain for me! It is a mishap for me indeed, it is not well gained by me, that dissatisfaction has arisen in me, that lust has infested my mind. <401> How could anyone else dispel my dissatisfaction and arouse delight? Let me dispel my own dissatisfaction and arouse delight."

Then the Venerable Vaṅgīsa, having dispelled his own dissatisfaction and aroused delight, on that occasion recited these verses:

712 "Having abandoned discontent and delight
And household thoughts entirely,
One should not nurture lust towards anything;
The lustless one, without delight—
He is indeed a bhikkhu.⁴⁹²

- 713 "Whatever exists here on earth and in space,
Comprised by form, included in the world—
Everything impermanent decays;
The sages fare having pierced this truth.⁴⁹³ <402>
- 714 "People are tied to their acquisitions,
To what is seen, heard, sensed, and felt;
Dispel desire for this, be unstirred:
They call him a sage
Who clings to nothing here.⁴⁹⁴ [187]
- 715 "Then those caught in the sixty,
Led by their own thoughts—
There are many such among the people
Who have settled on wrong doctrine:
One who would not join their faction anywhere,
Nor utter corrupt speech—he is a bhikkhu.⁴⁹⁵
- 716 "Proficient, long trained in concentration,
Honest, discreet, without longing,
The sage has attained the peaceful state,
Depending on which he bides his time
Fully quenched within himself."⁴⁹⁶ <403>

3 Well Behaved

On one occasion the Venerable Vaṅgisa was living at Āḷavi at the Aggāḷava Shrine together with his preceptor, the Venerable Nigrodhakappa. Now on that occasion, the Venerable Vaṅgisa, because of his own ingenuity, had been looking down at other well-behaved bhikkhus.⁴⁹⁷ Then the thought occurred to the Venerable Vaṅgisa: "It is a loss for me indeed, it is no gain for me! It is a mishap for me indeed, it is not well gained by me, that because of my ingenuity I look down upon other well-behaved bhikkhus."

Then the Venerable Vaṅgisa, having aroused remorse in himself, on that occasion recited these verses:

- 717 "Abandon conceit, O Gotama,
And leave the pathway of conceit entirely.

- Infatuated with the pathway of conceit,
For a long time you've been remorseful.⁴⁹⁸ <404>
- 718 "People smeared by denigration,
Slain by conceit, fall into hell.
People sorrow for a long time,
Slain by conceit, reborn in hell.
- 719 "But a bhikkhu never sorrows at all,
A path-knower practising rightly.
He experiences acclaim and happiness;
Truly they call him a seer of Dhamma.⁴⁹⁹ [188]
- 720 "Therefore be pliant here and strenuous;
Having abandoned the hindrances, be pure.
Having entirely abandoned conceit,
Be an end-maker by knowledge, peaceful."⁵⁰⁰

4 Ānanda

On one occasion the Venerable Ānanda was dwelling at Sāvatti in Jeta's Grove, Anāthapiṇḍika's Park. Then, in the morning, the Venerable Ananda <405> dressed and, taking bowl and robe, entered Sāvatti for alms with the Venerable Vaṅgisa as his companion. Now on that occasion dissatisfaction had arisen in the Venerable Vaṅgisa; lust had infested his mind.⁵⁰¹ Then the Venerable Vaṅgisa addressed the Venerable Ānanda in verse:

- 721 "I am burning with sensual lust,
My mind is engulfed by fire.
Please tell me how to extinguish it,
Out of compassion, O Gotama."⁵⁰²

[The Venerable Ānanda:]

- 722 "It is through an inversion of perception
That your mind is engulfed by fire.
Turn away from the sign of beauty
Provocative of sensual lust.⁵⁰³

- 723 "See formations as alien,
As suffering, not as self.
Extinguish the great fire of lust;
Don't burn up again and again."⁵⁰⁴
- 724 "Develop the mind on foulness,
One-pointed, well concentrated; <406>
Apply your mindfulness to the body,
Be engrossed in revulsion."⁵⁰⁵
- 725 "Develop meditation on the signless,
And discard the tendency to conceit.
Then, by breaking through conceit,
You will be one who fares at peace."⁵⁰⁶

5 Weil Spoken

At Sāvatti.⁵⁰⁷ There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, when speech possesses four factors, then it is well spoken, not badly spoken, and it is blameless, not blameworthy among the wise. What four? Here, bhikkhus, a bhikkhu speaks only what is well spoken, not what is badly spoken. He speaks only on the Dhamma, not on non-Dhamma. [189] He speaks only what is pleasant, not what is unpleasant. He speaks only what is true, not what is false. <407> When speech possesses these four factors, it is well spoken, not badly spoken, and it is blameless, not blameworthy among the wise."⁵⁰⁸

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

- 726 "What is well spoken, the good say, is foremost;
Second, speak Dhamma, not non-Dhamma;
Third, speak what is pleasant, not unpleasant;
Fourth, speak the truth, not falsehood."

Then the Venerable Vaṅgisa rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Blessed One, said to him: "An

inspiration has come to me, Blessed One! An inspiration has come to me, Fortunate One!"⁵⁰⁹

The Blessed One said: "Then express your inspiration, Vaṅgisa."

Then the Venerable Vaṅgisa extolled the Blessed One to his face with suitable verses:

- 727 "One should utter only such speech
By which one does not afflict oneself
Nor cause harm to others:
Such speech is truly well spoken. <408>
- 728 "One should utter only pleasant speech,
Speech that is gladly welcomed.
When it brings them nothing evil
What one speaks is pleasant to others.
- 729 "Truth, indeed, is deathless speech:
This is an ancient principle.
The goal and the Dhamma, the good say,
Are established upon truth."⁵¹⁰
- 730 "The secure speech which the Buddha utters
For the attainment of Nibbāna,
For making an end to suffering
Is truly the foremost speech."⁵¹¹

6 Sāriputta

On one occasion the Venerable Sāriputta was dwelling at Sāvatti in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion the Venerable Sāriputta was instructing, exhorting, inspiring, and gladdening the bhikkhus with a Dhamma talk, <409> [spoken] with speech that was polished, fluent, articulate, expressing well the meaning. And those bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vital concern, directing their whole mind to it.

Then it occurred to the Venerable Vaṅgisa: [190] "This Venerable Sāriputta is instructing the bhikkhus with a Dhamma talk, [spoken] with speech that is polished, clear, articulate, expressing well the meaning. And those bhikkhus are listening

to the Dhamma with eager ears.... Let me extol the Venerable Sāriputta to his face with suitable verses."

Then the Venerable Vaṅgisa rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Venerable Sāriputta, said to him: "An inspiration has come to me, friend Sāriputta! An inspiration has come to me, friend Sāriputta!"

"Then express your inspiration, friend Vaṅgisa."

Then the Venerable Vaṅgisa extolled the Venerable Sāriputta to his face with suitable verses:

731 "Deep in wisdom, intelligent,
Skilled in the true path and the false,
Sāriputta, of great wisdom,
Teaches the Dhamma to the bhikkhus.

732 "He teaches briefly, <410>
He speaks in detail.
His voice, like that of a myna bird,
Pours forth inspired discourse.⁵¹²

733 "As he teaches them, they listen
To his sweet utterance.
Uplifted in mind, made joyful
By his delightful voice,
Sonorous and lovely,
The bhikkhus incline their ears."

7 Pavāraṇā

On one occasion the Blessed One was dwelling at Sāvattī in the Eastern Park in the Mansion of Migāra's Mother together with a great Saṅgha of bhikkhus, with five hundred bhikkhus, all of them arahants. Now on that occasion—the Uposatha day of the fifteenth—the Blessed One was sitting in the open surrounded by the Bhikkhu Saṅgha in order to hold the Pavāraṇā.⁵¹³ Then, having surveyed the silent Bhikkhu Saṅgha, the Blessed One addressed the bhikkhus thus: "Come now, <411> bhikkhus, let me invite you: Is there any deed of mine, either bodily or verbal, which you would censure?"

When this was said, the Venerable Sāriputta rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Blessed One, said to him: "Venerable sir, there is no deed of the Blessed One, either bodily or verbal, that we censure. [191] For, venerable sir, the Blessed One is the originator of the path unarisen before, the producer of the path unproduced before, the declarer of the path undeclared before. He is the knower of the path, the discoverer of the path, the one skilled in the path. And his disciples now dwell following that path and become possessed of it afterwards.⁵¹⁴ And I, venerable sir, invite the Blessed One: Is there any deed of mine, either bodily or verbal, which the Blessed One would censure?"

"There is no deed of yours, Sāriputta, either bodily or verbal, that I censure. For you, Sāriputta, are wise, one of great wisdom, of wide wisdom, of joyous wisdom, of swift wisdom, <412> of sharp wisdom, of penetrative wisdom. Just as the eldest son of a wheel-turning monarch properly keeps in motion the wheel [of sovereignty] set in motion by his father, so do you, Sāriputta, properly keep in motion the Wheel of Dhamma set in motion by me."⁵¹⁵

"If, venerable sir, the Blessed One does not censure any deed of mine, bodily or verbal, does he censure any deed, bodily or verbal, of these five hundred bhikkhus?"

"There is no deed, Sāriputta, bodily or verbal, of these five hundred bhikkhus that I censure. For of these five hundred bhikkhus, Sāriputta, sixty bhikkhus are triple-knowledge bearers, sixty bhikkhus are bearers of the six direct knowledges, sixty bhikkhus are liberated in both ways, while the rest are liberated by wisdom."⁵¹⁶

Then the Venerable Vaṅgisa rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Blessed One, said to him: "An inspiration has come to me, Blessed One! An inspiration has come to me, Fortunate One!"

The Blessed One said: "Then express your inspiration, Vaṅgisa." <413>

Then the Venerable Vaṅgisa extolled the Blessed One to his face with suitable verses:

- 734 "Five hundred bhikkhus have gathered today,
The fifteenth day, for purification—
Untroubled seers who have ended renewed existence,
Who have cut off all fetters and bonds. [192]
- 735 "Just as a king, a wheel-turning monarch,
Accompanied by his ministers,
Travels all over this mighty earth
Bounded by the deep dark ocean—
- 736 So they attend on the victor in battle,
The unsurpassed caravan leader—
The disciples bearing the triple knowledge,
Who have left Death far behind.⁵¹⁷
- 737 "All are true sons of the Blessed One,
Here no worthless chaff is found.
I worship the Kinsman of the Sun, <414>
Destroyer of the dart of craving."

