

Sutta Nipāta

A new translation

Bhikkhu Candana

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Bhikkhu Candana
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… dedicated to all those with little dust in their eyes.

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Aneka jāti saṁsāram
Sandhavissam anibbisaṁ,

Through countless rebirths in the cycles of existence
I kept running, in vain

Gaha kārakaṁ gavesanto
Dukkha jāti punappunam.

As I searched and searched for the "builder" of this house;
Only to be faced with the suffering of a new birth, yet again.

Gaha kāraka! Dittho'si!
Puna gehaṁ na kāhasi.

Oh 'house-builder!' I have now seen you!
You shall build me a house no more, ever again!

Sabba te phāsukā bhaggā,
Gaha kutaṁ visaṅkhataṁ.

All your beams and rafters are now broken into bits,
And its main ridgepole, fully obliterated.

Visaṅkhāra gataṁ cittaṁ,
Taṇhānam khayam ajjhagā.

Finally, the heart is now liberated from its habitual drives;
And the destruction of craving has now been realized.

- The Dhammapada, verse 153.

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Forward

The Sutta Nipāta, nestled within the Kuddaka Nikāya of the Pāli Buddhist Canon, holds a significant place among the vast body of Buddhist literature. Composed during the earliest years of the Buddha's Dispensation, known as the Sāsana, this collection of discourses offers a precious window into the profound Teachings and spiritual insights of the Buddha and His foremost disciples. Its profound impact and timeless relevance makes it essential reading for both beginners and experts on the Buddhist path.

The Sutta Nipāta consists of 71 Suttas (or discourses), which have been composed in the ancient language of Magadhi, spoken during the time of the Buddha. These suttas are considered to be some of the oldest and most authentic records of the Buddha's Teachings, capturing the essence of His profound wisdom and compassionate guidance. They explore a wide range of subjects, including ethics, meditation, mindfulness, liberation, the nature of reality, and the path to Awakening, i.e. Nibbāna.

What sets the Sutta Nipāta apart is its poetic and literary style, employing rich metaphors, vivid imagery, and powerful narratives to convey deep philosophical and spiritual truths. The suttas are often presented in the form of dialogues between the Buddha and His disciples, as well as encounters with other individuals from various backgrounds. Through these dialogues, the Buddha skillfully elucidates the path to Liberation, offering practical instructions and insightful guidance to those seeking spiritual awakening.

The Sutta Nipāta is revered for its emphasis on fundamental principles and direct teachings that transcend cultural and temporal boundaries. It presents the timeless truths of impermanence, suffering, and the non-substantiality of an independent self, while also emphasizing the importance of moral conduct, ethical living, and the cultivation of wholesome qualities. These teachings serve as a guidepost for individuals seeking to alleviate their own suffering and those of others, while discovering the profound truths of existence.

For beginners, the Sutta Nipāta offers an accessible entry point into the richness of Buddhist philosophy and practice. Its poetic nature, engaging stories, and practical teachings make it a valuable resource for those exploring Buddhism for the first time. Seasoned practitioners and scholars, on the other hand, will find in the Sutta Nipāta a deep well of wisdom and contemplation, as they constantly discover new layers of insight and inspiration.

In summary, the Sutta Nipāta holds a special place within the Pāli Buddhist Canon, serving as a treasury of timeless Teachings and spiritual guidance. It provides a penetrating look into the early years of the Buddha's Dispensation and offers a roadmap for those seeking liberation and enlightenment. Its accessibility and enduring relevance make it a valuable resource for all seekers of truth, whether they are taking their first steps on the Path or traversing it with seasoned familiarity.



Introduction

Unveiling the Path to Nibbāna

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.

In this remarkable journey through the earliest discourses of the Buddha, I invite you to embark on a unique experience, one that seeks to illuminate the profound wisdom and practical guidance contained within the Pāli Suttas, that are here presented to you from one of the very earliest collections of discourses of Lord Buddha, which have survived the passing of nearly 26 centuries.

Unlike previous translations that have often adorned the verses of the Sutta Nipāta with poetic embellishments, my approach is centered on *benefitting the actual practitioner of the Path*, as I attempt to capture the essence of the Buddha's Teachings with a focus on context, relational human elements, and especially, the significance of His instructions for meditators on the Path to Nibbāna.

Throughout history, numerous translations of the Sutta Nipāta have graced the shelves, offering diverse interpretations of the Buddha's Teachings. While each of these works has contributed to our understanding, I felt compelled to bring forth a translation that delves deeper into the nuances and subtleties present in the original texts. It is my sincere belief that a clear, contextual rendition, unencumbered by poetic license, can offer practitioners of

meditation and seekers of truth a more direct and unobstructed path towards realizing the ultimate goal of Nibbāna.

As you delve into these pages, you will discover that similar to the other Nikāyas that I have been translating over the years, here too, I have chosen not to skip the repetitions found within the Suttas. Some may view these repetitions as mere redundancies, but I have come to appreciate and understand their profound significance in the Buddha's Teachings given their impact on meditators' development. Each repetition serves as a gentle reminder, an echo of wisdom reverberating through the ages, reinforcing essential principles and guiding us towards transformative insights. By embracing these repetitions, we unlock a wealth of teachings that can help us deepen our meditation practice and navigate the intricacies of our own minds with greater clarity.

Moreover, my translation here places a strong emphasis on the relational human dynamics woven into these Suttas. After all, *The Buddha's teachings were not delivered in a vacuum*; they were imparted within the tapestry of human interaction, addressing the concerns, questions, and challenges faced by His disciples and all those who came to Him with questions. By carefully preserving and elucidating these interpersonal dynamics, my translation endeavors to reveal the living, breathing quality of the Buddha's Teachings, bridging the gap between ancient wisdom and contemporary understanding.

Central to this translation is the recognition of the instructions given by the Buddha as practical guidance,

offering a roadmap for meditators to develop swiftly along their journey to Nibbāna.

By presenting the Teachings in a contextually grounded manner, I aim to provide practitioners with the tools necessary to cultivate their practice effectively and overcome the obstacles that arise on the Path. The relevance of these instructions is timeless; transcending the boundaries of culture and time, resonating with meditators across the ages as they traverse the labyrinthine depths of their own minds.

In this translation, my intention is not to diminish the beauty of the Pāli language or to dismiss previous renditions. Rather, I seek to offer a fresh perspective, one that prioritizes clarity, authenticity, and accessibility. It is my hope that this approach will serve as a guiding light for those who yearn to embrace the Teachings of Lord Buddha, enabling them to delve deeper into the wisdom encapsulated within these Suttas and guiding them towards the liberating experience of Nibbāna.

May this translation, rooted in context, relational human elements, and the deep relevance of the Buddha's instructions, serve as a transformative companion on your own journey towards ultimate Liberation. May it awaken within you the spark of wisdom, inspire your practice, and lead you towards the profound peace that lies at the heart of the Buddha's teachings.

Mettācittenā,

Bhikkhu Candana
Sydney, Australia
(B.E. 2566) July 2023



Book One

–

Uraga Vagga



Snp. 1.1

Uraga Sutta

"The Snake"

1. "When anger arises within his heart, the Bhikkhu quickly tosses it out, much like medicinal herbs that expel the venom out of the wound, received from a snake bite.
Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

2. "The Bhikkhu pulls out lust completely from its roots, like the plucking of lotuses with both flower and stalk combined.
Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

3. "The Bhikkhu dries up craving in his heart without remainder, much like the drying up of a swiftly flowing shallow stream.
Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

4. "The Bhikkhu washes conceit away entirely from his heart, much like a mighty flood sweeps away a frail bridge made of bamboo.
Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

5. “The Bhikkhu, while looking at his existences, trying to find an essence somewhere in them, is like the one who goes looking for flowers on a fig tree, never able to find one.
Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

6. “With no anger left in him, the Bhikkhu has no desires for becoming anymore, anywhere.
Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

7. “The Bhikkhu, having cut the flow of ceaseless thinking, has no more inner agitation left in him.
Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

8. “No longer confused whether to go this way or that, the Bhikkhu, with certitude now in his heart, has left all mental proliferations behind.
Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

9. “Now, certain beyond any doubt about the Path he is on, the Bhikkhu knows full well, that all things in the world are not what they seem.
Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

10. “Having abandoned all recollections of the past and expectations of the future, no longer fooled by the world, the Bhikkhu lives without any covetousness left in his heart.
Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

11. “Being free from his past and future, and no longer fooled by the world, the Bhikkhu lives without any lust left in his heart.
Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

12. “Being free from his past and future, and no longer fooled by the world, the Bhikkhu lives without any hatred left in his heart.
Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

13. “Being free from his past and future, and no longer fooled by the world, the Bhikkhu lives without any delusion left in his heart.
Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

14. “With his contaminants of the heart (*āsavas*) destroyed, the Bhikkhu has cut off all the unwholesome roots, the causes for agitation.
Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

15. “With nothing for him to take personally nor become inflamed about, the Bhikkhu now has no cause for rebecoming.
Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

16. “With nothing for him to desire or crave any further, the Bhikkhu now has no cause for rebecoming.

“Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.

17. “Having wisely used and overcome the five hindrances, the Bhikkhu now lives unburdened, free, untroubled, safe, and secure.
Thus, the Bhikkhu gives up this shore and the one beyond, much like a snake giving up its used-up skin.”



Snp. 1.2

Dhaniya Sutta

"Dhaniya, the Cowherd"

18. "I boiled my rice, and the cows are already milked," said Dhaniya the cowherd, to The Blessed One.
"I live together with my family on the bank of the river Mahī. Our hut is well thatched, and there's plenty of dung to fuel the fire. So, let the rain Deva pour down his wrath, as he wishes."

19. The Blessed One replied,

"Freed from anger, with the arrow of meanness pulled out of my heart, it is only one night that I spend on the bank of the river Mahī.
My hut is laid bare, I sit in open space, with my fire cooled and fully extinguished."

20. "Here there are no mosquitoes and no gadflies," continued Dhaniya the cowherd.
"My cattle roam freely in lush green pastures by the meadow, untroubled by the pouring rain. So, let the rain Deva pour down his wrath, as he wishes."

21. "Having made for me a well-built raft," replied The Blessed One, "I have crossed over and gone to the other side

with it, overcoming the entire flood. And now, there is no longer a need for any rafts. So, let the rain Deva pour down his wrath, as he wishes."

22. Then, Dhaniya the cowherd said,

"My wife is obedient, well-tamed, and never self-centered. We have been happily married for a very long time. She has no evil qualities, and no one talks ill of her. So, let the rain Deva pour down his wrath, as he wishes."

23. "My mind is obedient, well-tamed, and completely liberated," replied The Blessed One, as He continued,
"It has been trained and perfected for a very long time. No evil thoughts are found within me. So, let the rain Deva pour down his wrath, as he wishes."

24. Dhaniya the cowherd then said,

"I make my living as a free man, working for myself, and my sons work for me, all in great health. They have no evil qualities, and no one talks ill of them. So, let the rain Deva pour down his wrath, as he wishes."

25. "I serve no one," replied The Blessed One, as He added,
"I walk this whole world with what I earn. No wages are necessary for me. So, let the rain Deva pour down his wrath, as he wishes."

26. Dhaniya the cowherd then said,

“I own plump calves, cows, and breeding cows too. I have also a strong bull, the father of the herd. So, let the rain Deva pour down his wrath, as he wishes.”

27. “I neither have calves, nor cows, or even breeding cows,” replied The Blessed One, as He added,
“There is no bull here, to be the father of any herd. So, let the rain Deva pour down his wrath, as he wishes.”

28. Then Dhaniya the cowherd said,

“The stakes keeping them in place are driven deep into the ground, making them unshakeable, and the ropes, newly made from muñja grass are strong, as they are unbreakable even by the strong, young male bulls. So, let the rain Deva pour down his wrath, as he wishes.”

29. “Like a strong bull, I have broken all the bonds,” responded The Blessed One, as He continued,
“Like the alpha male tusker elephant that tears through weathered and decaying vines, I will never return to any womb, ever again. So, let the rain Deva pour down his wrath, as he wishes.”

30. And right at that moment, suddenly, a thunderous rain started pouring down, filling up both the valleys and the highlands alike. And in hearing the roar of lightning and the pouring of rain, Dhaniya the cowherd exclaimed:

31. “Indeed, it is so fortunate and auspicious for us to encounter The Blessed One!
O! Great Leader of Sages, we take refuge in You, as Our Teacher!

32. “O! Sugata! Just like You, who has crossed over and gone to the other shore, beyond birth and death; now, both my wife and I will obediently lead the Holy Life in Your Dispensation. Thus, we also will put an end to suffering.”

33. Meanwhile, Māra, the great deceiver, witnessing all this, interjected by saying to Dhaniya, the cowherd:

“But sons bring so much joy and delight to their parents!
Also, owning cattle brings great joy to their owners, who delight in having possessions, whereas all those who have none, grieve and never have a reason to rejoice!”

34. And The Blessed One said:

“Sons and children are for much sorrow and grief! So are the cattle you own the cause for much grief, for having possessions brings their owners nothing more than worry, fear, and much suffering too!
But, when you live with no more attachments, you become finally freed from the sorrow that all these things bring!”



Snp. 1.3

Khaggavisāṇa Sutta

"The Horned Rhinoceros"

35. "Having relinquished all manner of violence and any desire to cause harm to anyone, do not wish for sons, nor the close association with another, and instead continue on your path, living alone like a solitary horned rhinoceros.

36. "As a result of closely associating with another, affection arises due to love, in time, bringing you sorrow and much pain. By seeing the hidden danger born out of the affection for loved ones, continue on your path, living alone like a solitary horned rhinoceros.

37. "Giving attention, offering sympathy, and worrying about the welfare of loved ones and friends, you miss out by delaying your own progress in the Holy Life.
Reflecting on the dangers of the shackles of intimacy, continue on your path, living alone like a solitary horned rhinoceros.

38. "Desiring for children, wives, and the attention of other women, is like the uncontrolled proliferation of bamboo trees, entangled and trapped. Much like a young bamboo shoot, still uninvolved and free, continue on your path, living alone like a solitary horned rhinoceros.

39. "As a wild deer, untied and set loose into the wide forest, roaming free into the expanse, a wise man reflecting on such a freedom lives alone like a solitary horned rhinoceros.

40. “When living among companions, whether one is trying to lay down and rest, or stand, or go on a journey, there is always someone coming to disturb your peace, making requests, or asking questions. Seek the kind of freedom that is not sought after by the crowds, as you live alone like a solitary horned rhinoceros.

41. “While being with friends, you engage and indulge in all kinds of amusements, games, and playful activities, where you become delighted in being part of a large family, along with the desire for having children. Even though you cannot bear separating yourself from those dear to you, nevertheless, continue on your path, living alone like a solitary horned rhinoceros.

42. “Being comfortable and at ease, with no hostilities towards anyone in the four directions, contented with whatever comes your way, fearlessly facing whatever troubles along the path, continue on, living alone like a solitary horned rhinoceros.

43. “Donning the robes of a recluse, some monastics behave more like householders than monks, being contentious and so difficult to please. Instead, leave the worries of household life to laypeople, and continue on your path, living alone like a solitary horned rhinoceros.

44. “But, once having removed your layman’s attire, and now wearing the robes of a Bhikkhu in the color of the fallen Koviḷāra leaves, cut off the shackles that bind householders and, just like a hero, continue resolutely on your path, living alone like a solitary horned rhinoceros.

45. “If you find yourself a dedicated friend, a virtuous and wise friend, then without looking back, having overcome all dangers, fearlessly walk with him, with a mind that is joyful.

46. “But, if you cannot find a dedicated friend to be your virtuous and wise companion, then, just like a king who has relinquished his vanquished kingdom, continue resolutely on your path, living alone like a solitary horned rhinoceros.

47. “It is indeed considered a great fortune to have a friend, who is superior, or at the very least, equal to oneself in both virtue and wisdom, but if you are unable to find one who has already attained to the Paths and Fruits, then while living blamelessly, continue on your path, living alone like a solitary horned rhinoceros.

48. “See how shiny double bracelets behave, for even though being made of gold by a goldsmith, they keep clashing as they jingle together, even while sharing the same arm! So, just continue on your path, living alone like a solitary horned rhinoceros.