8 Over a Thousand

On one occasion the Blessed One was dwelling at Sāvatti in Jeta's Grove, Anāthapiṇḍika's Park, together with a great Saṅgha of bhikkhus, with 1,250 bhikkhus. Now on that occasion the Blessed One was instructing, exhorting, inspiring, and encouraging the bhikkhus with a Dhamma talk concerning Nibbāna. And those bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vital concern, directing their whole mind to it.

Then it occurred to the Venerable Vaṅgisa: "This Blessed One is instructing the bhikkhus with a Dhamma talk concerning Nibbāna. And those bhikkhus are listening to the Dhamma with eager ears.... Let me extol the Blessed One to his face with suitable verses."

Then the Venerable Vaṅgisa rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Blessed One, said to him: "An inspiration has come to me, Blessed One! An inspiration has come to me, Fortunate One!"

"Then express your inspiration, Vaṅgisa."

Then the Venerable Vaṅgisa extolled the Blessed One to his face with suitable verses: <415>

- 738 "Over a thousand bhikkhus here
Attend upon the Fortunate One
As he teaches the dust-free Dhamma,
Nibbāna inaccessible to fear.⁵¹⁸
- 739 "They listen to the stainless Dhamma
Taught by the Perfectly Enlightened One.
The Enlightened One indeed shines
Honoured by the Bhikkhu Saṅgha.
- 740 "O Blessed One, your name is 'Nāga,'
The best seer of the seers.
Like a great cloud bearing rain
You pour down on the disciples.⁵¹⁹ [193]
- 741 "Having emerged from his daytime abode
From a desire to behold the Teacher,
Your disciple Vaṅgisa, O great hero,
Bows down in worship at your feet."

"Had you already thought out these verses, Vaṅgisa, or did they occur to you spontaneously?"⁵²⁰ <416>

"I had not already thought out these verses, venerable sir; they occurred to me spontaneously."

"In that case, Vaṅgisa, let some more verses, not already thought out, occur to you."

"Yes, venerable sir," the Venerable Vaṅgisa replied. Then he extolled the Blessed One with some more verses that had not been previously thought out:

- 742 "Having overcome the deviant course of Māra's path,
You fare having demolished barrenness of mind.
Behold him, the releaser from bondage,
Unattached, dissecting into parts.⁵²¹
- 743 "For the sake of leading us across the flood
You declared the path with its many aspects.

The seers of Dhamma stand immovable
In that Deathless declared by you.⁵²² <417>

- 744 "The light-maker, having pierced right through,
Saw the transcendence of all stations;
Having known and realized it himself,
He taught the chief matter to the five.⁵²³

- 745 "When the Dhamma has been so well taught,
What negligence is there for those who understand it?
Therefore, living diligent in the Blessed One's Teaching,
One should always reverently train in it."

9 *Koṇḍañña*

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the Venerable Añña Koṇḍañña, after a very long absence, approached the Blessed One, prostrated himself with his head at the Blessed One's feet, kissed the Blessed One's feet, [194] stroked them with his hands, <418> and announced his name thus: "I am Koṇḍañña, Blessed One! I am Koṇḍañña, Fortunate One!"⁵²⁴

Then it occurred to the Venerable Vaṅgisa: "This Venerable Añña Koṇḍañña, after a very long absence, has approached the Blessed One ... kisses the Blessed One's feet, strokes them with his hands, and announces his name.... Let me extol the Venerable Añña Koṇḍañña in the Blessed One's presence with suitable verses."

Then the Venerable Vaṅgisa rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Blessed One, said to him: "An inspiration has come to me, Blessed One! An inspiration has come to me, Fortunate One!"

"Then express your inspiration, Vaṅgisa."

Then the Venerable Vaṅgisa extolled the Venerable Añña Koṇḍañña in the Blessed One's presence with suitable verses:

- 746 "Enlightened in succession to the Buddha,
The elder Koṇḍañña, of strong endeavour,

Is one who gains pleasant dwellings,
One who often gains the seclusions.⁵²⁵

- 747 "Whatever may be attained by a disciple
Who practises the Master's Teaching,
All that has been attained by him, <419>
One who trained diligently.

- 748 "Of great might, a triple-knowledge man,
Skilled in the course of others' minds—
Koṇḍañña, a true heir of the Buddha,
Pays homage at the Teacher's feet."⁵²⁶

10 *Moggallāna*

On one occasion the Blessed One was dwelling at Rājagaha on the Black Rock on the Isigili Slope, together with a great Saṅgha of bhikkhus, with five hundred bhikkhus all of whom were arahants. Thereupon the Venerable Mahāmoggallāna searched their minds with his own mind [and saw that they were] released, without acquisitions.

Then it occurred to the Venerable Vaṅgisa: "The Blessed One is dwelling at Rājagaha on the Black Rock on the Isigili Slope.... Thereupon the Venerable Mahāmoggallāna has searched their minds with his own mind [and seen that they are] released, without acquisitions. Let me extol the Venerable Mahāmoggallāna in the Blessed One's presence with suitable verses." [195]

Then the Venerable Vaṅgisa rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Blessed One, said to him: <420> "An inspiration has come to me, Blessed One! An inspiration has come to me, Fortunate One!"

"Then express your inspiration, Vaṅgisa."

Then the Venerable Vaṅgisa extolled the Venerable Mahāmoggallāna in the Blessed One's presence with suitable verses:

- 749 "While the sage is seated on the mountain slope,
Gone to the far shore of suffering,
His disciples sit in attendance on him,
Triple-knowledge men who have left Death behind.

750 "Moggallāna, great in spiritual power,
Encompassed their minds with his own,
And searching [he came to see] their minds:
Fully released, without acquisitions!

751 "Thus those perfect in many qualities
Attend upon Gotama,
The sage perfect in all respects,
Gone to the far shore of suffering."⁵²⁷

11 Gaggara

On one occasion the Blessed One was dwelling at Campā on the bank of the Gaggara Lotus Pond together with a great Saṅgha of bhikkhus, with five hundred bhikkhus, seven hundred male lay followers, <421> seven hundred female lay followers, and many thousands of devatās. The Blessed One outshone them in beauty and glory.

Then it occurred to the Venerable Vaṅṣisa: "This Blessed One is dwelling at Campā ... and many thousands of devatās. The Blessed One outshines them in beauty and glory. Let me extol the Blessed One to his face with suitable verses."

Then the Venerable Vaṅṣisa rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the Blessed One, said to him: "An inspiration has come to me, Blessed One! An inspiration has come to me, Fortunate One!"

"Then express your inspiration, Vaṅṣisa."

Then the Venerable Vaṅṣisa extolled the Blessed One to his face with a suitable verse: [196]

752 "As the moon shines in a cloudless sky,
As the sun shines devoid of stain,
So you, Aṅgīrasa, O great sage,
Outshine the whole world with your glory."

12 Vaṅṣisa

<422> On one occasion the Venerable Vaṅṣisa was dwelling at Sāvattthi in Jeta's Grove, Anāthapiṇḍika's Park. Now on that

occasion the Venerable Vaṅṣisa had only recently attained arahantship and, while experiencing the happiness of liberation, on that occasion he recited these verses:⁵²⁸

753 "Drunk on poetry, I used to wander
From village to village, town to town.
Then I saw the Enlightened One
And faith arose within me."⁵²⁹

754 "He then taught me the Dhamma:
Aggregates, sense bases, and elements.
Having heard the Dhamma from him,
I went forth into homelessness.

755 "Indeed, for the good of many,
The sage attained enlightenment,
For the bhikkhus and bhikkhunīs <423>
Who have reached and seen the fixed course."⁵³⁰

756 "Welcome indeed has it been for me,
My coming into the Buddha's presence.
The three knowledges have been obtained,
The Buddha's Teaching has been done.

757 "I know now my past abodes,
The divine eye is purified.
A triple knowledge man, attained to spiritual powers,
I am skilled in the course of others' minds."⁵³¹

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Chapter IX

9 *Vanasamyutta*

Connected Discourses in the Woods

1 *Seclusion*

Thus have I heard. On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion, while that bhikkhu had gone for his day's abiding, he kept on thinking evil unwholesome thoughts connected with the household life.

Then the devatā that inhabited that woodland thicket, having compassion for that bhikkhu, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verses:

758 "Desiring seclusion you entered the woods,
Yet your mind gushes outwardly.
Remove, man, the desire for people;
Then you'll be happy, devoid of lust.⁵³²

759 "You must abandon discontent, be mindful—
Let us remind [you] of that [way] of the good. <425>
Hard to cross, indeed, is the dusty abyss;
Don't let sensual dust drag you down.⁵³³

760 "Just as a bird littered with soil
With a shake flicks off the sticky dust,
So a bhikkhu, strenuous and mindful,
With a shake flicks off the sticky dust."

Then that bhikkhu, stirred up by that devatā, acquired a sense of urgency.

2 *Rousing*

On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland thicket. [198] Now on that occasion when that bhikkhu had gone for his day's abiding he fell asleep.⁵³⁴ Then the devatā that inhabited that woodland thicket, having compassion for that bhikkhu, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verses:

761 "Get up, bhikkhu, why lie down? <426>
What need do you have for sleep?
What slumber [can there be] for one afflicted,
Stricken, pierced by the dart?

762 "Nurture in yourself that faith
With which you left behind the home life
And went forth into homelessness:
Don't come under sloth's control."

[The bhikkhu:]⁵³⁵

763 "Sensual pleasures are impermanent, unstable,
Though the dullard is enthralled with them.
When he's free, detached among those bound,
Why trouble one gone forth?

764 "When, by the removal of desire and lust
And the transcendence of ignorance,
That knowledge has been cleansed,
Why trouble one gone forth?⁵³⁶ <427>

765 "When, by breaking ignorance with knowledge
And by destruction of the taints,
He is sorrowless, beyond despair,
Why trouble one gone forth?

766 "When he is energetic and resolute,
Always firm in his exertion,
Aspiring to attain Nibbāna,
Why trouble one gone forth?"⁵³⁷

3 *Kassapagotta*

On one occasion the Venerable Kassapagotta was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion, when he had gone for his day's abiding, the Venerable Kassapagotta exhorted a certain hunter.⁵³⁸ Then the devatā that inhabited that woodland thicket, having compassion for the Venerable Kassapagotta, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verses:

- 767 "The bhikkhu strikes me as a dolt <428>
Who out of season exhorts a hunter
Roaming in the rugged mountains
With little wisdom, devoid of sense.
- 768 "He listens but does not understand,
He looks but does not see;
Though the Dhamma is being spoken,
The fool does not grasp the meaning. [199]
- 769 "Even if you would bring ten lamps
[Into his presence], Kassapa,
Still he would not see forms,
For he does not have eyes to see."

Then the Venerable Kassapagotta, stirred up by that devatā, acquired a sense of urgency.

4 *A Number*

On one occasion a number of bhikkhus were dwelling among the Kosalans in a certain woodland thicket. Then, when they had spent the rains there, after the three months had passed those bhikkhus set out on tour. <429> Then the devatā that inhabited that woodland thicket, not seeing those bhikkhus, lamenting, on that occasion recited this verse:

- 770 "Today discontent appears to me
When I see here so many vacant seats.

Where have they gone, Gotama's disciples,
Those splendid speakers rich in learning?"⁵³⁹

When this was said, another devatā replied in verse:

- 771 "They've gone to Magadha, gone to Kosala,
And some are in the Vajjian land.
Like deer that roam free from ties,
The bhikkhus dwell without abode."⁵⁴⁰

5 *Ānanda*

On one occasion the Venerable Ānanda was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion the Venerable Ānanda was excessively involved instructing lay people.⁵⁴¹ <430> Then the devatā that inhabited that woodland thicket, having compassion for the Venerable Ānanda, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verse:

- 772 "Having entered the thicket at the foot of a tree,
Having placed Nibbāna in your heart, [200]
Meditate, Gotama, and don't be negligent!
What will this hullabaloo do for you?"⁵⁴²

Then the Venerable Ānanda, stirred up by that deity, acquired a sense of urgency.

6 *Anuruddha*

On one occasion the Venerable Anuruddha was dwelling among the Kosalans in a certain woodland thicket. Then a certain devatā of the Tāvatiṃsa host named Jālīni, a former consort of the Venerable Anuruddha, approached him and addressed him in verse:⁵⁴³

- 773 "Direct your mind there [to that realm]
Where you dwelt in the past
Among the Tāvatiṃsa devas <431>
For whom all desires are fulfilled.

You will shine forth highly honoured,
Surrounded by celestial maidens."

[Anuruddha:]

- 774 "Miserable are celestial maidens
Established in identity,
And miserable too are those beings
Attached to celestial maidens."⁵⁴⁴

[Jālīni:]

- 775 "They do not know bliss
Who have not seen Nandana,
The abode of the glorious male devas
Belonging to the host of Thirty."

[Anuruddha:]

- 776 "Don't you know, you fool,
That maxim of the arahants?
Impermanent are all formations;
Their nature is to arise and vanish.
Having arisen, they cease:
Their appeasement is blissful.

- 777 "Now I will never again dwell <432>
Among the deva host, Jālīni!
The wandering on in birth is ended:
Now there is no more renewed existence."

7 Nāgadatta

On one occasion the Venerable Nāgadatta was dwelling among the Kosalans in a certain woodland thicket.⁵⁴⁵ Now on that occasion the Venerable Nāgadatta had been entering the village too early and returning too late in the day. Then the devatā that inhabited that woodland thicket, having compassion for the Venerable Nāgadatta, desiring his good, desiring to stir up a sense of urgency in him, [201] approached him and addressed him in verses:

- 778 "Entering the village early,
Returning late in the day,
Nāgadatta associates too closely with lay folk,
Sharing their happiness and suffering."⁵⁴⁶

- 779 "I am afraid for Nāgadatta,
So impudent, bound to families.
Do not come under the End-maker's control, <433>
[In the grip] of the powerful King of Death."

Then the Venerable Nāgadatta, stirred up by that deity, acquired a sense of urgency.

8 Family Mistress

On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion that bhikkhu had become excessively intimate with a certain family. Then the devatā that inhabited that woodland thicket, having compassion for that bhikkhu, desiring his good, desiring to stir up a sense of urgency in him, manifested herself in the form of the mistress of that family. Having approached that bhikkhu, she addressed him in verse:⁵⁴⁷

- 780 "By the riverbanks and in the rest house,
In the meeting halls and along the roads,
People meet and gossip about this:
What's going on between you and me?"

[The bhikkhu:]

- 781 "There are many disagreeable sounds <434>
That an ascetic must patiently endure.
One should not be dismayed because of that,
For it is not by this one is defiled.

- 782 "If one is frightened by random sounds
Like an antelope dwelling in the woods,
They call him 'one with a fickle mind':
His practice does not succeed."⁵⁴⁸

9 *Vajjian Prince (or Vesāli)*

On one occasion a certain bhikkhu, a Vajjian prince, was dwelling at Vesāli in a certain woodland thicket. Now on that occasion an all-night festival was being held in Vesāli. [202] Then that bhikkhu, lamenting as he heard the clamour of instruments, gongs, and music coming from Vesāli,⁵⁴⁹ on that occasion recited this verse:

- 783 "We dwell in the forest all alone
Like a log rejected in the woods.
On such a splendid night as this <435>
Who is there worse off than us?"

Then the devatā that inhabited that woodland thicket, having compassion for that bhikkhu, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verse:

- 784 "As you dwell in the forest all alone
Like a log rejected in the woods,
Many are those who envy you,
As hell-beings envy those going to heaven."⁵⁵⁰

Then that bhikkhu, stirred up by that devatā, acquired a sense of urgency.

10 *Reciting*

On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion that bhikkhu had been excessively engrossed in recitation, but on a later occasion he passed the time living at ease and keeping silent.⁵⁵¹ Then the devatā that inhabited that woodland thicket, no longer hearing that bhikkhu recite the Dhamma, <436> approached him and addressed him in verse:

- 785 "Bhikkhu, why don't you recite Dhamma stanzas,
Living in communion with other bhikkhus?

Hearing the Dhamma, one gains confidence;
In this very life [the reciter] gains praise."

[The bhikkhu:]

- 786 "In the past I was fond of Dhamma-stanzas
So long as I had not achieved dispassion. [203]
But from the time I achieved dispassion
[I dwell in what] the good men call
'The laying down by final knowledge
Of whatever is seen, heard, or sensed.'"⁵⁵²

11 *Unwholesome Thoughts*

On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion, when that bhikkhu had gone for the day's abiding, he kept on thinking evil unwholesome thoughts, that is, thoughts of sensuality, ill will, and harming. <437> Then the devatā that inhabited that woodland thicket, having compassion for that bhikkhu, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verses:

- 787 "Because of attending carelessly,
You, sir, are eaten by your thoughts.
Having relinquished the careless way,
You should reflect carefully."⁵⁵³
- 788 "By basing your thoughts on the Teacher,
On Dhamma, Saṅgha, and your own virtues,
You will surely attain to gladness,
And rapture and happiness as well.
Then when you are suffused with gladness,
You'll make an end to suffering."

Then that bhikkhu, stirred up by that devatā, acquired a sense of urgency.

12 *Noon*

On one occasion a certain bhikkhu was dwelling among the

Kosalans in a certain woodland thicket. Then the devatā that inhabited that woodland thicket <438> approached that bhikkhu and recited this verse in his presence:

789 "When the noon hour sets in
And the birds have settled down,
The mighty forest itself murmurs:
How fearful that appears to me!"

[The bhikkhu:]

790 "When the noon hour sets in
And the birds have settled down,
The mighty forest itself murmurs:
How delightful that appears to me!"

13 *Loose in Sense Faculties*

On one occasion a number of bhikkhus were dwelling among the Kosalans in a certain woodland thicket. They were restless, puffed up, personally vain, rough-tongued, [204] rambling in their talk, muddle-minded, without clear comprehension, unconcentrated, scatter-brained, loose in their sense faculties. Then the devatā that inhabited that woodland thicket, having compassion for those bhikkhus, desiring their good, <439> desiring to stir up a sense of urgency in them, approached them and addressed them with verses:

791 "In the past the bhikkhus lived happily,
The disciples of Gotama.
Without wishes they sought their alms,
Without wishes they used their lodgings.
Having known the world's impermanence,
They made an end to suffering.

792 "But now like headmen in a village
They make themselves hard to maintain.
They eat and eat and then lie down,
Infatuated in others' homes.

793 "Having reverently saluted the Saṅgha,
I here speak only about some:
They are rejected, without protector,
Become just like the dead.

794 "My statement is made with reference
To those who dwell in negligence.
As for those who dwell in diligence,
To them I humbly pay homage."

Then those bhikkhus, stirred up by that devatā, acquired a sense of urgency. <440>

14 *The Thief of Scent*

On one occasion a certain bhikkhu was dwelling among the Kosalans in a certain woodland thicket. Now on that occasion, when he had returned from his alms round, after his meal that bhikkhu used to descend into a pond and sniff a red lotus. Then the devatā that inhabited that woodland thicket, having compassion for that bhikkhu, desiring his good, desiring to stir up a sense of urgency in him, approached him and addressed him in verse:⁵⁵⁴

795 "When you sniff this lotus flower,
An item that has not been given,
This is one factor of theft:
You, dear sir, are a thief of scent."

[The bhikkhu:]

796 "I do not take, I do not damage,
I sniff the lotus from afar;
So for what reason do you say
That I am a thief of scent?"⁵⁵⁵

797 "One who digs up the lotus stalks,
One who damages the flowers,
One of such rough behaviour: <441>
Why is he not spoken to?"⁵⁵⁶ [205]

[The devatā:]

798 "When a person is rough and fierce,
Badly soiled like a nursing cloth,
I have nothing to say to him;
But it's to you that I ought to speak.

799 "For a person without blemish,
Always in quest of purity,
Even a mere hair's tip of evil
Appears as big as a cloud."

[The bhikkhu:]

800 "Surely, spirit, you understand me,
And you have compassion for me.
Please, O spirit, speak to me again,
Whenever you see such a deed."

[The devatā:]

801 "We don't live with your support,
Nor are we your hired servant.
You, bhikkhu, should know for yourself <442>
The way to a good destination."⁵⁵⁷

Then that bhikkhu, stirred by that devatā, acquired a sense of urgency.