49. “*‘In just the same way, when there is another living with me, soon there will be words of praise or abuse directed at each other.’* Considering this troublesome possibility for the future, just continue on your path, living alone like a solitary horned rhinoceros.

50. “Different kinds of sense pleasures, disguising themselves as sweet and delightful, only serve to agitate the heart. By exposing the dangers hiding in the five ropes of sense pleasures, just continue on your path, living alone like a solitary horned rhinoceros.

51. “*‘It is a disaster, a catastrophe, a sore, a sickness, a trouble, a hook, and that is frightful to me!’*
Clearly seeing this fearful reality hidden within sense pleasures, just continue on your path, living alone like a solitary horned rhinoceros.

52. “Whether it is the hot or cold weather, hunger or thirst, the dry and scorching wind or the humidity, or being harassed by gadflies and crawly things, patiently enduring all these, just continue on your path, living alone like a solitary horned rhinoceros.

53. “Like the mature elephant, having seen it all, turns his back to the fresh waters of lotus filled ponds, leaving his herd behind as he roams free anywhere he chooses in the forest, you too, just

continue on your path, living alone like a solitary horned rhinoceros.

54. "'*It is an impossibility for the one who enjoys and delights in having companions to gain even a temporary release.*' Now, having heard these words from the Kinsman of the Sun, just continue on your path, living alone like a solitary horned rhinoceros.

55. "Reminding yourself by saying, *'I have left behind the net of wrong views, and now, having gained the certitude of the correct Path, as true knowledge arises in me, no longer am I led by anyone else,'* just continue on your path, living alone like a solitary horned rhinoceros.

56. "Without any greed or hypocrisy, with all impurities of the heart removed, and no desires left in it for the world, just continue on your path, living alone like a solitary horned rhinoceros.

57. "Stay away from evil friends who possess wrong behavior, those who are blind to the Goal of the Holy life, and who choose to constantly engage in immoral actions. So, instead of hankering after those with wrong views, do not abandon working on yourself, and just continue on your path, living alone like a solitary horned rhinoceros.

58. "Keep company with the noble friend, who is quite learned, possessing a solid grasp of the Dhamma; a true friend who trains you with his uplifting and eloquent speech, pulling you out of ignorance. By removing your doubts thus, just continue on your path, living alone like a solitary horned rhinoceros.

59. "No longer finding any satisfaction in whatever the world considers 'fulfilling' or 'delightful,' experiencing them instead as insufficient and incomplete, stand unadorned while speaking your truth, and just continue on your path, living alone like a solitary horned rhinoceros.

60. “Leaving behind children and spouse, father and mother, wealth, possessions, and relatives too, along with sensual pleasures as much as you are able to, just continue on your path, living alone like a solitary horned rhinoceros.

61. “‘*It is a trap: an attachment from which there can be no protection or satisfaction but only misery, so long as you are in it,*’ Understanding this to be the Truth, the wise should just continue on their path, living alone like a solitary horned rhinoceros.

62. “Tear up those shackles and ropes that bind you, much like the fish bursts through the suffocating net and swims free, fighting for its life; or like the blazing fire, which having burned through, does not return back to the ground it has scorched. So, just continue on your path, living alone like a solitary horned rhinoceros.

63. “With eyes lowered, with no desire left for exploring new places for travel, with sense faculties guarded and the mind protected, without any leakage of mental contaminants nor burning with longing, just continue on your path, living alone like a solitary horned rhinoceros.

64. “Having left behind a layman’s attire, much like a coral tree that has shed all its leaves, now, while you wear the maroon colored robes of a Bhikkhu, continue resolutely on your path, living alone like a solitary horned rhinoceros.

65. “No longer lusting after the flavors of the senses, not contentious, and no longer responsible for another, going from one place to the next on your alms round for your sustenance, and no more bound to this or that family, just continue resolutely on your path, living alone like a solitary horned rhinoceros.

66. “By giving up the five hindrances and kicking out all the deceptions from the heart, neither depending on others, nor having any affection or hatred towards anyone, continue resolutely on your path, living alone like a solitary horned rhinoceros.

67. “Having left both happiness and pain behind, along with the delights and miseries of the past, while attaining to equanimity that is the spotless serenity of the heart, just continue resolutely on your path, living alone like a solitary horned rhinoceros.

68. “Resolutely putting the effort to reach the Highest Goal, neither drowsy nor half-hearted, but driven and with strong intent, powerfully and vigorously continue on your path, living alone like a solitary horned rhinoceros.

69. “Not neglecting the importance of seclusion, while going through the *Jhānas*, always living in accordance with the Dhamma, so to never go back to the wretched states of existence and rebirths, just continue resolutely on your path, living alone like a solitary horned rhinoceros.

70. “Through the destruction of craving, no longer being at the mercy of the king of death; staying vigilant and maintaining sati, and wisely seeing through the conditionality of all phenomena, thus set on your sure course to Awakening, continue resolutely on your path, living alone like a solitary horned rhinoceros.

71. “Remain unshaken as a lion, untroubled by the sounds you hear; untouched by the passions, like the wind that is never caught in a fisherman’s net, nor become defiled by the world, much like the lotus remains untouched by the water it rises through, and just continue resolutely on your path, living alone like a solitary horned rhinoceros.

72. “Like the mighty king of the beasts, the lion, moves about the jungle victoriously with his powerful teeth, so should you, while wandering or going to houses for alms, having absolute control over your behavior, as you continue resolutely on your path, living alone like a solitary horned rhinoceros.

73. “With time and consistency, gain your release through loving kindness, equanimity, and compassion, along with altruistic joy, as you stay undisturbed by anything in the world. So, continue

resolutely on your path, living alone like a solitary horned rhinoceros.

74. “Having left behind you a world of lust, hate, and delusion, tear through all the fetters that bind, never again afraid until the end of life, as you continue resolutely on your path, living alone like a solitary horned rhinoceros.

75. “People become friends or even serve you but while following their own ulterior motives.
In today’s world, it is very difficult to find people who are genuine friends. Therefore, be careful and alert, as there are those who are impure, who work and scheme only to profit themselves. So, continue resolutely on your path, living alone like a solitary horned rhinoceros.”





Snp. 1.4

Kasibhāradvāja Sutta

"The Farmer Bhāradvāja"

75. I have personally heard this.

Once, The Blessed One was living among the Southern Hills, in the brahmin village Ekanāḷa, within the Magadhan Kingdom. It was during that time, that the brahmin farmer Bhāradvāja had been ploughing the fields with his five hundred yoked oxen.

Then, when it was morning, The Blessed One, after putting on His robes and taking His alms bowl and outer robe with Him, went to the field where Bhāradvāja the brahmin farmer was ploughing the land.

Now, when The Blessed One arrived, Bhāradvāja was seen distributing food to the needy. So, The Blessed One went there and stood, silently.

On seeing The Blessed One stand there for alms, Bhāradvāja remarked, in verse:

"Recluse, I work by ploughing and sowing, only afterwards do I eat! So, if you also want to eat, then do as I do and first

plough and sow, and only after you have ploughed and sowed, you may eat!"

And The Blessed One responded by saying:

"Brahmin, I too plough and sow, and it is only afterwards that I eat!"

"But I do not see Master Gautama with a plough or a plough share or even a driving stick, nor any oxen with him, yet Master Gautama says *'Brahmin, I too plough and sow, and it is only afterwards that I eat!'*"

Then, the brahmin farmer Bhāradvāja continued addressing The Blessed One in verse:

76. "You claim to be a farmer, but we do not see you ploughing. Tell us, what is the kind of ploughing that you do, so I may come to know of what it is that you farm and plough?"

And The Blessed One replied:

77. "Faith is the seed, while restraint is the rain, whereas wisdom is my yoke and plough; wise moral shame is the pole, and the mind its reins, while mindfulness is my driving stick.

78. "Being guarded thus in body, guarded in speech, I eat only what the body needs and no more. I use truth as my weeding hook, and soft forbearance is my release.

79. “Persevering effort is my yoked ox, which carries me all the way to my goal, non-stop, relentlessly, where having reached it, there is no more grieving.

80. “This is the way I do my ploughing, where the Deathless is the fruit of the harvest; and when you are finished doing this kind of farming, you are released fully from all suffering.”

In hearing these words, the brahmin farmer Bhāradvāja reached for a bronze bowl and, by filling it up with deliciously rich milk rice, he presented it to The Blessed One by saying:

“May Master Gautama eat this milk rice; it seems that You are indeed a farmer! For, the ploughing that You do results in one to straightaway taste the Deathless, as its fruit!”

And The Blessed One continued speaking:

81. “It is not appropriate for me to eat food that has been offered by the chanting of verses. After all, this is not the way for those who have the ability to see correctly. The Buddhas reject the practice of incantations, and so long as the Dhamma exists, brahmin, this position remains.

82. “Instead, just concern yourself with making the offering of food and drink, to the Great Sage, who has destroyed the heart’s contaminants, the One who is completely calmed from all kinds of guilty remorse. Thus, such a One ***is*** the fertile field of merits, for all those seeking their gain.”

“In that case, Master Gautama,” replied Bhāradvāja, “to whom should I be making this offering of milk rice?”

“Brahmin, among all the gods and humans, its Māras and Brahmās, this entire population of recluses and brahmins, I do not see even a single being, who by taking this milk rice would be able to consume and digest it, except for The Tathāgata, or one of his true disciples.

“Therefore, brahmin, throw away that milk rice where there is little or no life at all, or cast it into the water where there are no living beings that you could discern.”

And just as directed, the brahmin farmer Bhāradvāja threw the milk rice into the water, where there were no living beings that he could discern. But the moment he cast it in the water, suddenly, it began making bubbles and hissing sounds, as the water began sizzling and sending out smoke.

On witnessing this take place in front of his eyes, suddenly, Bhāradvāja became terrified and awestruck, and he began trembling as his hair stood on end. Recovering from his shock, he returned back to The Blessed One, fell to his knees while placing his head at the feet of Lord Buddha and uttered these words:

“How wonderful! It is just amazingly wonderful! I feel as though Master Gautama has turned upright what was overturned, revealing what was hidden, showing the correct path to someone who was lost, as though one were to bring a lamp into the darkness, for all those with eyesight to see.

“Master Gautama, You have made the Dhamma clear to me in many ways.
“Bhante, I go for refuge to Master Gautama, to the Dhamma, and to the Sangha of Bhikkhus. May The Blessed One grant me the Going Forth, by giving me the Higher Ordination in His Dispensation?”

Thus, the brahmin farmer Bhāradvāja received the Going Forth and the Higher Ordination in The Blessed One’s Dispensation. Soon after his Higher Ordination, the Venerable Bhāradvāja, while being alone and secluded from the crowd, living heedfully, with resolution and practicing diligently, before long, he here and now was able to finally realize, by himself, the noble end of the Holy Life; experiencing for himself that unsurpassed knowledge for which sons of good families rightfully leave the household life by becoming homeless.

And the Venerable Bhāradvāja knew for himself, with certainty unparalleled:

‘Now, birth is finally destroyed; the Holy Life is fully lived; what should be done is now done, and there is no more coming to any state of becoming.’

And Venerable Bhāradvāja became one of the Arahants.



Snp. 1.5

Cunda Sutta

"To Cunda"

83. Cunda, the goldsmith, asked The Blessed One,

"May I ask the boundlessly Wise King of the Dhamma, the Lord Buddha, the Most Excellent Charioteer who is firmly grounded with both feet, the One without any craving in His heart, the following question?

"How many types of recluses are to be found in the world?"

And The Blessed One replied,

84. "Cunda, there are to be found *only* these four types of recluses in the world, without there being a fifth.
Now that you have asked me about them, I will go ahead and reveal them to you. These four are: the Winner of the Path; the teacher who points out the Path; the one who lives the Path; and the one who defiles the Path."

85. "And who is the one, Blessed Lord, whom the Buddhas describe as 'the Winner of the Path?' asked Cunda, the goldsmith. "And how does one become an unequaled teacher, who points out the Path; and the one who lives the

Path? Also, please, explain to me the one who defiles the Path."

86. "The one who has crossed the ocean of doubts, having pulled out the arrow of sorrow, rid himself of all kinds of wanting, who only lives for Nibbāna; the Winner who now serves as the guide for the world, along with its Devas. It is such a person whom the Buddhas call: 'Winner of the Path.'

87. "The One who knows the highest as being the highest, is the One who explains and elucidates the Dhamma. He, being the unshakable remover of doubts, is the second Bhikkhu, the teacher, who points out the Path.

88. "Living with restraint according to the well-taught Dhamma, going about life fully alert and developing himself with blameless conduct, he is the third Bhikkhu among the four: 'the one living the Path.'"

89. "Disguising himself as being virtuous, the insolent and recklessly shameful corrupter of families; living with deceit like a highway robber, the hypocrite, and the useless chaff is himself the 'one who defiles the Path.'

90. "On hearing this explanation, a householder, who is truly a Noble Disciple, understands its meaning, and as a result, sees recluses for who and what they truly are, without being fooled by appearances.

"In this manner, householders will not lose the faith in their hearts, knowing full-well *who* to place their faith in.
"*For, how could the evil be equated with the ones who are uncorrupted, or the impure with the pure*?"

Snp. 1.6

Parābhava Sutta

"The Downfall"

I have personally heard this.

At one time, The Blessed One was living at the monastery donated by Anāthapiṇḍika at Jeta's Park, in the City of Sāvatthi.

Then, one night, in the early morning hours right before dawn, a certain Deva, glorious in appearance, manifested and began approaching The Blessed One and paid homage by worshipping Him.

Standing there to one side, while illuminating the entire monastery, the Deva addressed The Blessed One in verse, by saying:

91. "We have come to ask the Lord Gautama about a human being's downfall. What is it, O! Holy One, that leads the way to his ruin and downfall?"

92. "It is easy to comprehend growth and success, as it is easy to comprehend the state of ruin and downfall. For while the lover of the Dhamma grows with success, but the hater of the Dhamma is met with unavoidable downfall."

93. “We now comprehend this as the first cause for one’s downfall. Kindly speak to us of its second reason, O Blessed Lord.”

94. “It is when one admires evil men and their ways, while despising good men and their behavior. Therefore, when the person approvingly follows the lifestyle of those evil ones, as a result, he is met with unavoidable downfall.”

95. “We now comprehend this as the second cause for one’s downfall. Kindly speak to us of its third reason, O! Blessed Lord.”

96. “It is when one has no desire to excel or exert himself, and instead longs for sleep, while desiring companionship. Being thus lazy, angry, and resentful, he is met with unavoidable downfall.”

97. “We now comprehend this as the third cause for one’s downfall. Kindly speak to us of its fourth reason, O! Blessed Lord.”

98. “When one can support one’s own mother and father, but chooses not to, despite his parents being old and having passed their prime, and now being in desperate need for his help. As a result, he is met with unavoidable downfall.”

99. “We now comprehend this as the fourth cause for one’s downfall. Kindly speak to us of its fifth reason, O! Blessed Lord.”

100. “If by falsely speaking one deceives a holy man, a recluse, or any ascetic from other sects, as a result of his lying, he is met with unavoidable downfall.”

101. “We now comprehend this as the fifth cause for one’s downfall. Kindly speak to us of its sixth reason, O! Blessed Lord.”

102. “It is when a person with abundant wealth, gold, and food, enjoys it all by himself, eating the finest of delicacies alone, without sharing them with others. As a result, he is met with unavoidable downfall.”

103. “We now comprehend this as the sixth cause for one’s downfall. Kindly speak to us of its seventh reason, O! Blessed Lord.”

104. “If anyone, considering oneself as ‘noble’ because of one’s birth, or wealth, or clan, as he looks down upon others and his fellow man, then, as a result, he is met with unavoidable downfall.”

105. “We now comprehend this as the seventh cause for one’s downfall. Kindly speak to us of its eighth reason, O! Blessed Lord.”

106. “It is when the person indulges in sex, uses intoxicating substances and drinks, while enjoying gambling, thus, wasting away all that he has. As a result, he is met with unavoidable downfall.”

107. “We now comprehend this as the eighth cause for one’s downfall. Kindly speak to us of its ninth reason, O! Blessed Lord.”

108. “It is when the person, not being satisfied with their own mate, goes out and engages in sex with others, and with other people’s mates. As a result, they are met with unavoidable downfall.”