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Chapter X

10 *Yakkhasamyutta*

Connected Discourses with Yakkhas

1 *Indaka*

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on Mount Inda's Peak, the haunt of the yakkha Indaka.⁵⁵⁸ Then the yakkha Indaka approached the Blessed One and addressed him in verse:

802 "As the Buddhas say that form is not the soul,
How then does one obtain this body?
From where do one's bones and liver come?
How is one begotten in the womb?"⁵⁵⁹

[The Blessed One:]

803 "First there is the *kalala*;
From the *kalala* comes the *abbuda*;
From the *abbuda* the *pesi* is produced;
From the *pesi* the *ghana* arises;
From the *ghana* emerge the limbs,
The head-hair, body-hair, and nails. <444>
804 And whatever food the mother eats—
The meals and drink that she consumes—
By this the being there is maintained,
The person inside the mother's womb."⁵⁶⁰

2 *Sakkanāmaka*

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Then the yakkha Sakkanāmaka approached the Blessed One and addressed him in verse:

- 805 "Having abandoned all the knots
As one fully released,
It isn't good for you, an ascetic,
To be instructing others."⁵⁶¹

[The Blessed One:]

- 806 "If, O Sakka, for some reason
Intimacy with anyone should arise,
The wise man ought not to stir his mind
With compassion towards such a person.

- 807 "But if with a mind clear and pure
He gives instructions to others,
He does not become fettered <445>
By his compassion and sympathy."⁵⁶² [207]

3 *Sūciloma*

On one occasion the Blessed One was dwelling at Gayā at the Ṭaṅkita Bed, the haunt of the yakkha *Sūciloma*.⁵⁶³ Now on that occasion the yakkha Khara and the yakkha *Sūciloma* were passing by not far from the Blessed One. Then the yakkha Khara said to the yakkha *Sūciloma*: "That is an ascetic."

"That is not an ascetic; that is a sham ascetic.⁵⁶⁴ I'll soon find out whether he is an ascetic or a sham ascetic."

Then the yakkha *Sūciloma* approached the Blessed One and bent over the Blessed One. The Blessed One drew back. Then the yakkha *Sūciloma* said to the Blessed One: "Are you afraid of me, ascetic?"

"I'm not afraid of you, friend. It is just that your touch is evil."⁵⁶⁵ <446>

"I'll ask you a question, ascetic. If you won't answer me, I'll drive you insane or I'll split your heart or I'll grab you by the feet and hurl you across the Ganges."

"I do not see anyone in this world, friend, with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans, who could drive me insane or split my heart or grab me by the feet and hurl me across the Ganges. But ask whatever you want, friend."

- 808 "What is the source of lust and hatred?
Whence spring discontent, delight, and terror?
Having arisen from what do the mind's thoughts
[Toss one around] as boys toss up a crow?"⁵⁶⁶ <447>

[The Blessed One:]

- 809 "Lust and hatred have their source here;
From this spring discontent, delight, and terror;
Having arisen from this, the mind's thoughts
[Toss one around] as boys toss up a crow."⁵⁶⁷

- 810 "Sprung from affection, arisen from oneself,
Like the trunk-born shoots of the banyan tree;
Manifold, clinging to sensual pleasures,
Like a *māluvā* creeper stretched across the woods."⁵⁶⁸ [208]

- 811 "Those who understand their source,
They dispel it—listen, O yakkha!—
They cross this flood so hard to cross,
Uncrossed before, for no renewed existence."⁵⁶⁹

4 *Maṇibhadda*

On one occasion the Blessed One was dwelling among the Magadhans at the Maṇimalaka Shrine, the haunt of the yakkha *Maṇibhadda*. Then the yakkha *Maṇibhadda* approached the Blessed One and in the Blessed One's presence recited this verse:

- 812 "It is always good for the mindful one,
The mindful one thrives in happiness.
It is better each day for the mindful one,
And he is freed from enmity."⁵⁷⁰

[The Blessed One:] <448>

- 813 "It is always good for the mindful one,
The mindful one thrives in happiness.
It is better each day for the mindful one,
But he is not freed from enmity.

- 814 "One whose mind all day and night
Takes delight in harmlessness,
Who has lovingkindness for all beings—
For him there is enmity with none."⁵⁷¹

5 *Sānu*

On one occasion the Blessed One was dwelling at Sāvattthi in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion a certain female lay follower had a son named Sānu who had been possessed by a yakkha.⁵⁷² Then that female lay follower, lamenting, on that occasion recited these verses:

- 816 "With those who lead the holy life,⁵⁷³
Who observe the Uposatha days
Complete in eight factors
On the fourteenth or fifteenth,
817 And on the eighths of the fortnight, <449>
And during special periods,
The yakkhas do not sport around:
So I have heard from the arahants.
But now today I see for myself
The yakkhas sporting with Sānu."

[The yakkha that has entered Sānu:] [209]

- 818 "With those who lead the holy life,
Who observe the Uposatha days
Complete in eight factors
On the fourteenth or fifteenth,
819 And on the eighths of the fortnight,
And during special periods,
The yakkhas do not sport around:
What you heard from the arahants is good.
820 "When Sānu has awakened tell him
This injunction of the yakkhas: <450>
Do not do an evil deed
Either openly or in secret.
821 If you should do an evil deed,
Or if you are doing one now,

You won't be free from suffering
Though you fly up and flee."⁵⁷⁴

[Sānu:]⁵⁷⁵

- 822 "They weep, mother, for the dead
Or for one living who isn't seen.
When you see, mother, that I'm alive,
Why, O mother, do you weep for me?"

[Sānu's mother:]

- 823 "They weep, O son, for the dead
Or for one living who isn't seen;
But when one returns to the home life
After renouncing sensual pleasures,
They weep for this one too, my son,
For though alive he's really dead."⁵⁷⁶
824 "Drawn out, my dear, from hot embers, <451>
You wish to plunge into hot embers;
Drawn out, my dear, from an inferno,
You wish to plunge into an inferno."⁵⁷⁷
825 "Run forward, good luck be with you!
To whom could we voice our grief?
Being an item rescued from the fire,
You wish to be burnt again."⁵⁷⁸

6 *Piyaṅkara*

On one occasion the Venerable Anuruddha was dwelling at Sāvattthi in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion the Venerable Anuruddha, having risen at the first flush of dawn, was reciting stanzas of Dhamma. Then the female yakkha Piyaṅkara's Mother hushed her little child thus:⁵⁷⁹

- 826 "Do not make a sound, Piyaṅkara,
A bhikkhu recites Dhamma-stanzas. <452>
Having understood a Dhamma-stanza,
We might practise for our welfare.

- 827 "Let us refrain from harming living beings,
Let us not speak a deliberate lie,
We should train ourselves in virtue:
Perhaps we'll be freed from the goblin realm."

7 *Punabbasu*

On one occasion the Blessed One was dwelling at Sāvattī in Jeta's Grove, Anāthapiṇḍika's Park. [210] Now on that occasion the Blessed One was instructing, exhorting, inspiring, and gladdening the bhikkhus with a Dhamma talk concerning Nibbāna. And those bhikkhus were listening to the Dhamma with eager ears, attending to it as a matter of vital concern, applying their whole mind to it. Then the female yakkha Punabbasu's Mother hushed her little children thus:⁵⁸⁰

- 828 "Be quiet, Uttarikā,
Be quiet, Punabbasu! <453>
I wish to listen to the Dhamma
Of the Teacher, the Supreme Buddha.
- 829 "When the Blessed One speaks of Nibbāna,
Release from all the knots,
There has arisen within me
Deep affection for this Dhamma.
- 830 "In the world one's own son is dear,
In the world one's own husband is dear;
But for me the quest for this Dhamma
Has become even dearer than them.
- 831 "For neither one's own son nor husband,
Though dear, can release one from suffering
As listening to true Dhamma frees one
From the suffering of living beings.⁵⁸¹
- 832 "In this world steeped in suffering,
Fettered by aging and death,
I wish to listen to the Dhamma
That he—the Buddha—fully awakened to,

For freedom from aging and death.
So be quiet, Punabbasu!"⁵⁸² <454>

[Punabbasu:]

- 833 "Mother dear, I am not talking;
This Uttarā is silent, too.
Pay attention only to the Dhamma,
For listening to true Dhamma is pleasant.
Because we have not known true Dhamma
We've been living miserably, mother.
- 834 "He is the maker of light
For bewildered devas and humans;
Enlightened, bearing his final body,
The One with Vision teaches the Dhamma."

[Punabbasu's mother:]

- 835 "It is good that my son has become so wise,
He whom I bore and nursed at my breast.
My son loves the pure Dhamma
Of the Supremely Enlightened One.
- 836 "Punabbasu, be happy!
Today I have emerged at last. <455>
Hear me too, O Uttarā:
The noble truths are seen!"⁵⁸³

8 *Sudatta*

On one occasion the Blessed One was dwelling at Rājagaha in the Cool Grove. Now on that occasion the householder Anāthapiṇḍika had arrived in Rājagaha on some business.⁵⁸⁴ He heard: "A Buddha, it is said, has arisen in the world!" He wanted to go and see the Blessed One immediately, [211] but it occurred to him: "It is not the right time to go and see the Blessed One today. I will go and see the Blessed One early tomorrow morning."

He lay down with his mindfulness directed to the Buddha, and during the night he got up three times thinking it was morning. Then the householder Anāthapiṇḍika approached the gate of the charnel ground. Nonhuman beings opened the gate.

<456> Then, as the householder Anāthapiṇḍika was leaving the city, the light disappeared and darkness appeared. Fear, trepidation, and terror arose in him and he wanted to turn back. But the yakkha Sivaka, invisible, made the proclamation:⁵⁸⁵

837 "A hundred [thousand] elephants,
A hundred [thousand] horses,
A hundred [thousand] mule-drawn chariots,
A hundred thousand maidens
Adorned with jewellery and earrings,
Are not worth a sixteenth part
Of a single step forward.⁵⁸⁶

"Go forward, householder! Go forward, householder! Going forward is better for you, not turning back again."

Then the darkness disappeared and light appeared to the householder Anāthapiṇḍika, and the fear, trepidation, and terror that had arisen in him subsided.

A second time ... (*verse 838 is included in this repetition*) <457>
... A third time the light disappeared and darkness appeared before the householder Anāthapiṇḍika. Fear, trepidation, and terror arose in him and he wanted to turn back. But a third time the yakkha Sivaka, invisible, made the proclamation:

839 "A hundred [thousand] elephants ...
Of a single step forward.

"Go forward, householder! Go forward, householder! Going forward is better for you, not turning back again."

Then the darkness [212] disappeared and light appeared to the householder Anāthapiṇḍika, and the fear, trepidation, and terror that had arisen in him subsided.

Then the householder Anāthapiṇḍika approached the Blessed One in the Cool Grove. Now on that occasion the Blessed One, having risen at the first flush of dawn, was walking back and forth in the open. The Blessed One saw the householder Anāthapiṇḍika coming in the distance. He descended from the walkway, sat down in the seat that was prepared, and said to the householder Anāthapiṇḍika: "Come, Sudatta."⁵⁸⁷

Then the householder Anāthapiṇḍika, thinking, "The Blessed

One has addressed me by my name," [thrilled and elated],⁵⁸⁸ prostrated himself right on the spot with his head at the Blessed One's feet <458> and said to him: "I hope, venerable sir, that the Blessed One slept well."

[The Blessed One:]

840 "Always indeed he sleeps well,
The brahmin who is fully quenched,
Who does not cling to sensual pleasures,
Cool at heart, without acquisitions.

841 "Having cut off all attachments,
Having removed care from the heart,
The peaceful one sleeps well,
Having attained peace of mind."⁵⁸⁹

9 Sikkā (1)

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the bhikkhuni Sikkā, surrounded by a large assembly, was teaching the Dhamma. Then a yakkha who had full confidence in the bhikkhuni Sikkā, going from street to street and from square to square in Rājagaha, on that occasion recited these verses:

842 "What has happened to these people in Rājagaha? <459>
They sleep as if they've been drinking mead.
Why don't they attend on Sikkā
As she teaches the deathless state?⁵⁹⁰

843 "But the wise, as it were, drink it up—
That [Dhamma] irresistible,
Ambrosial, nutritious—
As travellers do a cloud."⁵⁹¹

10 Sikkā (2)

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. [213] Now on that occasion a certain lay follower gave food to the bhikkhuni

Sukkā. Then a yakkha who had full confidence in the bhikkhuni Sukkā, going from street to street and from square to square in Rājagaha, on that occasion recited this verse:

- 844 "He has engendered much merit—
Wise indeed is this lay follower,
Who just gave food to Sukkā, <460>
One released from all the knots."⁵⁹²

11 *Cirā*

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion a certain lay follower gave a robe to the bhikkhuni Cirā. Then a yakkha who had full confidence in the bhikkhuni Cirā, going from street to street and from square to square in Rājagaha, on that occasion recited this verse:

- 845 "He has engendered much merit—
Wise indeed is this lay follower,
Who just gave a robe to Cirā,
One released from all the bonds."

12 *Ālavaka*

Thus have I heard. On one occasion the Blessed One was dwelling at Ālavī, the haunt of the yakkha Ālavaka.⁵⁹³ Then the yakkha Ālavaka approached the Blessed One and said to him: "Get out, ascetic!" <461>

"All right, friend," the Blessed One said, and he went out.⁵⁹⁴

"Come in, ascetic."

"All right, friend," the Blessed One said, and he went in.

A second time ... [214] A third time the yakkha Ālavaka said to the Blessed One: "Get out, ascetic!"

"All right, friend," the Blessed One said, and he went out.

"Come in, ascetic."

"All right, friend," the Blessed One said, and he went in.

A fourth time the yakkha Ālavaka said to the Blessed One: "Get out, ascetic."

"I won't go out, friend. Do whatever you have to do."

"I'll ask you a question, ascetic. If you won't answer me, I'll drive you insane or I'll split your heart or I'll grab you by the feet and hurl you across the Ganges."⁵⁹⁵

"I do not see anyone in this world, friend, with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans, who could drive me insane or split my heart or grab me by the feet and hurl me across the Ganges. But ask whatever you want, friend."⁵⁹⁶

[Ālavaka:] <462>

- 846 "What here is a man's best treasure?
What practised well brings happiness?
What is really the sweetest of tastes?
How lives the one who they say lives best?"

[The Blessed One:]

- 847 "Faith is here a man's best treasure;
Dhamma practised well brings happiness;
Truth is really the sweetest of tastes;
One living by wisdom they say lives best."⁵⁹⁷

[Ālavaka:]

- 848 "How does one cross over the flood?
How does one cross the rugged sea?
How does one overcome suffering?
How is one purified?"

[The Blessed One:]

- 849 "By faith one crosses over the flood,
By diligence, the rugged sea.
By energy one overcomes suffering,
By wisdom one is purified."⁵⁹⁸

[Ālavaka:]

- 850 "How does one gain wisdom?⁵⁹⁹
How does one find wealth? <463>
How does one achieve acclaim?
How bind friends to oneself?
When passing from this world to the next,
How does one not sorrow?"

[The Blessed One:]

851 "Placing faith in the Dhamma of the arahants
For the attainment of Nibbāna,
From desire to learn one gains wisdom
If one is diligent and astute."⁶⁰⁰

852 "Doing what is proper, dutiful,
One with initiative finds wealth. [215]
By truthfulness one wins acclaim;
Giving, one binds friends.
That is how one does not sorrow
When passing from this world to the next."⁶⁰¹

853 "The faithful seeker of the household life
In whom dwell these four qualities—
Truth, Dhamma, steadfastness, generosity—
Does not sorrow when he passes on. <464>

854 "Come now, ask others as well,
The many ascetics and brahmins,
Whether there is found here anything better
Than truth, self-control, generosity, and patience."⁶⁰²

[Āḷavaka:]

855 "Why now should I ask this question
Of the many ascetics and brahmins?
Today I have understood
The good pertaining to the future life."⁶⁰³

856 "Indeed, for my sake the Buddha came
To reside at Āḷavi.
Today I have understood
Where a gift bears great fruit.

857 "I myself will travel about
From village to village, town to town,
Paying homage to the Enlightened One
And to the excellence of the Dhamma."⁶⁰⁴ <465>

[216] <466>

Chapter XI

11 *Sakkasaṃyutta*

Connected Discourses with Sakka

I. THE FIRST SUBCHAPTER (SUVIRA)

1 (1) *Suvira*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattṭhi in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, once in the past the asuras marched against the devas.⁶⁰⁵ Then Sakka, lord of the devas, addressed Suvira, a young deva, thus: 'Dear Suvira, these asuras are marching against the devas. Go, dear Suvira, launch a counter-march against the asuras.' – 'Yes, your lordship,' Suvira replied, but he became negligent.⁶⁰⁶ A second time Sakka addressed Suvira ... <467> ... but a second time Suvira became negligent. A third time Sakka addressed Suvira ... but a third time Suvira became negligent. [217] Then, bhikkhus, Sakka addressed Suvira in verse:

858 "Where one need not toil and strive
Yet still may attain to bliss:
Go there, Suvira,
And take me along with you.'

[Suvira:]

859 "'That a lazy man who does not toil
Nor attend to his duties

Might still have all desires fulfilled:
Grant me that, Sakka, as a boon.⁵⁰⁷ <468>

[Sakka:]

860 "Where a lazy man who does not toil
Might achieve unending bliss:
Go there, Suvira,
And take me along with you.'

[Suvira:]

861 "The bliss, supreme deva, we might find
Without doing work, O Sakka,
The sorrowless state without despair:
Grant me that, Sakka, as a boon.'

[Sakka:]

862 "If there exists any place anywhere
Where without work one won't decline,
That is indeed Nibhāna's path:
Go there, Suvira,
And take me along with you.'⁶⁰⁸

"So, bhikkhus, if Sakka, lord of the devas, subsisting on the fruit of his own merit, <469> exercising supreme sovereignty and rulership over the Tāvātimsa devas, will be one who speaks in praise of initiative and energy, then how much more would it be fitting here for you,⁶⁰⁹ who have gone forth in such a well-expounded Dhamma and Discipline, to toil, struggle, and strive for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized."

2 (2) *Susīma*

(This sutta is identical with the preceding one, except that a young deva is named *Susīma*. Verses 863–67 = 858–62.) [218] <470–72>

3 (3) *The Crest of the Standard*

At Sāvatti. There the Blessed One addressed the bhikkhus thus:
"Bhikkhus!"⁶¹⁰

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, once in the past the devas and the asuras were arrayed for battle. Then Sakka, lord of the devas, addressed the Tāvātimsa devas thus: 'Dear sirs, when the devas are engaged in battle, [219] if fear or trepidation or terror should arise, on that occasion you should look up at the crest of my standard. For when you look up at the crest of my standard, whatever fear or trepidation or terror you may have will be abandoned.'⁶¹¹

"If you cannot look up at the crest of my standard, then you should look up at the crest of the deva-king Pajāpati's standard. For when you look up at the crest of his standard, whatever fear or trepidation or terror you may have will be abandoned.

"If you cannot look up at the crest of the deva-king Pajāpati's standard, then you should look up at the crest of the deva-king Varuṇa's standard.... If you cannot look up at the crest of the deva-king Varuṇa's standard, then you should look up at the crest of the deva-king Īsāna's standard.... For when you look up at the crest of his standard, whatever fear or trepidation or terror you may have will be abandoned.'⁶¹² <473>

"Bhikkhus, for those who look up at the crest of the standard of Sakka, lord of the devas; or of Pajāpati, the deva-king; or of Varuṇa, the deva-king; or of Īsāna, the deva-king, whatever fear or trepidation or terror they may have may or may not be abandoned. For what reason? Because Sakka, lord of the devas, is not devoid of lust, not devoid of hatred, not devoid of delusion; he can be timid, petrified, frightened, quick to flee.

"But, bhikkhus, I say this: If you have gone to a forest or to the foot of a tree or to an empty hut, and fear or trepidation or terror should arise in you, on that occasion you should recollect me thus: 'The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.' For when you recollect me, bhikkhus, whatever fear or trepidation or terror you may have will be abandoned. [220]

"If you cannot recollect me, then you should recollect the Dhamma thus: 'The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.' For when you recollect the Dhamma, bhikkhus, whatever fear or trepidation or terror you may have will be abandoned.

"If you cannot recollect the Dhamma, then you should recollect the Saṅgha thus: 'The Saṅgha of the Blessed One's disciples is practising the good way, <474> practising the straight way, practising the true way, practising the proper way; that is, the four pairs of persons, the eight types of individuals—this Saṅgha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.' For when you recollect the Saṅgha, bhikkhus, whatever fear or trepidation or terror you may have will be abandoned.

"For what reason? Because, bhikkhus, the Tathāgata, the Arahant, the Perfectly Enlightened One is devoid of lust, devoid of hatred, devoid of delusion; he is brave, courageous, bold, ready to stand his place."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

868 "In a forest, at the foot of a tree,
Or in an empty hut, O bhikkhus,
You should recollect the Buddha:
No fear will then arise in you.

869 "But if you cannot recall the Buddha,
Best in the world, the bull of men,
Then you should recall the Dhamma,
Emancipating, well expounded.

870 "But if you cannot recall the Dhamma,
Emancipating, well expounded,
Then you should recall the Saṅgha,
The unsurpassed field of merit. <475>

871 "For those who thus recall the Buddha,
The Dhamma, and the Saṅgha, bhikkhus,

No fear or trepidation will arise,
Nor any grisly terror."