109. “We now comprehend this as the ninth cause for one’s downfall. Kindly speak to us of its tenth reason, O! Blessed Lord.”

110. “It is when a man being old himself, gets married to a young woman with full breasts, and in the prime of her life. Because of his jealousy of her, he loses sleep, and as a result, is met with unavoidable downfall.”

111. “We now comprehend this as the tenth cause for one’s downfall. Kindly speak to us of its eleventh reason, O! Blessed Lord.”

112. “It is when a person gives a leadership position to a man or a woman, who engages in taking intoxicating and mind-altering substances, who indulges in sex, in overspending, and other addictions as well. As a result, they are met with unavoidable downfall.”

113. “We now comprehend this as the eleventh cause for one’s downfall. Kindly speak to us of its twelfth reason, O! Blessed Lord.”

114. “It is when a person, although poor and of little means, possesses a strong craving to become part of the Khattiya or Warrior/Ruling class, desiring kingship in this world. As a result, he is met with unavoidable downfall.

115. “By having seen and comprehended for themselves these various causes for downfall in the world, the wise Noble Disciples, who are accomplished in their Insight, remain aloof and successful, living in and enjoying the bliss of peace.”





Snp. 1.7

Vasala Sutta

"The Outcaste"

I have personally heard this.

At one time, The Blessed One was living at the monastery donated by Anāthapiṇḍika at Jeta's Park, in the City of Sāvatthi.

Then, when it was already morning, having put on His robes and taking His outer robe and alms bowl, The Blessed One went on His alms round by walking through the streets of Sāvatthi.

Meanwhile, the sacrificial fire kept burning at the house of Bhāradvāja, the fire worshipping brahmin, where offerings were being made as he performed the fire sacrifice.

Then, on seeing The Blessed One approach from a distance, Bhāradvāja, the fire worshipping brahmin, began yelling:

"You, stop there! You, bald-headed recluse! You wretched outcaste, stop! Don't approach any further."

When this was said, The Blessed One replied by asking Bhāradvāja, the fire worshipping brahmin:

“O, brahmin, do you know an outcaste when you see one? Or the qualities that make one an outcaste?”

Then, Bhāradvāja, the fire worshipping brahmin, pausing to consider the question, replied to The Blessed One by saying:

“Master Gautama, I do not know an outcaste, nor the qualities that make one an outcaste. Perhaps it would be good if you could explain to us who an ‘outcaste’ is, and what the qualities that make one an outcaste are.”

“Well then, brahmin, now listen closely and pay attention, and I will explain.”

“Yes Sir,” said Bhāradvāja, the fire worshipping brahmin.

And The Blessed One continued instructing him, in verse:

116. “If a man is angry, with hostility in his heart,
Full of evil intent, while being contentious,
Hypocritical and deceitful, lost in wrong views,
Such a person is known to be an ‘outcaste.’

117. “Intending to harm living beings,
Whether those born through a womb or hatched from eggs,
He who has no compassion for things that breathe,
Such a person is known to be an ‘outcaste.’

118. “Killing and robbing, terrorizing people
Wherever he meets them, be it in towns or cities,
Known to all as a tormenting oppressor with no compassion,
Such a person is known to be an ‘outcaste.’

119. “Whether in public or in private,
While not being offered himself,
The one who takes things cherished by others,
Taking what is not freely given to him,
Such a person is known to be an ‘outcaste.’

120. “Having borrowed money from those who trusted him,
When they come calling for him to repay his debt, or
Offer them a helping hand, he runs away, or even worse,
Denies ever owing them anything,
Such a person is known to be an ‘outcaste.’

121. “Whether in plain sight or in the middle of the street,
If he desires something of little material value,
Even from a recluse, gone into seclusion,
He would strike him down, and kills them to take it,
Such a person is known to be an ‘outcaste.’

122. “When asked to testify by bearing witness,
Instead of telling the truth, if he lies,
Whether for his own gain, or for someone else’s,
For the sake of some advantage or for wealth,
Such a person is known to be an ‘outcaste.’

123. “He who engages in sexual acts with others’ wives
Be they his relatives or his friends’ mates,
No matter if it is by their consent or through seducing them,
Such a person is known to be an ‘outcaste.’

124. “Although having the means, he who does not support
His mother and father, who need him,
Neglecting them, now that they’re old and past their prime,
Such a person is known to be an ‘outcaste.’

125. “He who strikes or verbally abuses his mother or father,
His brother or sister,
Or even his mother-in-law,
Such a person is known to be an ‘outcaste.’

126. “When asked for advice or to teach what is useful and essential, while trying to hide his ignorance,
He answers by talking about what is useless and unessential,
Avoiding questions & using roundabout ways of deflecting,
Even attacking the questioner instead,
Such a person is known to be an ‘outcaste.’

127. “While behaving in unwholesome ways,
He tries to hide and conceal his actions,
Engaging in secretive deeds,
Such a person is known to be an ‘outcaste.’

128. “While he enjoys going to others’ homes and
Eating and having his fill of their delicious food,
But when it’s his turn to be hospitable and generous,
Becoming stingy, refusing to honor those who visit his home,
Such a person is known to be an ‘outcaste.’

129. “If the person deceives a Noble Disciple,
Or a recluse, or even
An ascetic from another sect,
Such a person is known to be an ‘outcaste.’

130. “When at the appropriate mealtime,
Recluses and ascetics come to receive their alms food,
Instead of offering them food, he scolds and abuses them,
Such a person is known to be an ‘outcaste.’

131. “Being ignorant and entirely shrouded in his delusion,
The one who gets overexcited,
As he rambles on about things that have never happened,
Such a person is known to be an ‘outcaste.’

132. “He who enjoys praising and talking about himself,
But while putting down others and disparaging them,
Driven by nothing other than his conceit,
Such a person is known to be an ‘outcaste.’

133. “The one with contention in his heart,
Always angry and avaricious, desiring to do evil,
Deceitful and with no remorse or shame for his actions,
Such a person is known to be an ‘outcaste.’

134. “He who tries insulting and abusing the Buddha,
Or any of His disciples,
Whether those who have gone forth or His lay followers,
Such a person is known to be an ‘outcaste.’

135. “Although having no attainments at all,
Whoever pretends to be an Arahant,
Whether by deceiving himself or others,
Thus remaining a thief and a low life,
Both in this and in the Brahmā world,
He indeed is the lowest of outcastes.
Therefore, I declare all these to be ‘outcastes.’

136. “So, you see, it’s not through birth that one
Becomes an outcaste, nor is it through birth
Whereby one becomes noble, either!
It’s *only* one’s own actions that make one an outcaste.

And it's through one's own intentional actions, as well,
That one becomes Noble, indeed!

137. "Here, it would serve you well
To know the example of Sopaka,
The son of an outcaste named Caṇḍāla,
Who came to be known as Mātanga.

138. "In time, this Mātanga became famous by achieving
what was difficult to attain,
Obtaining a reputation that is hard to gain,
Where even many Khattiya warriors from royal families,
As well as brahmins,
All came to honor, respect, and serve him.

139. "For he set out on the Divine and stainless path,
Leading to heavenly rebirth, as he gave up sensual desire,
And reappeared in the realm of the Brahmā Gods.
Thus, his low caste, as a human being, did not prevent him,
From attaining rebirth as a Brahmā God.

140. "Although brahmins born in families are seen as
Belonging to the highest class in society,
Known as the 'reciters of the Vedas' and their incantations,
Yet, they are discovered to be no more than mere outcastes,
Drowning in their evil, unwholesome actions, and behavior.

141. "In this way, they remain blameworthy, both
In this life, and in the ones to follow,
Being reborn in one miserable realm after another,
Thus their high caste, while born as human beings,
Did not prevent them from blame, but especially
From being reborn in the realms of misery, even in the hells.

142. “So, you see again, it’s not through birth that one
Becomes an outcaste, nor is it through birth
Whereby one becomes noble, either!
It’s *only* one’s own actions that make one an outcaste.
And it’s through one’s own intentional actions, as well,
That one becomes Noble, indeed!”

When this was said, Bhāradvāja, the fire worshipping brahmin, exclaimed to The Blessed One:

“It is Magnificent, Master Gautama! This is Excellent, Bhante! The Blessed One has made the Dhamma clear for me in many ways, as though He were to turn upright what was turned upside-down, revealing to me what was hidden; showing the way to one who was lost; holding up a lamp in the dark, for all those with eyesight to see.

“I go to The Blessed One as my refuge, and to the Dhamma, and to the Sangha of Bhikkhus.

“From this day forward, may The Blessed One remember me as one of His lay disciples, who has taken refuge in Him, until the end of life.”





Snp. 1.8

Mettā Sutta

"Discourse on Benevolent Universal Loving Kindness"

143. "The wholesome one, seeking the deeper meaning of the Teachings, eager to experience true peace, must practice the following:
He should be capable, honest, living with virtue, considerate, and kind, while remaining humble and modest, neither conceited nor proud.

144. "Being contented and easy to support, unburdened by responsibilities, staying frugal in living one's life, and with his mental faculties restrained and cooled, he is neither brazen nor impolite, always courteous and not attached to, nor overbearing with those families that support him.

145. "No matter how small, if there is anything that may be looked down upon or criticized by the wise, one must abstain from it. In this way, all beings around oneself will feel safe and secure. May all beings thus enjoy happiness and contentment.

146. “Whatever types of beings there may be, excluding none, whether those moving or frozen, long or short, large or small, or anyone in between,

147. “Whether these beings are seen or unseen, living far or near, born or those that are about to be born, may all beings enjoy happiness and contentment.

148. “Let no one talk badly about another, nor for any reason wish for bad things to happen to another, never despising another out of disgust or spite.

149. “Much like a loving mother would protect her only son, always attentive and caring for him, so he must develop his mind to encompass that same level of boundless kindness,

150. “Along with universal love for all beings in the world, pouring from a heart that is boundless and measureless, spreading far and wide, moving upward, downward, all around, expanding in all directions and without any obstructions, without any sense of animosity or contention.

151. “Whether standing or sitting down, or walking or even while lying down, so long as I am awake, I shall intend on having this mental attitude. After all, this is the Divine practice of the Brahmās.

152. “By not loitering around nor living with wrong views, remaining virtuous in behavior, with clear understanding and insight functioning in his heart; having crushed sensual desire through the discipline of the Vinaya, he will certainly no longer come back to any womb, ever again.”

Snp. 1.9

Hemavata Sutta

"Hemavata"

153. "Today is the Fifteenth Day of the Uposatha," called out the Yakkha, Sātāgiri of Mount Sātā, to his friend Hemavata.

"A Holy Night indeed, is at hand, my dear friend. Come, let us both go now and see Our Peerless Teacher, Gautama."

154. "Friend Sātāgiri, can your teacher keep his mind well-disposed towards all beings, equally? Is your teacher well-disposed towards all beings without any discrimination?" Responded the Yakkha Hemavata to his friend, Sātāgiri, while asking further.

"Does your teacher exercise his power and control over his thoughts, restraining them to only what is desirable, while refraining from all that is undesirable?"

155. "Friend Hemavata, our Teacher, the Buddha, looks upon all beings with equanimity. And He exercises His power and control over His thoughts, restraining them to only what is desirable, while refraining from all that is undesirable."

156. “Friend Sātāgiri, does your teacher take what is not freely given?” Hemavata continues inquiring from his friend.
“How is his self-control? How does he behave towards other beings? Does he live carelessly? Is he negligent and heedless when it comes to practicing the *Jhānas*?”

157. “Friend Hemavata,” responded Sātāgiri, “Our Teacher does not take what is not given, for He is fully restrained with self-control, behaving with loving-kindness towards all beings. The Buddha is far from being careless, and He is neither negligent nor heedless in His practice of the *Jhānas*.”

158. “Friend Sātāgiri, is He the kind of teacher who speaks falsely?” Asked Hemavata further from his friend. “Does He use harsh or violent words? Does He slander against anyone? Does He spend his time engaging in idle or useless chatter?”

159. “Friend Hemavata, He is the kind of Teacher who never speaks falsely,” replied Sātāgiri.

“He does not use any harsh or violent words. He neither slanders against anyone, nor spends His time engaging in idle or useless chatter, for He always speaks with discernment, saying only what is necessary, and wise.”

160. “Friend Sātāgiri, is He not given to any sensual desires? Is His mind unperturbed, no longer chasing after or indulging in sense pleasures?” Further asked the Yakkha Hemavata, “Has He overcome delusion? Does He possess the eye to see through all phenomena?”

161. “Friend Hemavata, the Teacher is not given to any sensual desires,” replied Sātāgiri.

“His mind is unperturbed, no longer indulging in nor chasing after sense pleasures. He has overcome all delusion, and with the Eye of a Buddha, He sees the true nature of all phenomena.”

162. “Friend Sātāgiri, is He a master of knowledge?” Asked Hemavata.

“Does He possess perfect purity of conduct? Are His mental contaminants all destroyed? And is He bound to any more renewed existence?”

163. “Indeed, Friend Hemavata, He is the Great Master of Knowledge!” Replied Sātāgiri, while adding:

“He <u>is</u> the One possessing perfect purity of conduct; having destroyed all His heart’s contaminants, He now lives finally freed, No longer bound to any more renewed existence!
“The Great Sage’s Heart is flawlessly exquisite, whether one witnesses His speech or deed.
“My dear friend, being fully accomplished in both Knowledge and Behavior, Gautama is the very Teacher possessing the qualities you hold so dear and praise.
“My dear friend, being fully accomplished in both Knowledge and Behavior, Gautama is the very Teacher possessing the qualities you wholeheartedly rejoice in and celebrate.

164. “My dear friend, being fully accomplished in both Knowledge and Behavior, let us now go and see Gautama,

the only One who possesses the purest Knowledge and Behavior.

165. “The Silent Warrior, whose slender limbs are like those of an antelope, eating only a little, with a heart that knows no lust for food, He now sits meditating in the great forest all alone; let us now go my dear friend, and see Gautama.

166. “And by approaching Him, the One who is the Lion among men, the Bull Elephant roaming and living alone, beyond the trappings of sense pleasures, let us ask Him on how to liberate ourselves from the tangle of death.

167. “Let us go and ask Gautama, the Teacher, the Guide, the Expounder of meanings, who has overcome and gone beyond all things, for He is the Buddha, having overcome all hatred and fear.”

Then, the two Yakkha generals approached The Blessed One, and after paying homage to Him, stood at a respectful distance, and Hemavata eagerly addressed The Blessed One with a question:

168. “How does the world arise?” as he continued:

“By means of what association is the world maintained? By grasping onto what does the world become afflicted; and with what?”

169. “The world arises in six,” answered The Blessed One to Hemavata.

"It is maintained through association with the six. By grasping onto the six the world becomes afflicted; afflicted with the six."

170. "What is that grasping by which the world becomes afflicted?" Hemavata asked further.
"Do tell us about this release, when asked the question: 'how is one freed from all suffering?"

And The Blessed One replied:

172. "Five are the kinds of sensual pleasures in the world, to which the mind is added as the sixth. When there is no more longing in the heart for any of these, then one is completely freed from all suffering.
"This is the way to be released from the world, this truth that I declare to you. This in itself *is* the way you seek; to be freed from all suffering."

173. "Who in the world can cross the great flood? Asked Hemavata.

"Who in the world can cross the bottomless ocean? Who, with no support or any footing, ferries on undisturbed, never sinking into the deep?"

And The Blessed One said,

174. "He who always lives with virtuous behavior and understanding; the wise one, who is contented, and ever mindful, constantly reflecting on the level of the mind's release, *is* the one who goes beyond the flood, that is so hard to cross.

175. “He who is disgusted by perceptions of sense pleasures, who has broken all the fetters, and is completely done with seeking any kind of rebirth; it is he, who does not sink into the deep.”

Then, Hemavata the Yakkha exclaimed:

176. “Behold, the One with deepest wisdom! The One who penetrates by seeing the subtlest of meanings! He, who possesses nothing, nor clings to anything belonging to the senses, it is He, who is free in every respect, wherever He goes, the Great Recluse, walking the Path of the Noble Ones.

177. “Behold, the One with the unparalleled name; He, who sees the subtlest of meanings, the Giver of wisdom, unfettered to the realm of the senses. Gaze upon Him, the All-knower, the Wisest of Beings, the Great Recluse, walking the Path of the Noble Ones.