4 (4) *Vepacitti (or Patience)*

At Sāvatti. The Blessed One said this: [221]

"Once in the past, bhikkhus, the devas and the asuras were arrayed for battle. Then Vepacitti, lord of the asuras, addressed the asuras thus:⁶¹³ 'Dear sirs, in the impending battle between the devas and the asuras, <476> if the asuras win and the devas are defeated, bind Sakka, lord of the devas, by his four limbs and neck and bring him to me in the city of the asuras.' And Sakka, lord of the devas, addressed the Tāvatisa devas thus: 'Dear sirs, in the impending battle between the devas and the asuras, if the devas win and the asuras are defeated, bind Vepacitti, lord of the asuras, by his four limbs and neck and bring him to me in the Sudhamma assembly hall.'

"In that battle, bhikkhus, the devas won and the asuras were defeated. Then the Tāvatisa devas bound Vepacitti by his four limbs and neck and brought him to Sakka in the Sudhamma assembly hall.⁶¹⁴ When Sakka was entering and leaving the Sudhamma assembly hall, Vepacitti, bound by his four limbs and neck, abused and reviled him with rude, harsh words. Then, bhikkhus, Mātali the charioteer addressed Sakka, lord of the devas, in verse:

872 "When face to face with Vepacitti
Is it, Maghavā, from fear or weakness <477>
That you endure him so patiently,
Listening to his harsh words?"

[Sakka:]

873 "It is neither through fear nor weakness
That I am patient with Vepacitti.
How can a wise person like me
Engage in combat with a fool?"

[Mātali:]

874 "Fools would vent their anger even more
If no one would keep them in check.

Hence with drastic punishment
The wise man should restrain the fool.⁶¹⁵

[Sakka:]

875 "I myself think this alone
Is the way to check the fool:
When one knows one's foe is angry
One mindfully maintains one's peace.'

[Mātali:]

876 "I see this fault, O Vāsava,
In practising patient endurance:
When the fool thinks of you thus,
"He endures me out of fear," <478>
The dolt will chase you even more
As a bull does one who flees.' [222]

[Sakka:]

877 "Let it be whether or not he thinks,
"He endures me out of fear,"
Of goals that culminate in one's own good
None is found better than patience.⁶¹⁶

878 "When a person endowed with strength
Patiently endures a weakling,
They call that the supreme patience;
The weakling must be patient always.⁶¹⁷

879 "They call that strength no strength at all—
The strength that is the strength of folly—
But no one can reproach a person
Who is strong because guarded by Dhamma.⁶¹⁸

880 "One who repays an angry man with anger
Thereby makes things worse for himself.
Not repaying an angry man with anger, <479>
One wins a battle hard to win.

881 "He practises for the welfare of both,
His own and the other's,

When, knowing that his foe is angry,
He mindfully maintains his peace.

882 "When he achieves the cure of both—
His own and the other's—
The people who consider him a fool
Are unskilled in the Dhamma.'

"So, bhikkhus, if Sakka, lord of the devas, subsisting on the fruit of his own merit, exercising supreme sovereignty and rulership over the Tāvātīṇsa devas, will be one who speaks in praise of patience and gentleness, then how much more would it be fitting here for you, who have gone forth in such a well-expounded Dhamma and Discipline, to be patient and gentle."

5 (5) *Victory by Well-Spoken Counsel*

<480> At Sāvattī. "Bhikkhus, once in the past the devas and the asuras were arrayed for battle. Then Vepacitti, lord of the asuras, said to Sakka, lord of the devas: 'Lord of the devas, let there be victory by well-spoken counsel.' [And Sakka replied:] 'Vepacitti, let there be victory by well-spoken counsel.'

"Then, bhikkhus, the devas and the asuras appointed a panel of judges, saying: 'These will ascertain what has been well spoken and badly spoken by us.'

"Then Vepacitti, lord of the asuras, said to Sakka, lord of the devas: 'Speak a verse, lord of the devas.' When this was said, Sakka said to Vepacitti: 'You, Vepacitti, being the senior deva here, speak a verse.'⁶¹⁹ [223] When this was said, Vepacitti, lord of the asuras, recited this verse:⁶²⁰

883 "Fools would vent their anger even more
If no one would keep them in check.
Hence with drastic punishment
The wise man should restrain the fool.'

"When, bhikkhus, Vepacitti, lord of the asuras, spoke this verse, the asuras applauded but the devas were silent. Then Vepacitti said to Sakka: 'Speak a verse, lord of the devas.' When this was said, Sakka, lord of the devas, recited this verse:

- 884 "I myself think this alone <481>
Is the way to check the fool:
When one knows one's foe is angry
One mindfully maintains one's peace.'

"When, bhikkhus, Sakka, lord of the devas, spoke this verse, the devas applauded but the asuras were silent. Then Sakka said to Vepacitti: 'Speak a verse, Vepacitti.' When this was said, Vepacitti, lord of the asuras, recited this verse:

- 885 "'I see this fault, O Vāsava,
In practising patient endurance:
When the fool thinks of you thus,
"He endures me out of fear,"
The dolt will chase you even more
As a bull does one who flees.'

"When, bhikkhus, Vepacitti, lord of the asuras, spoke this verse, the asuras applauded but the devas were silent. Then Vepacitti said to Sakka: 'Speak a verse, lord of the devas.' When this was said, Sakka, lord of the devas, recited these verses:

- 886-891 "'Let it be whether or not he thinks,
... (verses = 877-82) ... [224] <482>
Are unskilled in the Dhamma.'

"When, bhikkhus, these verses were spoken by Sakka, lord of the devas, the devas applauded but the asuras were silent. Then the panel of judges appointed by the devas and the asuras said this: 'The verses spoken by Vepacitti, lord of the asuras, are in the sphere of punishment and violence; hence [they entail] conflict, contention, and strife. But the verses spoken by Sakka, lord of the devas, <483> are in the sphere of nonpunishment and nonviolence; hence [they entail] freedom from conflict, freedom from contention, and freedom from strife. Sakka, lord of the devas, has won the victory by well-spoken counsel.'

"In this way, bhikkhus, Sakka, lord of the devas, won the victory by well-spoken counsel."

6 (6) *The Bird Nests*

At Sāvattṭhi. "Bhikkhus, once in the past the devas and the asuras were arrayed for battle. In that battle the asuras won and the devas were defeated. In defeat the devas withdrew towards the north while the asuras pursued them. Then Sakka, lord of the devas, addressed his charioteer Mātali in verse:

- 892 "'Avoid, O Mātali, with your chariot pole
The bird nests in the silk-cotton woods;
Let's surrender our lives to the asuras <484>
Rather than make these birds nestless.'⁶²¹

"'Yes, your lordship,' Mātali the charioteer replied, and he turned back the chariot with its team of a thousand thoroughbreds.

"Then, bhikkhus, it occurred to the asuras: 'Now Sakka's chariot with its team of a thousand thoroughbreds has turned back. [225] The devas will engage in battle with the asuras for a second time.' Stricken by fear, they entered the city of the asuras. In this way, bhikkhus, Sakka, lord of the devas, won a victory by means of righteousness itself."

7 (7) *One Should Not Transgress*

At Sāvattṭhi. "Bhikkhus, once in the past, when Sakka, lord of the devas, was alone in seclusion, the following reflection arose in his mind: 'Though someone may be my sworn enemy, I should not transgress even against him.'

"Then, bhikkhus, Vepacitti, lord of the asuras, <485> having known with his own mind the reflection in Sakka's mind, approached Sakka, lord of the devas. Sakka saw Vepacitti coming in the distance and said to him: 'Stop, Vepacitti, you're caught!'⁶²² - 'Dear sir, do not abandon the idea that just occurred to you.'⁶²³ - 'Swear, Vepacitti, that you won't transgress against me.'

[Vepacitti:]

- 893 "'Whatever evil comes to a liar,
Whatever evil to a reviler of noble ones,

Whatever evil to a betrayer of friends,
 Whatever evil to one without gratitude:
 That same evil touches the one
 Who transgresses against you, Sujā's husband."⁶²⁴

8 (8) *Verocana, Lord of the Asuras*

At Sāvattḥi in Jeta's Grove. Now on that occasion the Blessed One had gone for his day's abiding and was in seclusion. Then Sakka, <486> lord of the devas, and Verocana, lord of the asuras, approached the Blessed One and stood one at each door post. Then Verocana, lord of the asuras, recited this verse in the presence of the Blessed One:⁶²⁵

894 "A man should make an effort
 Until his goal has been achieved.
 Goals shine when achieved:
 This is the word of Verocana." [226]

[Sakka:]

895 "A man should make an effort
 Until his goal has been achieved.
 Of goals that shine when achieved,
 None is found better than patience."⁶²⁶

[Verocana:]

896 "All beings are bent on a goal
 Here or there as fits the case,
 But for all creatures association
 Is supreme among enjoyments.
 Goals shine when achieved:
 This is the word of Verocana."⁶²⁷ <487>

[Sakka:]

897 "All beings are bent upon a goal
 Here or there as fits the case,
 But for all creatures association
 Is supreme among enjoyments.
 Of goals that shine when achieved,
 None is found better than patience."

9 (9) *Seers in a Forest*

At Sāvattḥi. "Bhikkhus, once in the past a number of seers who were virtuous and of good character had settled down in leaf huts in a tract of forest. Then Sakka, lord of the devas, and Vepacitti, lord of the asuras, approached those seers.

"Vepacitti, lord of the asuras, put on his boots, bound his sword on tightly, and, with a parasol borne aloft, entered the hermitage through the main gate; then, having turned his left side towards them,⁶²⁸ he walked past those seers who were virtuous and of good character. But Sakka, lord of the devas, took off his boots, handed over his sword to others, <488> lowered his parasol, and entered the hermitage through an [ordinary] gate; then he stood on the lee side, raising his joined hands in reverential salutation, paying homage to those seers who were virtuous and of good character.