178. “It was indeed a fine sight for us to behold this day; a lovely dawn, beautifully arisen, for we have now seen the Perfectly Awakened One, who has crossed the flood, having liberated Himself from the mental contaminants.

179. “O! Blessed One, now these powerful and mighty Yakkhas, one thousand in number, all go to you for Refuge, and from today forth, Lord, You are our Peerless Teacher.

180. “From village to village we will now roam, and from peak to peak, while paying homage to the Perfectly Awakened One, and to the sublime Truth of the Dhamma You teach!”

Snp. 1.10

Āḷavaka Sutta

"Discourse to Āḷavaka, the Yakkha"

This is what I personally heard.

Once, The Blessed One was staying in Āḷavī, the region dominated by the Yakkha Āḷavaka.
Then, the Yakkha Āḷavaka approached The Blessed One and said:

"Leave this place, recluse!"

"Alright, friend," replied The Blessed One, as He began to leave.

"Come back and stay, recluse!" exclaimed the Yakkha Āḷavaka.

"Alright, friend," replied The Blessed One yet again, as He returned back.

But the Yakkha Āḷavaka, shouted for a second time:

"Leave this place, recluse!"

“Alright, friend,” replied The Blessed One for a second time, as He began to leave, yet again.

“Come back and stay, recluse!” exclaimed the Yakkha Āḷavaka, once again.

“Alright, friend,” replied The Blessed One again, as He returned back.

But the Yakkha Āḷavaka, for a third time, exclaimed:

“Leave this place, recluse!”

“Alright, friend,” said The Blessed One and He began to leave, for a third time, yet again.

“Come back and stay, recluse!” exclaimed the Yakkha Āḷavaka, once again.

“Alright, friend,” replied The Blessed One yet again, as He came back.

And for a fourth time, the Yakkha Āḷavaka shouted:

“Leave this place, recluse!”

But this time, The Blessed One said:

“No friend, I shall not leave! You may go ahead and do whatever you like!”

“In that case, I will ask you a question, recluse. And if you do not provide me with the correct answer, then I will

agitate your mind enough to drive you insane, or I will split your heart open, grab hold of your feet, and fling you across to the other side of the River Ganges!"

"That won't be possible, friend. For I do not see in this world, with its gods and humans, its Māras and Brahmās, along with its entire population of recluses and brahmins, *anyone* capable of agitating my mind or driving me insane, or able to split my heart open, or grab hold of my feet to fling me across to the other side of the River Ganges!

"However, you may go ahead, friend, and ask your question, as you wish."

Then, the Yakkha Āḷavaka addressed The Blessed One by asking in verse:

181. "What is the greatest possession one could have? What is it, that when put into practice, brings one the highest joy and happiness? What is the sweetest of all flavors? And what is the best form of living, with which one may experience life, at its very best?"

182. "Having faith in one's heart is the greatest possession one could have. The Dhamma that is taught, when put into practice, brings one the highest joy and happiness. Truth is the sweetest of all flavors. Living with wisdom is the best form of living, allowing one to experience life, at its very best."

183. "By what means can one cross over the flood? How can you traverse over the vast ocean? How can one exhaust

suffering that is so hard to overcome? And how can one attain to the state of purity?"

184. "It is with faith, that the flood is crossed. Through diligent heedfulness, one can traverse over the vast ocean. With persistent effort, one can exhaust suffering that is so hard to overcome. And it is through wisdom that one attains to the state of purity."

185. "And how does one gain wisdom? How can one come to great riches? How can one attain to a good reputation? What is the best way, whereby one can attract to himself, and keep, great friends? And at death, when the time comes to leave this world and pass away to another realm, how can there be no mourning or grief?"

186. "Being grounded in one's faith in the Dhamma taught by the Arahants; fighting against the tendency for negligence, while listening to their advice, thus one gains wisdom through practice, in order to experience for oneself that rare state of Nibbāna.

187. "Responsibly engaging in actions that are harmonious and appropriate, while working with intelligent determination, brings you great riches. Meanwhile, standing with what is true and just, you attain good reputation. And by having these, along with being generous and giving, you attract to yourself, and keep, great friends.

188. "For any householder who has the four qualities of faith, truth, intelligent persistence, and generosity, at the time of death, there cannot remain in his heart any grief or

mourning, as he leaves this world to pass away into another realm.

189. “You may now go and inquire others also on this, for many are the recluses and brahmins out there, whom you could ask if there could possibly be anything better than truth, self-restraint, generosity, and patience.”

190. “Now, why would I go and question other recluses and brahmins any further on this?” replied the Yakkha Āḷavaka,
“For today, I finally understand what is essential for me to do, and what my future goal must be.

191. “Truly indeed, it was for *my own sake* that The Lord Buddha Himself came to stay in Āḷavī!
Today, I understand that such a great gift will only bear abundant fruits.

192. “From now on, I will go from village to village, from town to town, paying homage to the Fully Awakened Buddha, and the incomparably natural excellence of the Dhamma that He teaches.”





Snp. 1.11

Vijaya Sutta

"Victory"

193. "Whether walking or standing still; while sitting or lying down, there is stretching of limbs and flexing taking place within the body. This is how the body moves through its postures and junction points.

194. "Connected with bones and ligaments, and covered up with muscles and flesh, while being shielded throughout with the skin, covering all that truly lies beneath it, hidden;

195. "There, it is fully packed inside, with the liver, intestines, gut, and bladder, as well as the heart, lungs, kidneys and the spleen.

196. "There is mucus, saliva, sweat and lymph; blood and synovial fluid between the joints, along with bile and the fat throughout.

197. "Meanwhile, from the nine gates filth continues to flow endlessly, whether secretions from the eyes, or wax from the ears;

198. "With snot oozing from the nose, phlegm and vomit from the mouth, as well as sweat trickling from the body,

and of course, excrement and waste coming out from its bowels.

199. "Then, the boney skull is filled up by the brain mass, which the fool, in his delusion, believes to be highly respected and honored.

200. "But, when the time comes and the body is dead, lying on its back, bloated, and turning blue, this body, once cherished by many, is now discarded and forgotten by all loved ones.

201. "Thus, it is then eaten and devoured by wild dogs, jackals, wolves, and worms; with all its contents pulled out and gobbled up by crows and vultures, along with any other creatures attracted to it, for their sustenance.

202. "But, on hearing the words of the Buddha, the alert Bhikkhu understands their meaning, for he sees the body for what it truly is, fully comprehending it.

203. "While he carefully discerns: *'as this body is now, alive, so will it be in the future, dead.'* By understanding the significance of this fact, one should reject any and all desires pertaining to this body, whether internally or externally.

204. "And by ridding himself from both desire and lust, the Bhikkhu arrives at the peaceful state of the Deathless, experiencing the unshakability of Nibbāna.

205. "This stinking two-footed bag of filth called a body, continues to be cherished, even though every day it gets filled up with countless carcasses, along with more

excrement that keeps oozing out from it, while being spread here and there!

206. “Therefore, living in such filth, if one reveres oneself for having a certain type of body, while looking down at the bodies of others, as he speaks ill of them, well then, what is the cause of that conceit, if not the inability to see with wisdom?”





Snp. 1.12

Muni Sutta

"The Sage"

207. "Fear arises when you get intimately close with others, because by living together, what arises is dust and pollution. Because of this, the Sage chooses to live the homeless life, free from all the entanglements that companionship brings.

208. "By uprooting whatever used to grow, the wandering Sage, living alone, is not one who would go back to replanting its seeds for it to grow back again, nor to foster it by giving it a new birth. That is how the great Sage experiences peace.

209. "Having properly assessed his past actions and considered their very causes, such a Sage would no longer perpetuate those by giving them any further attention. For he, with confidence supreme, *is* the one, who has gone beyond the confines of logic and its endless labyrinths, and thus, has seen the destruction of rebirth itself.

210. "Having considered and seen all the realms of rebirth, but not wanting to have anything to do with *any* of them, desiring none, the Sage remains without greed, free from longing and as a result, struggling no further, either this way or that, for he has crossed over to the farther shore.

211. “The Sage, seeing all things, overcomes them all by remaining aloof; standing amidst the world, yet unstained by it, for he has left it all behind and is now liberated, having destroyed craving and its suffocating hold on the heart. It is for this reason that the wise recognize *him* as a Sage.

212. “Strengthened by wisdom, living with virtue, and composed with a collected mind, he appreciates the value of the *jhānas*, dwelling with mindfulness throughout. With the poisoned arrow pulled out, he remains desireless, with the contaminants all wiped out from his heart. It is for this reason that the wise recognize *him* as a Sage.

213. “The wandering Sage, diligently working on improving himself, is unmoved nor affected, whether exposed to praise or blame. He is like the lion that remains unstartled by various cries; or like the wind that cannot be captured in a net; or like the lotus, which remains untouched by the water drops. While he himself is not led by others, *he* is the one who leads others to the highest. It is for this reason that the wise recognize *him* as a Sage.

214. “He is firmly grounded, no matter how many bitter words are thrown at him, while standing tall and unmoved, much like a pillar placed deep into the ground. Being thus, without any lust remaining in his heart, he lives with all his faculties settled and attentive. It is for this reason that the wise recognize *him* as a Sage.

215. “Steadfast and determined on his single course and trajectory, just like a sharply moving arrow, he is disgusted by unwholesome actions, and because of this, he is always watchful and alert, examining the nature of his deeds,

discerning between what is harmonious and non-harmonious with the Dhamma. It is for this reason that the wise recognize *him* as a Sage.

216. "Whoever lives thus, with his senses restrained, cannot allow himself to do any evil intentionally; whether surrounded by children or old people, he remains a Sage, undeterred. No longer susceptible to irritability, he does not fuel more anger to arise in others, as he abstains from insulting or retaliating for what was done to him. It is for this reason that the wise recognize *him* as a Sage.

217. "And when he, who lives by the charity of others, receives choice offerings of meals that are delicious and exquisite, or whether those that are considered medium in quality, or mere leftovers, the Sage remains unfazed, for he neither thinks highly of nor belittles the food he gets, due to their quality. It is for this reason that the wise recognize *him* as a Sage.

218. "The Sage lives while completely refraining from sex. Even from a young age, he is not tied down by anything, being completely uninterested in taking any kinds of intoxicants or substances that delude the mind. It is for this reason that the wise recognize *him* as a Sage.

219. "Understanding the world, seeing the highest goal in life, he has crossed over the flood, traversing over the ocean vast. He is the one who has broken himself free of the shackles that bind; unfettered he lives, having cleanly pulled out the contaminants from his heart. It is for this reason that the wise recognize *him* as a Sage.

220. “These two could never be equal nor the same:

“The householder who maintains a wife; and the one yoked to the Dhamma, who lives by virtue.

“That householder lives while being unrestrained when it comes to harming others, whereas the Sage behaves with restraint, as he protects all beings, always.

221. “The crested, blue-necked peacock, dragging its long tail behind it, will never be equal in speed to that of the goose that flies free through the wide-open sky. Likewise, the householder cannot be equal to the Bhikkhu, who lives unattached, meditating in the seclusion of the forest.”



Book Two

–

Cūḷa Vagga



Snp. 2.1

Ratana Sutta

"Discourse on the Precious Jewel"

222. "Whatever non-human beings that are assembled here, whether terrestrial or celestial, may they all have peace of mind with contented hearts, as they listen attentively to these words:

223. "O! beings, listen closely: May you all radiate loving-kindness to those human beings who, by day and night, include you in their thoughts, dedicating to you the merits of their offerings. Therefore, watch over and protect them with diligence.

224. "Whatever treasures there may be in the cosmos, or in worlds beyond; whatever precious jewels there may be in the heavenly realms, nothing compares to the Tathāgata (the Perfected One). This precious jewel is the Buddha. By declaring this Truth, may there be safety.

225. "That destruction of grasping, that non-passionate state, that Deathlessness Supreme, the calm and collected Sākyan Sage had realized; nothing compares to Nibbāna. This precious jewel is the Dhamma. By declaring this Truth, may there be safety.

226. “The Supreme Buddha praised the pure Noble Eightfold Path, calling it the path which unfailingly establishes one in the collectedness of mind; nothing compares to this collectedness of mind. This precious jewel is the Dhamma. By declaring this Truth, may there be safety.

227. “The Eight Individuals are praised by the wise, and they constitute the four pairs. These are the true Disciples of the Buddha and are worthy of offerings. Gifts offered to them yield abundant results. This precious jewel is the Sangha. By declaring this Truth, may there be safety.

228. “With a steadfast mind, applying themselves well in the Dispensation of the Buddha Gautama, they are free from defilements; they have attained to that which should be attained (Arahantship) as they dwell in the Deathless. Thus, they enjoy the Peace that is Nibbāna, which is freely obtained. This precious jewel is the Sangha. By declaring this Truth, may there be safety.

229. “As a locking-post planted deeply into the earth stands unshaken by the winds from all four directions, so, too, I declare is the Superior Person, who sees and understands with wisdom the Four Noble Truths. This precious jewel is the Sangha. By declaring this Truth, may there be safety.

230. “Those who realized the Noble Truths well-taught by Him who is profound in wisdom (the Buddha), even if they become exceedingly heedless, still they would not take an eighth rebirth into *Saṃsāra* (the endless cycles of rebirth). This precious jewel is the Sangha. By declaring this Truth, may there be safety.

231. “With the gaining of Higher Wisdom, he abandons three states of mind; namely, the illusion of personality view, skeptical doubt, and adherence to rites and rituals as a means for Liberation. Thus, this person is wholly freed from rebirth into the four lower realms, and therefore, is incapable of committing the six major wrongdoings. This precious jewel is the Sangha. By declaring this Truth, may there be safety.

232. “Any evil action he may still commit, whether by deed, word, or thought, he is incapable of concealing it, since it has been proclaimed that such concealing is impossible for one who has seen the Path to Nibbāna. This precious jewel is the Sangha. By declaring this Truth, may there be safety.

233. “As the woodland groves, though in the early heat of the summer month, are crowned with blossoming flowers, even so is the sublime Dhamma that leads to the Peace of Nibbāna, which is taught by the Buddha for the highest good. This precious jewel is the Buddha. By declaring this Truth, may there be safety.

234. “The Peerless Excellent One (The Buddha), the Knower of Nibbāna, the Giver of Nibbāna, the Bringer of the Noble Path, taught us the excellent Dhamma. This precious jewel is the Buddha. By declaring this Truth, may there be safety.

235. “With their past kamma spent, and no more new kamma arising for them, their mind is no longer attached to future rebecoming, as the seed of the desire for rebirth has been scorched and dead; they now live with no craving for re-living. Such wise men fade out of

existence, much like the flame of this lamp which has just faded away. This precious jewel is the Sangha. By declaring this Truth, may there be safety."

236. "Whatever non-human beings that are assembled here, whether terrestrial or celestial, come, let us all salute The Buddha, The Tathāgata (The Perfected One), honored and cherished by both Devas and humans. May there be safety.

237. "Whatever non-human beings that are assembled here, whether terrestrial or celestial, come, let us all salute the perfect Dhamma, honored and cherished by both Devas and humans. May there be safety.

238. "Whatever non-human beings that are assembled here, whether terrestrial or celestial, come, let us all salute the perfect Sangha, honored and cherished by both Devas and humans. May there be safety."



Snp. 2.2

Āmagandha Sutta

"The Stench of Decomposing Flesh"

239. "The good who eat millet, chickpeas, newly sprouting greens, fallen fruits, wild grains, and roots; having received their meal without harming others, do not speak falsely nor consume them for the enjoyment of sense pleasures.

240. "Eating and drinking the finest and exquisitely prepared delicacies, with delicious food and drinks offered by those, who go through so much trouble to bring them to you, sitting there Kassapa, you eat amidst the stench of decomposing flesh.

241. "'*The stench of decomposing flesh is not appropriate for me,*' you stated, O kinsman of Brahmā. Yet, I see you partaking of food that includes fine rice, and dishes carefully prepared with the flesh of birds. Tell me, Kassapa, what do you consider to be partaking of food that has 'the stench of decomposing flesh?'"

242. "Harming and killing living beings, abusing, and mutilating them, beating and torture, fraud, lying, cheating and being deceitful, adultery, hypocrisy, going to others' mates, engaging in the practice of charms and spells to

influence others. All that, I consider to be partaking of food that has 'the stench of decomposing flesh.'

243. "Having no restraint whatsoever when it comes to experiencing all kinds of sense pleasures, always hungry for more tastes; while being impure themselves, they enjoy being surrounded by filth. Those who are drenched in wrong views thinking that there are no outcomes to wholesome actions, nor that there could be another world waiting for them once they die, it is *this* that I consider to be partaking of food that has 'the stench of decomposing flesh.'

244. "Heartless backbiters, viciously ruthless and cunning betrayers of friendship, conceited and lacking any compassion, those misers who never give anything away to others, it is *they*, whom I consider to be partaking of food that has 'the stench of decomposing flesh.'

245. "Angry and full of hostility in their pitch-black hearts; contentious, hateful, stubborn, deceitful, jealous, and arrogant; those who think so highly of themselves, who put others down, yet remain boastful of their empty accomplishments; those who keep associating with their wicked friends, it is *they*, whom I consider to be partaking of food that has 'the stench of decomposing flesh.'

246. "Those with evil behaviors, who run away when it is their turn to repay, the worst of men who enjoy cunning people out of their wealth, taking from the needy the little that they have, it is *they*, whom I consider to be partaking of food that has 'the stench of decomposing flesh.'

247. “Such people as these who live unrestrained, destroying living beings, the inconsiderate ones who make others’ lives miserable; those evil and cruel ones, with bloody hands and malicious speech, it is *they*, whom I consider to be partaking of food that has ‘the stench of decomposing flesh.’

248. “Those with voracious appetites, with the intent to kill others, addicted to doing evil; those who at their moment of death, will open their eyes next, only to see they have fallen head-first into the miserable hells, as if immediately deposited there, it is *they*, whom I consider to be partaking of food that has ‘the stench of decomposing flesh.’

249. “It is, therefore, NOT the eating of fish or meat, nor fasting, nor going naked, nor the shaven head or matted hair, nor the wearing of rough animal hides, nor the pulling out of one’s hair, nor observing the fire sacrifice, nor the muttering of verses and mantras, nor engaging in various austerities, ceremonies or oblations to somehow gain immortality, nor the keeping of seasonal observances and other monthly rituals and gatherings, one hopes would purify and somehow cleanse the heart of an ordinary person, who has not yet crossed beyond all doubt.

250. “So, guard well and protect the gates of your mental faculties, while living your life gently and honestly, with senses restrained, in accordance with the Dhamma.
It is in this manner, that the wise ones give up all the shackles that bind, and thus eliminate all suffering from their lives, by not clinging to anything, whether things they witnessed or not.”

252. In this way, The Blessed One explained to the brahmin, again and again, until the master of the Vedic chants finally understood the meaning of these words, as the unfettered and taintless Great Teacher taught him through the use of beautiful and hard-to-fathom examples, which revealed the true meaning behind the words on 'partaking food that has the stench of decomposing flesh.'

253. By listening to the encouraging words of The Blessed One that are stainless and that lead to the cessation of suffering, the brahmin was humbled as he fell at the feet of the Tathāgata with tears of joy, paid homage to The Blessed One and begged to receive the Going Forth, to end all suffering.



Snp. 2.3

Hirī Sutta

"Discourse on Being Considerate"

253. "Those apathetic, shameless ones, go on making fun of being considerate to others; meanwhile, claiming to be "your genuine friend," they only pay you lip service, not even doing what is necessary for a true friend; their behavior says it all, for it never matches their empty words.

254. "Speaking words that are pleasant while among friends, but never following them up with actions, this the wise recognize and know full well, as the mark of an empty man, who could never be a true friend.

255. "He is not a true friend who keeps you on your toes, always suspecting you to betray them, constantly looking for flaws in your character, so that he could point them out later, and with malicious intent. However, the one in whom you trust without worry, like a son would, resting while asleep on his father's chest, such a person is a genuine friend, who is never out to belittle or denigrate you.

256. "Living with delight, while serving those in need of his help, one goes on cultivating and tasting the fruits that continue bringing him more joy, along with much praise, from beings near and far.

257. “Having tasted and enjoyed the lovely flavor of seclusion, as well as the essence of tranquil contentment, one lives by having given up both agitation and evil from one’s heart, while continuously drinking the sweetness of the Dhamma.“



Snp. 2.4

Maṅgala Sutta

"Discourse on The Greatest of Blessings"

I have personally heard this.

At one time, The Blessed One was living at the monastery offered by the householder Anāthapiṇḍika, within Jeta's Park, in the City of Sāvatthī.

Then, when it was around midnight, a certain young Deva illuminated the entire Jeta's Park, as he approached The Blessed One, and after worshipping and paying homage to Him, stood to one side. Now, while standing there respectfully with hands together in *anjalī*, the youthful Deva addressed The Blessed One, and asked the following question in verse:

258. "Many Devas and humans alike, have longed for the attaining of the Greatest of Blessings, struggle as they did to describe what the meaning is of that truly auspicious state of wellbeing.

"Kindly speak to us by declaring the greatest of blessings."

259. “Neither befriend nor associate with the fool; instead associate and become friends with the wise. For in doing so, you will come to identify and therefore revere and respect those truly deserving of respect and honor. Now, *this* is the greatest of blessings.

260. “To be able to live in a suitable place, while having already done many meritorious deeds in the past; being intent with strong resolution to work on developing yourself in the Practice, while still alive. Now, *this* is the greatest of blessings.

261. “Having already gained much in learning, along with knowing a profitable craft with which to earn a good living; being disciplined and trained to be hard-working and smart, while also eloquent and a master of the well-spoken word. Now, *this* is the greatest of blessings.

262. “Taking care of one’s own mother and father, while going to them and tending to their needs; showing kindness through action towards children and wife, demonstrating genuine care for loved ones, without losing oneself or becoming agitated, in order to achieve professional success. Now, *this* is the greatest of blessings.

263. “Making heartfelt offerings and the giving of gifts, while living with virtuous behavior according to the Dhamma; valuing relationships by showing compassion to others through blameless actions. Now, *this* is the greatest of blessings.

264. “Having completely stopped from doing any harm, while fully abandoning any kind of evil actions; refraining

from taking any substances that alter or intoxicate the mind, while staying heedful and diligent in cultivating a character that is anchored on the Dhamma. Now, *this* is the greatest of blessings.

265. "Being respectful and living with genuine humility and a sense of contentment throughout, permeating with gratitude, while finding the suitable time to be listening to the Dhamma, and with an open heart. Now, *this* is the greatest of blessings.

266. "Being patiently obedient and remaining soft, while going to see recluses and listening to their words of advice and admonishment; having a Dhamma discussion at the right time, for the *right* reason, and with the *right* people. Now, *this* is the greatest of blessings.

267. "Practicing with dedication, while leading the chaste and celibate Holy Life relentlessly; realizing, by seeing for oneself the Noble Truths, and thus finally attaining Full Awakening, that is Nibbāna. Now, *this* is the greatest of blessings.

268 "Even though touched by the fluctuating events of life, nevertheless, remaining steadfast with a heart that is not shaken nor agitated; with no more trembling, he no longer sorrows nor grieves, for he is not attached, and thus stays without any blemishes; being fully appeased and finally, safe and secure. Now, *this* is the greatest of blessings.

269. "Having accomplished and tasted all these things, such individuals remain unvanquished and undefeatable everywhere, for no matter where they go, they fully enjoy

safety that is untouchable, and security that is unmatched. Now, *this* is the greatest and most sublime blessing."



Snp. 2.5

Sūciloma Sutta

"The Needle Haired Yakkha"

I have personally heard this.

At one time, The Blessed One resided in Gaya, near the stone carved platform within the domain of Sūciloma, the needle haired Yakkha.

Then, it so happened that both Sūciloma, the needle haired Yakkha, and his friend, Khara the Yakkha, were passing by the place where The Blessed One was staying.

Then, Khara the Yakkha turned to Sūciloma and exclaimed:

"Look, that's a recluse!"

And Sūciloma the Yakkha replied:

"That's not a recluse! He is a fake! A 'wannabe' recluse! Now wait here! I will prove to you, whether he *is* in fact a true recluse, or merely someone pretending to be one!"

Then, the demon Sūciloma approached The Blessed One and began leaning towards The Blessed One with his body.

But The Blessed One immediately pulled away from him, at which the Yakkha Sūciloma remarked to The Blessed One:

“Recluse, are you afraid of me?”

The Blessed One replied:

“No Friend, I do not fear you. However, your touch has the stench of evil.”

Sūciloma the Yakkha then said:

“I will ask you a question, recluse, and if you do not answer me, I will invade your mind and drive you insane, or split your heart apart, or grab you by the feet and fling you onto the farther shore of the river Ganges.”

The Blessed One then replied:

“Friend, in this world of Devas and humans, together with its Māras, Brahmās, the community of recluses and religious practitioners of all kinds, I do not see anyone who could be able to invade my mind or drive me insane, or split my heart apart, or grab me by the feet and fling me onto the farther shore of the river Ganges. Nevertheless, you may go ahead and ask whatever you wish to ask.”

Then, the Yakkha Sūciloma addressed The Blessed One in verse:

270. “Where do lust and hatred originate? Where do aversion, delight, and fear originate? From where do thinking and thoughts arise and pour out, much like when

small boys are set loose to play, gushing uncontrollably out, as if they were a flock of crows?"

271. And The Blessed One said:

"Lust and hatred originate here, in this body; the same is also true for aversion, delight, and fear. Thinking and thoughts too, arise and pour out from this very body, much like when small boys are set loose to play, gushing uncontrollably out, as if they were a flock of crows.

272. "Born out of self-adoration, they all arise from oneself, spreading out in all directions, longing to make contact with pleasurable experiences through the six sense doors; they reach out, much like the Māluvā creepers born from a banyan tree's trunk, spreading everywhere within the forest.

273. "Now listen carefully, O! Yakkha! Those who know and understand this process as it really is, quickly apply themselves to abandon this tendency! And in doing so, they traverse this flood that is so difficult to cross; one that has never been crossed before. But by crossing it, they are never to be reborn again."





Snp. 2.6

Dhammacariya Sutta

"Living According to the Dhamma"

274. "Living according to the Dhamma is to be living the ideal; truly what is referred to as *'living the Holy Life.'*
"However, in the case of those who, although having gone forth to live the Holy Life,

275. "If they enjoy abusing others in any way they can, much like ferocious beasts who have been set loose, intent on harming others, then the lives of such people become even worse, and their evil causes much greater damage to themselves and to others, than what it might have been if they were to stay in lay life.

276. "There is the evil Bhikkhu who, drowning in his delusion, delights in starting quarrels and breaking up friendships. He neither understands the Dhamma of the Awakened One, nor has any clue about what has been explained to him.

277. "Led by ignorance, whether through his action or inaction, he goes on injuring and harming those who have indeed developed in their practice. Being on such a wrong path, the magnitude of damage he has caused, he does not

realize, especially how such evil *will* take him straight to hell.

278. "Going to states of depravation, moving from womb to womb, and from darkness to darkness, such a Bhikkhu sooner or later finds himself fallen into suffering, right after his death.

279. "Just as trying to clean up a cesspool that has been full to the brim (and for a long time) would only prove to be a futile effort, similarly, it is very difficult to try and clean such a Bhikkhu, who has been impure in his heart, and full of depravity.

280. "And if you come to know of such Bhikkhus, who in reality live the household life, with evil desires, evil thoughts and behavior that is the product of his evil conduct,

281. "Then, all of you must come together and with one voice, *kick him out! Sweep out the trash, by getting rid of the impure from your midst, and throw out the garbage!*

282. "Therefore, expel all those who, in fact, are non-recluses but simply disguise themselves as Bhikkhus. So, blow away those with evil desires, evil thoughts, and behavior that is the product of their evil conduct!

283. "Live with purity, for it is absolutely necessary that the pure should live mindfully with the pure. Thus, by staying vigilant, resolute, and united, you will all put an end to suffering."

Snp. 2.7

Brāhmaṇa Dhammika Sutta

"Brahmanical Beliefs & Customs"

This is what I personally heard:

At one time, The Blessed One was living at the monastery offered by Anāthapiṇḍika in Jeta's Park, in Sāvatthī.

It was then that a large group of wealthy brahmin householders from Kosala, who were quite old and advanced in years, with ailing bodies, as they were close upon death, approached The Blessed One, and after exchanging friendly greetings with Him, sat to one side, and asked The Blessed One:

"Dear Gautama, we would like to ask You, whether the Brahmanical Beliefs and Customs in practice today are holding true to the tradition that was in practice in ancient times?"

The Blessed One replied:

"No, brahmins, the Brahmanical Beliefs and Customs that are in practice today, are *not* holding true to the tradition that was in practice in ancient times."

Then, the brahmin elders said:

"In that case, Dear Gautama, could you please teach us, for we would very much like to learn the Brahmanical Beliefs and Customs that were in practice in ancient times? May The Blessed Gautama kindly explain them to us, if it is not too much trouble."

And The Blessed One said:

"Then listen brahmins, and pay careful attention, and I will explain them to you."

"Yes, Master Gautama," those brahmin elders replied, while paying close attention.

284. "In ancient times, sages lived restrained, behaving responsibly, having seen through and abandoned their reliance upon the five branches of sense pleasures. Thus, they practiced by conducting themselves properly, in order to experience their highest potential.

285. "The brahmins of old did not possess any cattle or grains, nor kept any gold. But what those ancients treasured in those days was living the noble life, and doing so with strong faith.

286. "Whatever food they prepared for themselves, they did so at their door, openly available for all those in need, as they gave it away generously, with faith in their hearts; sharing the meal that was cooked with anyone and whoever came hungry, to their doorstep.

287. “Wherever they went, the brahmins of old were offered the very best of carriages, clothes, beds, and dwellings by wealthy supporters in the various provinces and countries, who were touched by their nobility.

288. “The ancient brahmins were never rebuked, because they never engaged in wrong conduct. Thus, they were always protected by the Dhamma. It was a blessing to have them visit one’s home, and for this, no doors were kept closed to them, as no one turned them away nor stopped them from entering their house.

289. “Aside from their responsibility to father children with their one and only wife, each of these ancient brahmins remained celibate for forty-eight years, protecting the vow of chastity, while pursuing their quest for higher knowledge and conduct.

290. “Those brahmins neither coveted nor went to another’s wife, nor did they buy themselves a wife. Instead, their union of living together was based on love and respect, with mutual agreement.

291. “And when those ancient brahmins engaged in sexual acts with their mate, they only did so during the appropriate time, and abstained from sex altogether, outside the fertility phase, during the wife’s menstrual cycle.

292. “They always honored and praised the Holy Life, maintaining virtuous behavior, honesty, and straightforwardness; being kind and gentle, as well as sharp and deliberate when engaging in austerities, while living a life of harmlessness, along with persevering patience.

293. “Yet, the one among those ancients who was esteemed as the highest and most dedicated, was considered as if Mahā Brahmā himself, for he never engaged in sexual intercourse, not even in his sleep.

294. “Being inspired by his example, many of those wise ones revered him, impressed by his level of dedication to observing the holy practice of chastity, of virtuous conduct, and of patience too.

295. “They made their sacrifices *not* by the killing of cattle and other animals, but from the very offerings they had received, be it grains, beddings, clothes, purified ghee, or oil, all of which they had collected rightfully.

296. “Thus, by treating the cows with loving respect, they looked upon them as if looking at their mother, father, brother or any other dear relative; realizing their important role, including that of being the source of healing medicines.

297. “They realized how cows are a source of nourishing food, health, and vitality, along with happiness and wellbeing. Knowing this to be true, through experience, they did not kill any cows.

298. “Brahmins of old were both delicate and tall, handsome, and attractive, always dedicated, and responsible in performing their duties. As such, they all prospered in happiness, as long as the forward world cycle rolled on.

299. “But slowly, they began changing, little by little, as perversions crept in, as they began admiring the splendor of

warrior kings, as well as the gold ornaments and jewelry they saw on the royal women.

300. "Also, seeing thoroughbred stallions pulling their lavish chariots that were beautifully made with elaborate embroidery and decorations everywhere, as well as their opulent living quarters and various houses they owned, all laid out side by side with sufficient spaces in between;

301. "All this, in addition to the enormous wealth that the rich and ruling class of society possessed, not to mention their countless herds of cattle, and the endless stream of beautiful and attractive women they were surrounded by, the brahmins in time, began to covet these as well.