"Then, bhikkhus, those seers addressed Sakka in verse:

898 "The odour of the seers long bound by their vows,
 Emitted from their bodies, goes with the wind.
 Turn away from here, O thousand-eyed god,
 For the seers' odour is foul, O deva-king."⁶²⁹

[Sakka:]

899 "Let the odour of the seers long bound by their vows,
 Emitted from their bodies, go with the wind;
 We yearn for this odour, O venerable sirs,
 As for a garland of flowers on the head. [227]
 The devas do not perceive it as repulsive."⁶³⁰ <489>

10 (10) *Seers by the Ocean*

At Sāvattḥi. "Bhikkhus, once in the past a number of seers who were virtuous and of good character had settled down in leaf huts along the shore of the ocean. Now on that occasion the devas and the asuras were arrayed for a battle. Then it occurred to those seers who were virtuous and of good character: 'The devas are righteous, the asuras unrighteous. There may be danger to us from the asuras. Let us approach Sambara, lord of the asuras, and ask him for a guarantee of safety.'⁶³¹

"Then, bhikkhus, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, those seers who were virtuous and of good character disappeared from their leaf huts along the shore of the ocean and reappeared in the presence of Sambara, lord of the asuras. Then those seers addressed Sambara in verse:

900 "'The seers who have come to Sambara
Ask him for a guarantee of safety. <490>
For you can give them what you wish,
Whether it be danger or safety.'⁶³²

[Sambara:]

901 "'I'll grant no safety to the seers,
For they are hated devotees of Sakka;
Though you appeal to me for safety,
I'll give you only danger.'

[The seers:]

902 "'Though we have asked for safety,
You give us only danger.
We receive this at your hands:
May ceaseless danger come to you!

903 "'Whatever sort of seed is sown,
That is the sort of fruit one reaps:
The doer of good reaps good;
The doer of evil reaps evil.
By you, dear, has the seed been sown;
Thus you will experience the fruit.'

"Then, bhikkhus, having put a curse on Sambara, lord of the asuras, just as quickly as a strong man might extend his drawn-in arm <491> or draw in his extended arm, those seers who were virtuous and of good character disappeared from the presence of Sambara and reappeared in their leaf huts on the shore of the ocean. [228] But after being cursed by those seers who were virtuous and of good character, Sambara, lord of the asuras, was gripped by alarm three times in the course of the night."⁶³³ <492>

II. THE SECOND SUBCHAPTER (THE SEVEN VOWS)

11 (1) Vows

At Sāvatti. "Bhikkhus, in the past, when Sakka, lord of the devas, was a human being, he adopted and undertook seven vows by the undertaking of which he achieved the status of Sakka.⁶³⁴ What were the seven vows?

(1) "'As long as I live may I support my parents.'

(2) "'As long as I live may I respect the family elders.'

(3) "'As long as I live may I speak gently.'

(4) "'As long as I live may I not speak divisively.'

(5) "'As long as I live may I dwell at home with a mind devoid of the stain of stinginess, freely generous, open-handed, delighting in relinquishment, devoted to charity,⁶³⁵ delighting in giving and sharing.'

(6) "'As long as I live may I speak the truth.'

(7) "'As long as I live may I be free from anger, and if anger should arise in me may I dispel it quickly.'

"In the past, bhikkhus, when Sakka, lord of the devas, was a human being, he adopted and undertook these seven vows by the undertaking of which he achieved the status of Sakka. <493>

904 "When a person supports his parents,
And respects the family elders;
When his speech is gentle and courteous,
And he refrains from divisive words;
905 When he strives to remove meanness,
Is truthful, and vanquishes anger,
The Tāvatisa devas call him
Truly a superior person." [229]

12 (2) Sakka's Names

At Sāvatti in Jeta's Grove. There the Blessed One said to the bhikkhus:

"Bhikkhus, in the past, when Sakka, lord of the devas, was a human being, he was a brahmin youth named Magha; therefore he is called Maghavā.⁶³⁶

"Bhikkhus, in the past, when Sakka, lord of the devas, was a human being, he gave gifts in city after city; therefore he is called Purindada, the Urban Giver.⁶³⁷

"Bhikkhus, in the past, when Sakka, lord of the devas, was a human being, he gave gifts considerately; therefore he is called Sakka.⁶³⁸

"Bhikkhus, in the past, when Sakka, lord of the devas, was a human being, <494> he gave a rest house; therefore he is called Vāsava.⁶³⁹

"Bhikkhus, Sakka, lord of the devas, thinks of a thousand matters in a moment; therefore he is called Sahassakkha, Thousand-eyed.⁶⁴⁰

"Bhikkhus, Sakka's wife is the asura maiden named Sujā; therefore he is called Sujampati, Sujā's husband.⁶⁴¹

"Bhikkhus, Sakka, lord of the devas, exercises supreme sovereignty and rulership over the Tāvatiṃsa devas; therefore he is called lord of the devas.

"Bhikkhus, in the past, when Sakka, lord of the devas, was a human being, he adopted and undertook seven vows by the undertaking of which he achieved the status of Sakka...."

(The remainder of this sutia is identical with the preceding one. Verses 906–7 = 904–5.) [230] <495>

13 (3) *Mahāli*

Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. Then Mahāli the Licchavi approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, has the Blessed One seen Sakka, lord of the devas?"

"I have, Mahāli."

"Surely, venerable sir, that must have been one who looked like Sakka, lord of the devas; for Sakka, lord of the devas, is difficult to see."

"I know Sakka, Mahāli, and I know the qualities that make for Sakka, by the undertaking of which Sakka achieved the status of Sakka. <496>

"In the past, Mahāli, when Sakka, lord of the devas, was a human being, he was a brahmin youth named Magha. Therefore he is called Maghavā...."

(Here follows the names of Sakka as in 11:12 and the seven vows as in 11:11, followed by verses 908–9 = 904–5.) [231] <497>

14 (4) *Poor*

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, once in the past in this same Rājagaha there was a poor man, a pauper, an indigent. He undertook faith, virtue, learning, generosity, and wisdom in the Dhamma and Discipline proclaimed by the Tathāgata. Having done so, with the breakup of the body, after death, [232] <498> he was reborn in a good destination, in a heavenly world, in the company of the Tāvatiṃsa devas, where he outshone the other devas in regard to beauty and glory.⁶⁴²

"Thereupon the Tāvatiṃsa devas found fault with this, grumbled, and complained about it, saying: 'It is wonderful indeed, sir! It is amazing indeed, sir! For formerly, when this young deva was a human being, he was a poor man, a pauper, an indigent. Yet with the breakup of the body, after death, he has been reborn in a good destination, in a heavenly world, in the company of the Tāvatiṃsa devas, where he outshines the other devas in regard to beauty and glory.'

"Then, bhikkhus, Sakka, lord of the devas, addressed the Tāvatiṃsa devas thus: 'Dear sirs, do not find fault with this young deva. Formerly, when this young deva was a human being, he undertook faith, virtue, learning, generosity, and wisdom in the Dhamma and Discipline proclaimed by the Tathāgata. Having done so, with the breakup of the body, after death, he has been reborn in a good destination, in a heavenly world, in the company of the Tāvatiṃsa devas, where he outshines the other devas in regard to beauty and glory.'

"Then, bhikkhus, instructing the Tāvatiṃsa devas,⁶⁴³ Sakka, lord of the devas, on that occasion recited these verses: <499>

910 "When one has faith in the Tathāgata,
Unshakable and well established,

And good conduct built on virtue,
Dear to the noble ones and praised;⁶⁴⁴

911 "When one has confidence in the Saṅgha
And one's view is straightened out,
They say that one isn't poor;
One's life is not lived in vain.

912 "Therefore the person of intelligence,
Remembering the Buddha's Teaching,
Should be devoted to faith and virtue,
To confidence and vision of the Dhamma."

15 (5) *A Delightful Place*

At Sāvattthi in Jeta's Grove. Then Sakka, lord of the devas, approached the Blessed One, paid homage to him, stood to one side, and said to him: "Venerable sir, what is a delightful place?" [233]

[The Blessed One:] <500>

913 "Shrines in parks and woodland shrines,
Well-constructed lotus ponds:
These are not worth a sixteenth part
Of a delightful human being.

914 "Whether in a village or forest,
In a valley or on the plain—
Wherever the arahants dwell
Is truly a delightful place."

16 (6) *Bestowing Alms*

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Then Sakka, lord of the devas, approached the Blessed One, paid homage to him, and stood to one side. Standing to one side, he addressed the Blessed One in verse:⁶⁴⁵

915 "For those people who bestow alms,
For living beings in quest of merit,

Performing merit of the mundane type,
Where does a gift bear great fruit?"⁶⁴⁶

[The Blessed One:] <501>

916 "The four practising the way
And the four established in the fruit:
This is the Saṅgha of upright conduct
Endowed with wisdom and virtue."⁶⁴⁷

917 "For those people who bestow alms,
For living beings in quest of merit,
Performing merit of the mundane type,
A gift to the Saṅgha bears great fruit."

17 (7) *Veneration of the Buddha*

At Sāvattthi in Jeta's Grove. Now on that occasion the Blessed One had gone for his day's abiding and was in seclusion. Then Sakka, lord of the devas, and Brahmā Sahampati approached the Blessed One and stood one at each doorpost. Then Sakka, lord of the devas, recited this verse in the presence of the Blessed One:

918 "Rise up, O hero, victor in battle!
Your burden lowered, debt-free one, wander in the world.
Your mind is fully liberated
Like the moon on the fifteenth night."⁶⁴⁸ [234]

[Brahmā Sahampati:] "It is not in such a way that the Tathāgatas are to be venerated, lord of the devas. The Tathāgatas are to be venerated thus:

919 "Rise up, O hero, victor in battle! <502>
O caravan leader, debt-free one, wander in the world.
Teach the Dhamma, O Blessed One:
There will be those who will understand."⁶⁴⁹

18 (8) *The Worship of Householders (or Sakka's Worship (1))*

At Sāvattthi. There the Blessed One said this: "Bhikkhus, once in the past Sakka, lord of the devas, addressed his charioteer

Mātali thus: 'Harness the chariot with its team of a thousand thoroughbreds, friend Mātali. Let us go to the park grounds to see the beautiful scenery.' – 'Yes, your lordship,' Mātali the charioteer replied. Then he harnessed the chariot with its team of a thousand thoroughbreds and announced to Sakka, lord of the devas: 'The chariot has been harnessed, dear sir. You may come at your own convenience.'⁶⁵⁰

"Then, bhikkhus, Sakka, lord of the devas, descending from the Vajayanta Palace, raised his joined hands in reverential salutation, and worshipped the different quarters. Then Mātali the charioteer addressed Sakka in verse:

- 920 "These all humbly worship you –
Those versed in the Triple Veda,
All the khattiyas reigning on earth,
The Four Great Kings and the glorious Thirty— <503>
So who, O Sakka, is that spirit
To whom you bow in worship?"⁶⁵¹

[Sakka:]

- 921 "These all humbly worship me—
Those versed in the Triple Veda,
All the khattiyas reigning on earth,
The Four Great Kings and the glorious Thirty—
922 But I worship those endowed with virtue,
Those long trained in concentration,
Those who have properly gone forth
With the holy life their destination."⁶⁵²

923 "I worship as well, O Mātali,
Those householders making merit,
The lay followers possessed of virtue
Who righteously maintain a wife.'