302. "And while being driven by that very lust, they began composing mantras and special chants as they approached King Okkāka, whom they convinced by saying:

'You now have much wealth, and for this reason, you must make sacrifices! If you want to keep having such wealth and treasures, then you must make sacrifices! After all, it is only due to the sacrifices you make that wealth, treasures, resources, and all your possessions come to you and will continue to do so, in the future!'"

303. "Then, the king, the lord of all warriors, now being convinced of this lie and persuaded by the encouragement of those brahmins, began making various sacrifices, including the slaughter of humans and horses, while also giving the brahmins the authority to sacrifice anything they asked for, in addition to opening the royal treasure houses to them; giving them great wealth and entire districts in the kingdom,

along with their inhabitants, thus offering them all to the brahmins.

304. "There were cattle, the finest of bedding, clothes, attractive and finely adorned women, as well as many beautifully decorated chariots, yoked to thoroughbred stallions.

305. "There were many beautiful mansions, palaces, and houses offered to the brahmins now, opulent living quarters and various houses, all laid out side by side, with sufficient space in between. In this way, the king kept making sacrifices, by offering all these to the brahmins.

306. "In receiving so much wealth, they began delighting and indulging in accumulating even more riches, hoarding all that wealth they received. Thus, overcome by their lust for more, craving continued to grow its roots deeper in their hearts. To this end, they composed new mantras and chants, as they again approached King Okkāka and exclaimed:

307. *'As water, earth, gold, wealth, and grains, so the lives of cattle are essential for humans to make use of.'*

"So, they convinced the king to sacrifice cows, in order to gain much more resources and wealth, while instructing him:

'You now have much wealth, and for this reason, you must make sacrifices! If you want to keep having such wealth and treasures, then you must make sacrifices! It is only due to the sacrifices you make that wealth, treasures, resources, and all your possessions come to you and will continue to do so, in the future!'

308. “Then, the king, the lord of all warriors, again being convinced of this lie and persuaded by the encouragement of those brahmins, began killing hundreds of thousands of cows, offering them all as sacrifice, according to what he was advised to do by those brahmins.

309. “Not by their hooves or legs, nor by their horns had those cattle harmed or hurt anyone at all; instead, just like innocent sheep, they always trustingly offered their milk to mankind in buckets, daily. But the king, grabbing them by their horns, put them all through the knife, in the name of sacrificial offering.

310. “In witnessing this, the Devas, headed by their King, Lord Indra, the asura demons, as well as the yakkhas, cried out together in shock of the injustice they witnessed, in seeing how man put the knife to the necks of those cows, all in the name of so-called ‘sacrifice.’

311. “In the past, there were only three diseases to be found: greed, hunger, and old age. But now, with the slaughtering of cows, ninety-eight new diseases arose.

312. “This injustice, predicated by violence in people’s hearts, now has come down the ages, deviating completely from the noble practice of the ancient ones. And while they killed and slaughtered those who have done no wrong, those making the sacrifices have fallen out of the Dhamma, and all that is holy and noble.

313. “For this reason, such an inhumane and utterly foolish practice has been looked down upon and severely criticized by the ancient wise ones, as a completely blamable action.

For, wherever such insanity is witnessed by beings, it is always those who are sacrificing and those priests officiating them, who are to carry the blame.

314. "And with innocence and justice gone, along with these corruptions, there came about the divisions within the once healthy society, where now there was a split between slaves, householders, merchants, and kingly warriors; quarrels became commonplace too, even between a husband and his wife.

315. "In this way, warrior kings, brahmins, and all others of so-called higher birth status in society, continued segregating against those of a lesser status than theirs, abusing their position, as well as others' while being led throughout by their lust, for more sensual pleasures."

When this was said, the wealthy brahmin householders of Kosala who had gathered there listening to The Blessed One, exclaimed together:

"Magnificent, Master Guatama! Excellent, Master Guatama! The Blessed One has made the Dhamma clear for us in many ways, as though He were turning upright what had been turned upside-down, revealing what was hidden, showing the way to one who was lost, holding up a lamp in the dark for those with eyesight to see.
We go to The Blessed One for refuge, and to the Dhamma and to the Sangha of Bhikkhus. From this day forward, may The Blessed One remember us as His lay disciples, who have taken refuge in Him, until the end of life."

Snp. 2.8

Dhamma Nāvā Sutta

"The Boat of Dhamma"

316. "When you finally find that one teacher who can teach you the Dhamma, then make sure you respect him, while trusting and worshipping him, just like the Devas worship and respect Indra, the King of the Devas.

"Thus, by wisely and fully trusting such a teacher, and paying him his due respect, he may reveal to you the Dhamma that is Incomparable.

317. "And if such a respectful and dedicated student intently enters and follows the Path of living according to the Dhamma that is taught to him, then he certainly grows in wisdom. As a result, his capacity for understanding the most subtle aspects of the Dhamma constantly develops, so long as he closely pays attention to what is being taught by such a teacher.

318. "However, if on the other hand, the student spends his valuable time associating with the fool, who is drenched in contention and jealousy, then they certainly will fail altogether in becoming wise, let alone gain any genuine or subtle understanding of the Dhamma. As a result, one

simply drowns in his doubts, as he continues his certain path towards death and further misery.

319. “For, how could someone who while he himself is being carried away, tossed, and smashed around; caught in the torrent of swiftly rushing and powerful floodwaters, be able to help others cross to the other side of the flood, safely?

320. “In just the same way, for the person who has failed to follow the Path and thus failed in understanding the Dhamma properly, while being caught in the mire of doubts and delusion; someone who has never paid any serious attention to nor learned from truly accomplished teachers, and therefore, never having gained any wisdom in the Dhamma himself, how could he be able to teach others to overcome their own doubts?

321. “But, when one has confidently stepped foot into a sturdy and reliable boat, one that is equipped with an efficient set of oars and rudder close at hand, then such a person would certainly be able to help many others too, cross the flood along with him, due to his skillfulness in navigating the boat and understanding of how to move through the floodwaters successfully, and to the other side.

322. “In just the same manner, the one who is quite knowledgeable and well-trained; having thoroughly developed himself, to the point where he has become unshakable in the Dhamma, can in fact, help and support others on their journey, so long as they are willing to listen carefully and heed his teachings, with trust and purity of heart.

323. “Therefore, associating with Superior Beings, who are your true spiritual friends, while having the right knowledge and training, is *itself* an absolute must, indeed!

“And by following along the Path, according to the instructions given by wise and noble friends, while cherishing and understanding the deep Dhamma they share, you too will come to experience true happiness and contentment, which *only* the Dhamma can bring to the heart.”





Snp. 2.9

Kiṁsīla Sutta

"What Virtuous Behavior is All About"

324. "What is virtuous behavior? What is meant by having good conduct? By practicing what kind of actions exactly, could human beings become firmly established in the highest good, and thus, attain to the ultimate goal?"

325. "By honoring those elders who deserve respect. Do not be contemptuous, while knowing the appropriate time to go and see teachers; always appreciating any opportunities one may get to listen to a Dhamma discourse, by listening with full attention to the well-spoken words being offered.

326. "Knowing the appropriate time to enter into the teacher's presence, while removing all signs of arrogance and pride from your heart, as you attend gently on them, caring for their needs. Meanwhile, always remaining alert as to the purpose of the Dhamma, throughout your training, maintaining restraint, and living in harmony with the goals of the Holy Life.

327. "Delighting in listening to the Dhamma, being devoted to the Dhamma, standing on the firm foundation of the

Dhamma, while applying wise discrimination throughout, as you make sure nothing you do, no matter how insignificant, inadvertently brings even the slightest criticism to the Dhamma. In this manner, you should fill up your time, always pondering on the Truth you learn that is the Dhamma.

328. "Give up laughter and the telling of jokes, along with mutterings of prayer and ceaseless chanting, lamenting, and wailing, not to mention hateful, vile, and angry speech; cunning and deceptive talk, as well as malicious and lust-inducing words. Thus, free yourself from the blemishes that arise from your stubbornly blind existence, as you give up pride and abide steadfast, longing to see reality for what it truly is.

329. "Learn to appreciate the value and beauty of the well-spoken word, whereby whatever has been heard, brings you closer and closer to the experiencing of stillness that is the collectedness of the heart (*samādhi*). This, because no wisdom is found, nor any true understanding is developed in the heart of the negligent man who is restless, hasty, and impetuous.

330. "That is why those who delight in the Dhamma taught by the Noble Ones, are unsurpassed in their speech, thoughts, and physical actions, for they are firmly established in the tranquil serenity that comes through the collectedness of the heart, having known through their own wisdom and direct understanding, the very essence and heartwood of the Teachings."

Snp. 2.10

Uṭṭhāna Sutta

"Rise Up!"

331. "Rise up and meditate! Sit up and stop wasting more time! For how is spending your time sleeping, really going to help you?
When the heart is shot with the poisoned arrow, experiencing dreadful pain day and night, how could anyone have time for sleep?

332. "Rise up and meditate! Sit up and stop wasting more time! Train hard and be persistent until you understand how to attain peaceful abiding.
Do not be negligent! Know that the King of Death has you in his sight, so, no time for you to be heedless and get caught in his grasp!

333. "Cross over this hurdle, and stop loitering; being stuck like most Devas and humans, nailed down in their attachment to the promise of pleasure! Do not miss the rare opportunity of this moment; otherwise you will surely regret it, once you land in hell!

334. "Being negligent or heedless will always gather dirt, making you sullied. This, because becoming defiled is none other than the outcome of procrastination and negligence.

“However, when you are diligent in your practice, very soon you will come to knowledge and understanding that are unprecedented, and with direct wisdom gained, you will be able to pull out that arrow from your heart, once and for all.”



Snp. 2.11

Rāhula Sutta

"To the Venerable Rāhula"

335. "Does the wise one eventually lose his significance for you, due to the familiarity that grows from constantly associating with him? Or do you feel moved enough to continuously pay reverence to the one who holds up the light for all of humanity?" Asked The Blessed One, while addressing His son, the Venerable Rāhula.

336. "The wise one *never* loses his significance for me, due to the familiarity that keeps growing from constantly associating with Him. For, I am continuously moved, because of which I pay deep reverence to the One who holds up the light for all of humanity," replied the Venerable Rāhula.

337. "You have given up the five branches of sense desires, which are always geared to going after what is pleasing and whatever that may arouse delight.
Remember, it was through your faith and confidence that you have Gone Forth, leaving the household life behind. So, put an end to all this suffering!

338. "Cultivate good friendships by associating with the helpful spiritual companion. When you rest or lie down, do

so in solitude, in places that are secluded and without any noise. And when you eat, remember to practice moderation in whatever it is you consume.

339. "Do not crave for things, whether they are certain kinds of robes, certain types of food, or comfortable beds or lodging. Cut out the lust for rebecoming, and with it, any chances for ever returning back to this world.

340. "Stay restrained in your adherence to the Monastic Code of Higher Discipline by keeping a watchful eye on the five sense faculties. Maintain your mindfulness by directing it to the body continuously, and as your practice develops, so will the ever-expanding sense of disenchantment in your heart, towards all things in the world.

341. "Look away from all attractive signs that arouse or promote lust. Thus, develop your heart so it can easily see and reflect on the tiresome and repulsive nature of all things, as you continuously bring the focus back to the body, but while you remain contented throughout.

342. "Coming back again and again to the Signless, pull out the hidden tendency for conceit, as you avoid all manner of comparing and contrasting. And by understanding the very process of how conceit takes place, you will finally live at peace."

And with such encouraging words, The Blessed One repeatedly advised the Venerable Rāhula.

Snp. 2.12

Nigrodhakappa Vaṅgīsa Sutta

"Vaṅgīsa & His Preceptor - the Venerable Nigrodhakappa"

I have personally heard this.

Once upon a time, while The Blessed One was residing at the Aggāḷava Stupa in the town of Āḷavī, the Preceptor of the Venerable Vaṅgīsa, the Elder Venerable Nigrodhakappa, had just died, having attained Final Nibbāna.

It was then, that the Venerable Vaṅgīsa, by going to an isolated area, spent his time meditating in seclusion.
There, while trying to meditate, the following thought arose in him, as he began reflecting:

'Has my teacher passed away into Final Nibbāna, or has he not?'

Then, when it was evening, the Venerable Vaṅgīsa came out from his seclusion and approached The Blessed One. After paying his respects, the Venerable Vaṅgīsa sat to one side, and reported his experience to The Blessed One, by saying:

“Bhante, as I was meditating in my seclusion, this thought arose in me: *‘Has my teacher passed away into Final Nibbāna, or has he not?’”*

Once having said these words, the Venerable Vaṅgīsa got up from his seat, and by arranging his upper robe on one shoulder, with hands together in front of his heart and directed towards The Blessed One, he addressed the Great Teacher by uttering the following verses:

343. “We ask the Great Teacher of incomparable wisdom, who, here and now, dispels all uncertainties and doubts from our hearts.
A well-known and famous Bhikkhu from Aggāḷava has recently died, believed to have attained Final Nibbāna.

344. “His name was Nigrodhakappa, a name that You chose for that brahmin, O! Blessed Lord, during his Ordination. He wandered and lived by venerating You with utmost respect, while his one single aim was always the longing for freedom, which he pursued with persistent effort and firm resolve, to see the Dhamma that is True.

345. “Therefore, we the disciples of the Sākyan, have all come to listen, desiring to know about that disciple, from the very lips of the All-Seeing One, Himself. May the words of our most Unsurpassed Teacher reach our eagerly awaiting ears, much like the refreshing rain!

346. “Speak to us and dispel our doubts, O! Wise One, as you reveal to us whether he closed his eyes for the last time, without ever taking rebirth anywhere again, or whether he is still waiting to experience Final Nibbāna.

Kindly declare this to us, O! Great Teacher, while you sit in the middle of this congregation, seeing all things, like Sakka sits amongst the Devas, who sees all things with his thousand eyes.

347. “In the presence of the Tathāgata, all shackles disappear, as all deluded ways of thinking, doubts, and uncertainties about anything, simply vanish without a trace. This, because His penetrating vision surpasses all others’.

348. “For, if no man could destroy the defilements, much like the strong wind pushes its way through dense clouds, scattering them out of its way, then this entire world would remain shrouded in thick darkness, and this humanity would have no possibility for any brilliant individual to ever rise in its midst, and shine through.

349. “But, the wise ones are our sources of light! And that is *exactly* what You are to me, O! My Hero! Therefore, we have come here, to this congregation, for You to reveal to us through Your own insight and knowledge, as to the truth about Kappāyana’s destination.

350. “Release your lovely, lovely voice, for all to hear, as You speak to us like the swan begins to sing its melodiously beautiful song, as it stretches out its slender neck. And we are *all* ears, eagerly awaiting and fully alert for all that You reveal.

351. “Having thrown aside birth and death altogether, destroying them completely without any remainder, He now rests fully restrained in His purity.

“O! Wise One, we beseech You to speak the Dhamma, for although those dense beings with their hearts closed shut, have no one to grant them their wishes, we on the other hand, find our hearts’ desires fulfilled, in the presence of the Tathāgata.

352. “However You explain it to us, with the depth of Your unmatched wisdom and perfect understanding, we fully accept. Therefore, with these clasped hands in front of my heart, I again implore The Incomparable Knower of all things, please do not keep us in the darkness of not knowing the truth, for which we seek an answer.

353. “You, who know the Noble Dhamma inside out, from top to bottom, having fully penetrated it Yourself, O! Hero, who vanquished delusion, I stand before you much like those who stand in the scorching heat, eager to receive the life-giving water to quench their thirst; so let the refreshing rain of Your sweet voice, come down and soothe the burning in my heart.

354. “Tell us, Master, how has Kappāyana fared on? Was he able to live the Holy Life in full? Please tell us his efforts were not in vain! Did he attain to Freedom by realizing Final Freedom, or did he close his eyes with residues remaining in his heart? Do share with us how he attained to Nibbāna Supreme!”

355. Then, The Blessed One replied by uttering the following verses:

“He has indeed cut off the craving for name and form, here in this very last birth! For he has crossed over the evil stream

that is Māra's domain; something he had battled with in the heart, for eons. He has now passed beyond all birth and death, without any residues remaining."

In this manner The Buddha spoke, the foremost Teacher of the five.

356. "Now, in hearing your sweet voice, O! Best of all Seers, my heart is full of happiness and joy. Truly, my question was not in vain, for it proved itself to be fruitful, indeed.
I now rest knowing the truth about my Preceptor, the brahmin who spoke to me what is true.

357. "Therefore, however Kappāyana, the disciple of The Blessed One spoke, so he behaved. As such, he cut straight through the strong and sticky net laid out before him by that crafty deceiver: Death, by crossing and transcending it completely.

358. "Kappāyana, O! Blessed Lord, seeing the very edge of the desire to grab, was able to cut himself loose and be fully released, thoroughly going beyond the domains of Death, so difficult to overcome."





Snp. 2.13

Sammāparibbājanīya Sutta

"The Correct Way to 'Go Forth'"

359. "I ask the Sage with boundless wisdom, who has gone beyond and crossed over to the other shore and is Fully Liberated, standing untouched by all things.
For a Bhikkhu who has left behind the household life and moved away entirely from sensuality, what is the correct way to 'go forth' in the world?"

360. The Blessed One replied:

"It is when superstitions, ideas of 'the auspicious,' the 'collecting of blessings' or trying somehow to add a 'spiritual protection,' or having interest and belief in sacred amulets, different omens, celestial signs, dreams, and all other signs such as bodily features, are eradicated from one's heart and just given up, along with any corruptions still left within, or the belief in some supernatural influence; all of these being totally eradicated from the heart: *This itself* is the correct way to 'go forth' in the world.

361. "The Bhikkhu resolutely abandons lusting after sensual experiences, whether human or those enjoyed in heavenly realms. And while being rooted in the foundation that is the

Dhamma, he transcends rebirth altogether: *This itself* is the correct way to 'go forth' in the world.

362. "Being far removed from divisive and slanderous attitudes, he walks away completely from states of anger and all contentious behavior. And by relinquishing the inner drive to favor one while opposing another, he correctly 'goes forth' in the world.

363. "With no one left for him to consider as 'friend' or 'enemy;' no longer grabbing on to this or that, nor being dependent on anything, and by releasing himself free from all shackles and things that bind: *This itself* is the correct way to 'go forth' in the world.

364. "No longer finding any essence or substance in obtaining things, with passions faded away for things that once seemed dear to him, now, he has *only* himself to fall back on. Being completely self-reliant, with no need for anyone to lead him here or there: *This itself* is the correct way to 'go forth' in the world.

365. "Lacking hostility whether in words, thoughts, or bodily actions; having thoroughly known and seen the Dhamma, one is set on his path, determined to personally experience Full Liberation: *This itself* is the correct way to 'go forth' in the world.

366. "If the Bhikkhu does not get cocky or brash seeing others bowing to him, nor starts fretting or becomes resentful when he is criticized or rebuked; and when respected and offered food by others he does not become

conceited or arrogant because of it: *This itself* is the correct way to 'go forth' in the world.

367. "Giving up the greed for more, as well as the longing for rebecoming, when the Bhikkhu has entirely turned his back to any form of violence and the drive to cause harm, because of this, all doubts are dispelled in him, as the hooks that suffocated him all fall off: *This itself* then becomes the correct way to 'go forth' in the world.

368. "Knowing for himself, how and what it is to feel good, the Bhikkhu makes sure he does not cause harm to anyone in the world. And having studied and understood the Dhamma by seeing the way things truly are: *This itself* is the correct way to 'go forth' in the world.

369. "When there are no more underlying tendencies whatsoever left in his behavior; with the roots of unwholesome actions pulled out completely, and with no hopes or expectations left to drag him here or there: *This itself* is the correct way to 'go forth' in the world.

370. "With the contaminants of the heart finally extinguished, and conceit fully eliminated; being liberated from the entire range of lust, remaining tamed, quenched, and fully restrained, while standing as steadfast as ever: *This itself* is the correct way to 'go forth' in the world.

371. "Firmly established in faith, having learned and studied much, with a clear Path of Practice ahead of him, the wise one remains untouched as he avoids taking sides in the disputes of others, and through discipline, having rid

himself of greed, hatred, and disgust: *This itself* is the correct way to 'go forth' in the world.

372. "Victorious and pure, with the veil of deceit finally removed, having mastered himself, one stands unperturbed in the face of whatever happens; possessing the supreme knowledge in his heart of how 'all conditioned things must end, sooner or later:' *This itself* is the correct way to 'go forth' in the world.

373. "Not wasting his time speculating on things that might have happened in the past, nor of things that might happen in the future, he understands purity by having gone beyond it through his direct wisdom, and therefore, he is now released and no longer a slave to his six sense spheres: *This itself* is the correct way to 'go forth' in the world.

374. "Personally experiencing the state of peace, while seeing and appreciating the beauty of the Dhamma, along with the giving up of all one's assets and acquisitions, as the certainty of the elimination of the heart's contaminants becomes unmistakably visible: *This itself* is the correct way to 'go forth' in the world."

375. "Most certainly, indeed, O! Blessed Lord!

"It is just as You explain. For, whoever may live the life of such a disciplined Bhikkhu, by conquering and thus going beyond all fetters that bind the heart, one will indeed be living the correct way of 'going forth!'"

Snp. 2.14

Dhammika Sutta

"The Disciple Dhammika"

I have personally heard this.

Once, The Blessed One was living at the monastery offered by Anāthapiṇḍika in Jeta's Park, in the City of Sāvatthī.
It was during that time, that Dhammika, the male lay disciple, went and approached The Blessed One, joined by five hundred other lay male disciples, who all together bowed and paid their respects and then sat to one side. Then, Dhammika, the lay male disciple, began addressing The Blessed One with the following verses:

376. "I would like to ask You, O! Gautama of Immeasurable Wisdom:
What needs to be done by the good and upright disciple, whether one has gone forth from home life into homelessness, or those of us who are lay disciples, who continue to live the household life?

377. "I ask, because You indeed are the One, who knows fully the proclivities and future destinies of both worldly beings and of Devas, and no one is equal to You in knowing directly the subtle nuances and trajectories that remain

hidden to all of us, for You are The Buddha Supreme, as many have declared!

378. "Having access to all knowledge, You have revealed to us the perfect Dhamma, which You continue teaching, out of compassion for all beings. You rolled back the veil of deceit from our hearts. You, being the All-Seeing Immaculate One, shine brightly in all of the worlds.

379. "Having heard that You are the Great Conqueror, the Nāga King Erāvana came to you for an audience, and after consulting with You, he left with a contented heart, happily consoled by You, as he exclaimed: *'O! Most Excellent!'*

380. "Similarly, Vessavana, the king of the Kuveras, also approached You to ask his questions, which You answered as well, and in hearing Your words, O! Wise One, he too became happy and contented.

381. "And whatever heretical views are held by those who engage in unending disputes, whether from the Ājivaka or the Jains, all miserably fail in trying to surpass You in wisdom, as they always fall short, much like someone who lazily stands in place but while wanting to catch up to another, who is sprinting at lightning speed.

382. "All these brahmins, who are after one thing: arguing to win in debates; as well as those very old brahmins among them, who are very advanced in years; not to mention those, who think of themselves as masterful debaters, sooner or later, all come to You, in order to obtain the true and hidden meanings, in what it is they seek.

383. “All this, because this Dhamma, being so well-proclaimed by You, is so versatile, while at the same time, it brings such happiness to the heart!
Therefore, O! Foremost of Buddhas, please speak to us that which we have eagerly come to hear!

384. “All these Bhikkhus seated here together, and us lay disciples too, have all come wanting to listen to this Dhamma, which has been revealed to us by the Spotless One. So, let us now hear it again, for we eagerly await, much like the Devas longing to hear the words of Vāsava.”

385. The Blessed One then said:

“Now, listen closely, O! Bhikkhus and pay heed to what I shall say. I will instruct you on this Dhamma that comes to shake off all evil from your hearts.
By remembering my words, let all those intelligent among you, on seeing the subtle meaning of what’s being said, realize the good that it brings, and diligently cultivate the wise behavior that is truly suitable, for one who has gone forth.

386. “The Bhikkhu should never wander around at the wrong time, as he looks for alms in the village at untimely hours. For doing so will only bring him much sorrow, because trouble finds the one who wanders around, after dark. And for that very reason, even the Buddhas avoid traveling at the wrong time.

387. “Beings are intoxicated and become mad by the visible forms they see, the sounds they hear, the flavors, fragrances, and physical touches they experience. By cutting your ties to

them, banishing out from your heart any leftover longing you had for these things, *only* then you should set out to the village with your alms bowl, to obtain your morning meal.

388. "The Bhikkhu, once having received his alms food in the proper way, should then return back, alone, and sit in a secluded place, as he quietly eats his meal, with mental faculties pulled and turned inwards, away from all outside influences, while remaining collected and fully present with the body.

389. "And in talking with others, whether they are a lay disciple or some other Bhikkhu, the topic of conversation must always be about the most excellent Dhamma, and not on creating division among people, blaming, or slandering others.

390. "While some enjoy being involved in disputes or arguments, We, on the other hand, do not praise such motives, nor those who conduct themselves in such a manner, as their level of wisdom is next to none. They seek out problems, as they go from place to place, near and far, fully bound up by stupidity, which is their primary occupation.

391. "The truly wise and excellent disciple, once having received his daily morsels of food, while having a place to stay, a bed and a seat, along with water to wash himself and clean his robes from dirt, should be dedicating his time *only* to the Practice, by constantly reflecting on the Dhamma taught by The Blessed One.

392. “Therefore, the Bhikkhu, in using the morsels of food, his bed and seat, along with the water for washing himself and the robes, makes sure he does not become stained or tainted due to clinging while using these resources, much like the drop of rain never grabs on to the lotus leaf, and instead simply slides off, unspoiled, the moment it lands.

393. “Now, I shall instruct on the proper way of practice for householders, as a result of which, good lay disciples too, can benefit greatly indeed. However, burdened by the responsibilities of household life, the Bhikkhu’s practice cannot be carried out by lay disciples, and for that reason, the benefits of experiencing the highest fruits of the Holy Life are not fully accessible to them.

394. “Walking away from violence by not harming nor killing living beings anymore, nor inflaming or provoking others to do harm or to kill, they have now put aside aggression of all kinds and towards all beings in the world, be they weak or strong and powerful.

395. “Such a disciple should refrain from knowingly taking what is not freely given to him, no matter how small or insignificant. In the same manner, he does not incite nor encourage others to take what is not freely given either. Thus, he never takes anything that is not offered or given.

396. “Avoiding to live the non-celibate or unholy life is what the wise disciple does, just like an intelligent person avoids accidentally stepping into the pit of burning hot coals. Yet, in being a householder, when one is unable to observe the Holy Life in remaining celibate, then he should, at the very least,

never cheat on one's own mate, nor covet or go to another's mate or wife.

397. "While conversing in a public gathering or an assembly, or whether talking in private, the disciple should not speak any lies, nor should he incite others to speak any lies. Thus, one should not speak what is false.

398. "And if this Dhamma is dear to any householder, then he should give up, altogether, the consuming of any kinds of intoxicating drinks or any types of mind-altering substances, nor should he influence or tempt others to take any kinds of intoxicating drinks, nor promote the providing of any types of mind-altering substances to others.

399. "This, because once intoxicated or under the influence of these substances, one becomes heedless and transforms into a befuddled fool, whereby one starts committing evil deeds oneself, as well as instigating others to engage in similar behavior; actions which they would not have done, had they not consumed those mind-altering substances.

"So, completely reject such insanity, which brings with it much suffering, caused by delusion, irresponsibility, and the careless behavior of utter stupidity.

400. "Refrain from destroying living beings and harming life; abstain from taking what is not freely given; from the telling of lies, and the consumption of intoxicants and mind-altering substances.
Live celibate by leading the Holy Life, abstaining from sex and stop taking food at night, and at the wrong time.

401. “Stop wearing flower garlands, and abstain from using fragrant perfumes; learn to sleep on a low bed, or on the ground, on a mat spread on the floor.

“This is what is referred to as living the Eight Precepts’ Day of Fasting, ‘the Uposatha,’ as declared by The Buddha, who has ended suffering.

402. “In this way, by living the Uposatha fully, be it on the fourteenth, the fifteenth, or the eighth day of the waxing aspect of the month, observe the Eight Precepts’ Day of Fasting. Also, observe them on that additional special day of the month, every two weeks, all with a happy mind and a contented heart.

403. “Then, by getting up early in those mornings of Uposatha, the wise and diligent lay disciple comes to serve the Sangha of Bhikkhus by distributing to them nourishing food and drinks, sharing with them whatever he can, while doing so with a happy mind and a joyful heart.

404. “Furthermore, the disciple also tenderly looks after his mother and father, while earning an honest living, being engaged in a wholesome profession or trade. And when the time comes, such a diligent householder, who in life, having observed the practice and lived in a wholesome manner, will reappear in the company of the brilliant and Self-Radiant Devas, the Gods of Sayampabha Heaven.”



Book Three

–

Mahā Vagga



Snp. 3.1

Pabbajjā Sutta

"On Going Forth"

405. "I will speak here in praise of going forth, as per the example of The One with the Eye of Wisdom, and the method of investigation He applied, which led to His decision in Going Forth.

406. "'*Living a householder's life is very constricting, full of troubles and meaningless disturbances all around; one is always surrounded by circumstances that contaminate, and with the constant possibility for more. However, to 'go forth' means living life in the freedom of wide-open space.'*
After reflecting in this manner, He made the decision and just went forth.

407. "Once gone forth, He abstained from doing any evil actions. And by abandoning the use of evil speech, He left behind misconduct in words, as He purified Himself.

408. "The Buddha, thus came to the mountains of the Magadhan people in Rājagaha. There, He went out to collect His alms food, bestowed with His excellent noble marks, for people to see.

409. “While standing on the veranda in the topmost level of his palace, King Bimbisāra saw Him. Observing the excellent noble marks on Him, the King commented to his advisors:

410. “‘*Look over there, Good sirs! Pay attention to this one! Observe how he is handsome and pure in his disposition! You can clearly see he is so different in his demeanor. Indeed, he is most certainly endowed with good behavior! See how he does not even gaze up, being fixed in looking ahead, a yoke’s length in front of him.*

411. “‘*His eyes are deliberately lowered, so mindful in his every gesture! This one is most definitely* ***not*** *from a low-class upbringing! Send out the royal scout-messengers to carefully watch and report back to us, where this Bhikkhu is going to next.’*

412. “With the royal messengers dispatched, they followed close behind, observing attentively to find out as to where he was going next, eager to learn where he was dwelling.

413. “Being fully restrained in His behavior, and with His sense doors closely guarded, He continued on His alms round, quietly, and without any interruption in between. And when His bowl was quickly filled with food, His heart kept its tranquility; remaining fully alert and mindful.

414. “Once having collected his alms food, the Sage left the village, and proceeded towards the Paṇḍava Cliffs. Once there, he reflected: *‘this is the place where I will be staying.’*

415. “Meanwhile, the scouts were following closely, and on seeing him settle at His new dwelling, they retreated to a

safe distance and remained there, while one of them went back to the palace and informed the king:

416. "'O! Great King, the Bhikkhu whom you singled out, is residing on the Eastern side of the Paṇḍava Cliffs. He is now seated there, unmoved, just like a tiger or a bull. He sits there among the cliffs, as if He was a lion, in front of his mountain cave!'

417. "On hearing the words of his messenger, the warrior king quickly set out on his royal chariot, in the direction of the Paṇḍava Cliffs.

418. "Having gone as far as the terrain would allow for the chariots to go, the king and his men dismounted, and proceeded on foot the rest of the way, until finally they reached Him, and there, the king sat down.

419. "Once seated, the king then exchanged friendly greetings with Him, after which he continued by saying:

420. "'*You are so young and youthful, still in the first stage, in the prime of your life. You are uniquely regal in your demeanor, and handsome. Surely, you must be of the finest of royal Khattiya lineages.*'

421. "'*You must look splendid spearheading an entire royal army, encircled by troops of elephants. I am ready to offer you my treasure houses, with limitless pleasures, all for your personal enjoyment, just tell me of your birth lineage!*'

422. "'*O! King, to the north of here, there is a kingdom that stretches into the Himālayas. There lies the prosperous territory of*

the Kosalan people, where limitless treasures and resources are also to be found.