[Mātali:]

- 924 "Those whom you worship, my lord Sakka,
Are indeed the best in the world.
I too will worship them—
Those whom you worship, Vāsava.' <504>

[The Blessed One:]

- 925 "Having given this explanation,
Having worshipped the different quarters,
The deva-king Maghavā, Sujā's husband,
The chief, climbed into his chariot." [235]

19 (9) *The Worship of the Teacher (or Sakka's Worship (2))*

(As above down to:)

"Then, bhikkhus, Sakka, lord of the devas, descending from the Vajayanta Palace, raised his joined hands in reverential salutation and worshipped the Blessed One. Then Mātali the charioteer addressed Sakka, lord of the devas, in verse:

- 926 "Both devas and human beings
Humbly worship you, Vāsava.
So who, O Sakka, is that spirit
To whom you bow in worship?"

[Sakka:] <505>

- 927 "The Perfectly Enlightened One here
In this world with its devas,
The Teacher of perfect name:
He is the one whom I worship, Mātali."⁶⁵³

928 "Those for whom lust and hatred
And ignorance have been expunged,
The arahants with taints destroyed:
These are the ones whom I worship, Mātali.

929 "The trainees who delight in dismantling,
Who diligently pursue the training
For the removal of lust and hatred,
For transcending ignorance:
These are the ones whom I worship, Mātali."⁶⁵⁴

[Mātali:]

- 930 "Those whom you worship, my lord Sakka,
Are indeed the best in the world.

I too will worship them—
Those whom you worship, Vāsava.'

[The Blessed One:]

- 931 "Having given this explanation,
Having worshipped the Blessed One,
The deva-king Maghavā, Sujā's husband,
The chief, climbed into his chariot." <506>

20 (10) *The Worship of the Saṅgha (or Sakka's Worship (3))*

(As above down to:) [236]

"Then, bhikkhus, Sakka, lord of the devas, descending from the Vejayanta Palace, raised his joined hands in reverential salutation and worshipped the Saṅgha of bhikkhus. Then Mātali the charioteer addressed Sakka, lord of the devas, in verse:

- 932 "It is these that should worship you—
The humans stuck in a putrid body,
Those submerged inside a corpse,
Afflicted with hunger and thirst.⁶⁵⁵
933 Why then do you envy them,
These who dwell homeless, Vāsava?
Tell us about the seers' conduct;
Let us hear what you have to say.'

[Sakka:] <507>

- 934 "This is why I envy them,⁶⁵⁶
Those who dwell homeless, Mātali:
Whatever village they depart from,
They leave it without concern.
935 "They do not keep their goods in storage,
Neither in a pot nor in a box.
Seeking what has been prepared by others,
By this they live, firm in vows:
Those wise ones who give good counsel,
Maintaining silence, of even faring.⁶⁵⁷
936 "While devas fight with asuras

And people fight with one another,
Among those who fight, they do not fight;
Among the violent, they are quenched;
Among those who grasp, they do not grasp:
These are the ones whom I worship, Mātali.'

[Mātali:]

- 937 "Those whom you worship, my lord Sakka,
Are indeed the best in the world.
I too will worship them—
Those whom you worship, Vāsava.' <508>

[The Blessed One:]

- 938 "Having given this explanation,
Having worshipped the Bhikkhu Saṅgha,
The deva-king Maghavā, Sujā's husband,
The chief, climbed into his chariot."

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III. THE THIRD SUBCHAPTER
(SAKKA PENTAD)

21 (1) *Having Slain*

At Sāvattī in Jeta's Grove. Then Sakka, lord of the devas, approached the Blessed One, paid homage to him, and stood to one side. Standing to one side, Sakka, lord of the devas, addressed the Blessed One in verse:

- 939 "Having slain what does one sleep soundly?
Having slain what does one not sorrow? <509>
What is the one thing, O Gotama,
Whose killing you approve?"

[The Blessed One:]

- 940 "Having slain anger, one sleeps soundly;
Having slain anger, one does not sorrow;
The killing of anger, O Vāsava,
With its poisoned root and honeyed tip:
This is the killing the noble ones praise,
For having slain that, one does not sorrow."

22 (2) *Ugly*

At Sāvattthi in Jeta's Grove. There the Blessed One said this: "Bhikkhus, once in the past a certain ugly deformed yakkha sat down on the seat of Sakka, lord of the devas.⁶⁵⁸ Thereupon the Tāvatiṃsa devas found fault with this, grumbled, and complained about it, saying: 'It is wonderful indeed, sir! It is amazing indeed, sir! This ugly deformed yakkha has sat down on the seat of Sakka, lord of the devas!' <510> But to whatever extent the Tāvatiṃsa devas found fault with this, grumbled, and complained about it, to the same extent that yakkha became more and more handsome, more and more comely, more and more graceful.

"Then, bhikkhus, the Tāvatiṃsa devas approached Sakka and said to him: 'Here, dear sir, an ugly deformed yakkha has sat down on your seat.... But to whatever extent the devas found fault with this ... [238] that yakkha became more and more handsome, more and more comely, more and more graceful.' – 'That must be the anger-eating yakkha.'

"Then, bhikkhus, Sakka, lord of the devas, approached that anger-eating yakkha.⁶⁵⁹ Having approached, he arranged his upper robe over one shoulder, knelt down with his right knee on the ground, and, raising his joined hands in reverential salutation towards that yakkha, <511> he announced his name three times: 'I, dear sir, am Sakka, lord of the devas! I, dear sir, am Sakka, lord of the devas!' To whatever extent Sakka announced his name, to the same extent that yakkha became uglier and uglier and more and more deformed until he disappeared right there.

"Then, bhikkhus, having sat down on his own seat, instructing the Tāvatiṃsa devas, Sakka, lord of the devas, on that occasion recited these verses:

941 "I am not one afflicted in mind,
Nor easily drawn by anger's whirl.
I never become angry for long,
Nor does anger persist in me.⁶⁶⁰

942 "When I'm angry I don't speak harshly
And I don't praise my virtues.

I keep myself well restrained <512>
Out of regard for my own good."⁶⁶¹

23 (3) *Magic*

At Sāvattthi. The Blessed One said this: "Bhikkhus, once in the past Vepacitti, lord of the asuras, was sick, afflicted, gravely ill.⁶⁶² Then Sakka, lord of the devas, approached Vepacitti to inquire about his illness. Vepacitti saw Sakka coming in the distance and said to him: 'Cure me, lord of the devas.' – [239] 'Teach me, Vepacitti, the Sambari magic.'⁶⁶³ – 'I won't teach it, dear sir, until I have asked the asuras for permission.'

"Then, bhikkhus, Vepacitti, lord of the asuras, asked the asuras: 'May I teach the Sambari magic to Sakka, lord of the devas?' – 'Do not teach him the Sambari magic, dear sir.'⁶⁶⁴

"Then, bhikkhus, Vepacitti, lord of the asuras, addressed Sakka, lord of the devas, in verse: <513>

943 "A magician—O Maghavā, Sakka,
King of devas, Sujā's husband—
Goes to the terrible hell,
Like Sambara, for a hundred years."⁶⁶⁵

24 (1) *Transgression*

At Sāvattthi. Now on that occasion two bhikkhus had a quarrel and one bhikkhu had transgressed against the other. Then the former bhikkhu confessed his transgression to the other bhikkhu, but the latter would not pardon him.⁶⁶⁶

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and reported to him what had happened. <514> [The Blessed One said:]

"Bhikkhus, there are two kinds of fools: one who does not see a transgression as a transgression; and one who, when another is confessing a transgression, does not pardon him in accordance with the Dhamma. These are the two kinds of fools.

"There are, bhikkhus, two kinds of wise people: one who sees a transgression as a transgression; and one who, when another is confessing a transgression, pardons him in accordance with the Dhamma. These are the two kinds of wise people.

"Once in the past, bhikkhus, Sakka, lord of the devas, instructing the Tāvatiṃsa devas in the Sudhamma assembly hall, on that occasion recited this verse: [240]

944 "Bring anger under your control;
Do not let your friendships decay.
Do not blame one who is blameless;
Do not utter divisive speech.
Like a mountain avalanche
Anger crushes evil people."⁶⁶⁷

25 (5) *Nonanger*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatti in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One said this:

"Bhikkhus, once in the past Sakka, lord of the devas, instructing the Tāvatiṃsa devas in the Sudhamma assembly hall, on that occasion recited this verse: <515>

945 "Do not let anger overpower you;
Do not become angry at those who are angry.
Nonanger and harmlessness always dwell
Within [the hearts of] the noble ones.
Like a mountain avalanche
Anger crushes evil people."⁶⁶⁸

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The Book with Verses is finished.

Notes

1. *Devatāsaṃyutta*

- 1 *Mārīsa*, "dear sir," is the term which the devas generally use to address the Buddha, eminent bhikkhus (see, e.g., 40:10; IV 270,16), and members of their own community (11:3; I 218,34); kings also use it to address one another (3:12; I 80,4). Spk explains it as a term of affection meaning "one without suffering" (*niddukkha*), but it is probably a Middle Indic form of Skt *madṛsa*.

The word "flood" (*ogha*) is used metaphorically, but here with technical overtones, to designate a doctrinal set of four floods (see 45:171), so called, according to Spk, "because they keep beings submerged within the round of existence and do not allow them to rise up to higher states and to Nibbāna." The four (with definitions from Spk) are: (i) the flood of sensuality (*kāmogha*) = desire and lust for the five cords of sensual pleasure (agreeable forms, sounds, etc.—see 45:176); (ii) the flood of existence (*bhavogha*) = desire and lust for form-sphere existence and formless-sphere existence and attachment to jhāna; (iii) the flood of views (*diṭṭhogha*) = the sixty-two views (DN I 12–38); and (iv) the flood of ignorance (*avijjogha*) = lack of knowledge regarding the Four Noble Truths. Flood imagery is also used at vv. 298–300, 511–13, and 848–49.

- 2 *Appatitṭhaṃ khoāhaṃ āvuso anāyūhaṃ oghaṃ atariṇṇaṃ*. Spk: The Buddha's reply is intended to be paradoxical, for one normally crosses a flood by halting in places that offer a foothold and by straining in places that must be crossed.