423. *"'There, one will find the Lineage of the Sun: the Khattiyas of the Sākyan Clan. It is from that family lineage that I went forth, as I became homeless, leaving behind me all sensual pleasures.*

424. *"'By recognizing the many dangers in the pursuit of sensual pleasures, in contrast, I found safety in the giving up of such pleasures. Now, I continue training in my striving, for that is where I find tranquility and appeasement for the heart.'"*



Snp. 3.2

Padhāna Sutta

"On Striving"

425. "While in meditation near the Nerañjarā River, I was driven to practice by striving with determination and utmost resolution, simply to reach the safety of no longer being bound up and imprisoned.

426. "Then, Namucī (Māra) approached me and began speaking kind words to me, feigning compassion:

'You are so weak and emaciated with barely any color left on your skin. Surely, you are on the brink of death!'

427. "*'It takes a thousand stages to reach death, and already you are at the very last stage. I find you being much closer to death, than to life! But to live is much better than to die. So live, My Dear Sir! For that way, you could still gain merits!'*

428. "*'As long as you can maintain the sacred fire, you would be living the holy life, and thus accumulating many merits. So, why even bother with so much striving?'*

429. "*'To strive in such resolute manner is truly a difficult path, so very hard to overcome the challenges and thus attain what you seek!'*

These were the verses spoken by Māra, who stood there waiting, right next to The Buddha.

430. "When this was said, The Blessed One addressed Māra, by saying:

'O! Evil One, You who are the kinsman of all those who are heedless! You have crept here with your cunning ways, trying to deceive.'

431. "*'I haven't the slightest need for any merits, but those who continue to look upon the Holy Life, as no more than the accumulation of merits, let Māra go and speak to them instead.*

432. "*'There is much effort, with such strong faith, in the life I am living, along with wisdom found in me, to be striving resolutely like this, so why even bring up a question about wanting to live?*

433. "*'If the wind that blows could dry up even the powerful rivers, then why should my blood also not get dried up, in the face of my resolute striving?*

434. "*'And when the blood dries up, the bile and phlegm contained within also dry up. As the flesh begins fading away too, the heart however, becomes pure and bright, not to mention the mindfulness, which now has developed to an exceedingly refined level, along with wisdom and collectedness of heart, that are always present and firmly established.*

435. *"'Meditating like this, I have reached the highest form of feeling; as a result, the heart no longer has in it any interest or longing for sensual pleasures. Now, behold the purity of such a being!*

436. *"'Desire for sensuality is your first army, while hatred is your second, followed by your third army, which is hunger and thirst, whereas craving, makes up your fourth army.*

437. *"'Drowsiness and procrastination make up your fifth army, and fear happens to be your sixth, followed by your seventh army, which is skeptical doubt, whereas belittling others and pigheadedness, are none other than your eighth army.*

438. *"'Profiting and gaining fame, or obtaining honor and renown through wrong means and falsehood, while praising oneself and disparaging others,*

439. *"'All these are your armies too, Namucī, for they're always at your service, Kaṇha: their Dark Lord. But whoever is not a true warrior, cannot defeat or conquer them. Yet, it is only by vanquishing them all, that true happiness could be attained.*

440. *"'So, I will push through my austerities and continue wearing the muñja grass, and if necessary, let even death come! For I'd rather die in battle, than allow myself to be defeated against your armies!*

441. *"'I will not give up, like some other recluses and brahmins, who get gobbled up without ever being seen or heard of again, for they do not know nor understand the path that is taken, by those truly living the Holy Life.*

442. "'*Witnessing Māra approach at the head of his vast army, mounted on his elephant, charging at me in full force, as I too march forward unflinchingly to meet them all in battle, for there can* ***never*** *be any retreat for me; there is no deterring or budging me from my position.*

443. "'*Even though the world, with its armies of Devas and humans, does not have a chance of going against you, let alone vanquishing you, yet, standing here, I will break your entire armies with wisdom, much like an unfired clay pot is smashed into bits with a rock.*

444. "'*With mindfulness well established, I masterfully take control of my thoughts; I will wander from region to region, training a great number of disciples, everywhere.*

445. "'*And those disciples also will work diligently and with unshakable resolve, as they keep my teachings in their hearts, following them and remaining undeterred, despite your best efforts, as they too, having gone beyond, will grieve no more.*'

446. "'*For seven years, step by step, I followed closely behind The Blessed One. Yet, no opportunities did I obtain to see some weakness or vulnerability in Him, the ever-mindful Buddha.*

447. "'*Just like a predatory bird that circles in the sky, looking for its prey, then spots a golden hued stone, and imagining it to be a piece of tender fatty meat, suddenly sweeps down to attack. It comes seeking gratification, desiring to grab itself a quick, sweet, and easy meal.*

448. "'*But, not finding that satisfaction of a sweet and easy meal, the bird fled from there. And now, just like that crow that came*

attacking the stone, but only ended up leaving despondently, I too find myself leaving Gautama alone, utterly dejected.'

449. "And right at that moment, the string instrument fell from the waist belt of that grief stricken being, that Yakkha who fled and vanished from the scene, completely upset and displeased."





Snp. 3.3

Subhāsita Sutta

"Well-Spoken Words"

I have personally heard this.

Once, The Blessed One was living in the monastery offered by the lay disciple Anāthapiṇḍika at Jeta's Park, in Sāvatthī. It was then that The Blessed One addressed the Bhikkhus, by saying:

"Bhikkhus!"

"Yes, Bhante!" replied the Bhikkhus.

"Bhikkhus, when the words you use possess within them four factors, they are then considered to be well-spoken indeed, faultless, well-uttered, and therefore, not to be criticized by the wise, as they would be blameless. What are these four?

"Here, the Bhikkhu speaks only well-spoken and appropriate words, and not what is unsuitable or poorly chosen for the occasion.

“He speaks virtuous words, and not those that lack any virtue.

“The Bhikkhu uses speech that is lovely, strewn with amiable words, and not the kind that is intended to harm, and with ugly words.

“He speaks words that are truth and not lies.

“Therefore, Bhikkhus, when the words you use possess within them these four factors, they are then considered to be well-spoken indeed, faultless, well-uttered words, and therefore, not to be criticized by the wise, as they would be blameless.” This is what The Blessed One said.

Then, The Blessed One uttered the following verses:

450. “The Noble Ones declare words that are well-spoken to be the most excellent, whereas avoiding non-virtuous words and only speaking those that are strewn with virtue, they considered as its second quality.
Speaking lovely and amiable words happens to be the third, and not speaking any lies but only what is true, is its fourth quality.”

Then, the Venerable Vaṅgīsa arose from his seat, and by arranging his upper robe over one shoulder and bringing his hands together in front of his heart, directing them towards The Blessed One, he said the following words:

“O! Holy One! I find myself inspired. I feel it necessary for me to speak a few words, Bhante. If I may.”

The Blessed One replied, by saying:

“Speak then, Vaṅgīsa, whatever it is you feel inspired by!"

Then, the Venerable Vaṅgīsa spoke in verse, while sharing his heartfelt words, in praise of The Blessed One, and in His Presence:

451. “Only speak in a way that will not cause harm to either oneself or another. For such indeed is the nature of the well-spoken word.

452. “Only speak lovely and amiable words, because of which there occurs joy in the hearts of listeners, both during speech, and even much later. Therefore, speak words that do not cause evil to trail behind them.

453. “Truth is ‘the Deathless Word,’ and this itself is the eternal law. The Noble Ones being established in Truth themselves, declare it to be the very essence of the Holy Life.

454. “The words uttered by the Buddha lead one to true safety, for they are spoken for his attainment of Freedom and the realization of Nibbāna itself; they indeed take one to the end of suffering. Truly, this is the best kind of speech!”



Snp. 3.4

Sundarikabhāradvāja Sutta

"The Brahmin Sundarikabhāradvāja"

This is what I personally heard.

Once, when The Blessed One was staying near the bank of the river Sundarikā, the brahmin Sundarika Bhāradvāja was busy engaged in his ritual of "*aggihutta*," as he kept the sacrificial fire going, by the bank of the Sundarikā River.

Having lit up the fire, the brahmin then got up from it, as he looked around in the four directions, wondering to whom he should offer the leftovers of the sacrificial cake.

Then, the brahmin Sundarika Bhāradvāja saw The Blessed One, not far from him, seated under a tree, having covered His head with His robe, to protect it from the Sun.

And by taking the sacrificial cake in his left hand and the sacrificial waterspout in his right hand, he went and approached The Blessed One.

The Blessed One, upon hearing the footsteps of the brahmin approaching, began uncovering His head.

On seeing this, the brahmin suddenly realized:

'*O! this recluse is one of those shaven heads! He is one of the shaven heads!'* and began thinking how it might be better to turn back.

But, soon enough, he started reflecting how there are brahmins, who also shave their heads, and he considered:

'Why should I not approach and first ask this good sir about his lineage and birth?'

So, the brahmin continued walking as he approached The Blessed One and asked:

'Good sir, what caste were you born in? What is your lineage?'

Then, The Blessed One replied to the brahmin Sundarikabhāradvāja in verse, by saying:

455. "I am no brahmin, nor the son of kings, neither am I a merchant, belonging to the household life. But having come to know and fully understand the ways of ordinary people and their ignorance, I now continue living this life with nothing, roaming the world with wisdom in my heart.

456. "Donning the three robes and with the head shaved, I wander without a place to call 'my home,' as I live this life, having become cool and quenched. Therefore, as I am not one looking for a certain type of people to call 'my own' or spend my time with, you asking the question as to, *'which caste I was born into, or to which lineage I belong,'* is in itself quite inappropriate and unfitting, brahmin."

457. “But it is customary for brahmins, friend, when meeting other people, to ask if they too are brahmins, or not,” replied the brahmin.

And The Blessed One said:

“If you claim to be a true brahmin while stating that I am not, then I shall question you on the ancient *sāvittī* (Gāyatrī Mantra), in its three lines and twenty-four syllables.

458. “Born as human beings, whether to warrior kingly families or brahmins, what is it that seers or sages rely upon or hope for, as they make their sacrifices and give offerings to the gods, as they go seeking a certain outcome, while being in the world?

“For the one who has reached the End itself, and attained to the Highest Knowing, if he were to receive such an offering, then surely that would be of much blessing to the one who is giving.”

459. The brahmin then said:

“Then, for sure our offering here would indeed become fruitful, for we see in You someone who has the Highest Knowledge. For not having seen anyone like you before, we do not offer this sacrificial cake to anyone else, except to You.”

460. “‘In that case, brahmin, you are now in the most suitable condition to approach and perhaps, you may truly find here the One, who is indeed cooled and quenched, passionless,

unperturbed; The Wise One, who has truly reached the End."

461. "Good Gautama, my heart very much wishes to bestow an offering, by making you a sacrifice. Please, instruct me on the proper manner in conducting it, so that I may gain the best results from this action."

"In that case, brahmin, listen carefully, and I will instruct you," said The Blessed One.

462. "'Do not go asking others about their birth or lineage, to find out as to who they are. Instead, look at their very behavior, the way they conduct themselves. That will tell you *much* more.
Remember: fire comes out of firewood. After all, unshakable sages are to be found even within the lowest rungs of society, True Thoroughbreds who are born through restraint; the results of having constant wise moral shame.'

463. "Using Truth to tame and discipline themselves, one becomes supported by one's own self-restraint; thus, the One possessing the Highest Knowledge lives while having completed the Goal of the Holy Life - it is to such a superior being that all those brahmins seeking to gain blessings must go, making their offerings at the appropriate time, at the feet of such Noble Ones. In this manner, the sacrifices they make, become truly fruitful.

464. "Those who give up sensual pleasures and go through life homeless, with their thoroughly restrained behavior and unblemished character, living their lives as straight as the shuttle – it is to such superior beings that all those brahmins

seeking to gain blessings must go, making their offerings at the appropriate time at the feet of such Noble Ones. In this manner, the sacrifices they make, become truly fruitful.

465. “Those, who, by guarding their sense doors have freed themselves from the handcuffs of lust, just like the full moon is freed from the grip of Rāhu – it is to such superior beings that all those brahmins seeking to gain blessings must go, making their offerings at the appropriate time at the feet of such Noble Ones. In this manner, the sacrifices they make, become truly fruitful.

466. “Traveling the world, they are always mindful; unblemished wherever they are; neither cherishing nor trying to hold on to anything they experience – it is to such superior beings that all those brahmins seeking to gain blessings must go, making their offerings at the appropriate time at the feet of such Noble Ones. In this manner, the sacrifices they make, become truly fruitful.

467. “The Tathāgata, having given up sensual pleasures, wanders thus, spotless and victorious, wherever He goes, having directly known and realized Himself, the very end of birth and death. As the epitome of being utterly quenched and cooled, He is like a deep, cool pond – it is The Tathāgata, The Ideal Receiver of the sacrificial cake.

468. “With equals, He is equal, yet remains far removed from those who are un-equal to Him, The Tathāgata is of incomparable wisdom. Unblemished, whether in this or any other world – indeed, it is The Tathāgata, The Ideal Receiver of the sacrificial cake.

469. “In whom there cannot be found any evil or cunningness, who dwells without delusion, conceit, or possessiveness; such a True Brahmin is desireless, for He has pulled out greed and anger from their roots, and thus become extinguished, and having abandoned the stain of grief from His heart – indeed, it is The Tathāgata, The Ideal Receiver of the sacrificial cake.

470. “With all the mind’s fixations relinquished, He has nothing to take up nor call His ‘own,’ whether in this world or anywhere beyond – indeed, it is The Tathāgata, The Ideal Receiver of the sacrificial cake.

471. “With a collected heart, He has crossed the floods. And having fully understood the depth of the Dhamma by means of His Supreme Vision, He has destroyed the defilements of the heart, and as such, He bears His very last body – indeed, it is The Tathāgata, The Ideal Receiver of the sacrificial cake.

472. “The heart’s contaminant of wanting to re-become (*bhavāsava*), as well as to use destructive and mean speech, are abandoned and finally finished in Him. By possessing Perfect Knowledge, He is now liberated in every way, therefore – indeed, it is The Tathāgata, The Ideal Receiver of the sacrificial cake.

473. “Having unshackled Himself from all bonds, He lives with no attachments whatsoever, while among those who are attached to conceit, He stands free and untouched by any chains that bind. And having fully understood the nature of suffering itself, in all its aspects, with its sphere of function and foundation – indeed, it is The Tathāgata, The Ideal Receiver of the sacrificial cake.

474. “No more supported by any hopes or expectations, experiencing only the reality of seclusion, He has gone far beyond the confines of any views, doctrines, or ideas adhered to and followed by others. And with no more objects to identify with or lean on, He rests in serene tranquility – indeed, it is The Tathāgata, The Ideal Receiver of the sacrificial cake.

475. “Whether above or below, whatever phenomena there might be, there now remains nothing, for He is over and done with all things, having fumigated and cleared them all through His penetrative understanding. In this way, He remains at peace, having ended that primal drive to want to grab, and thereby, gained freedom – indeed, it is The Tathāgata, The Ideal Receiver of the sacrificial cake.

476. “Seeing the end of the fetter of birth, with lust having been thoroughly uprooted, and left without any remainder, He is the One called pure, undefiled, stainless, and flawless – indeed, it is The Tathāgata, The Ideal Receiver of the sacrificial cake.

477. “Not seeing any signs of a substantial or independent self anywhere, his mind has come to a unified coherence, thoroughly collected, and stilled. With no more movements taking place, He continues undeterred; the embodiment of kindness, having let go of all doubts and uncertainties – indeed, it is The Tathāgata, The Ideal Receiver of the sacrificial cake.

478. “With no delusion left, with true understanding and penetrative insight, He sees through all things with the highest clarity, while carrying along His final body. Having

reached Full Awakening, He now enjoys the supreme bliss of ultimate safety. This, after all, defines the real meaning of purity for beings – indeed, it is The Tathāgata, The Ideal Receiver of the sacrificial cake."

479. Then, the brahmin Sundarikabhāradvāja exclaimed:

"'For certain, I now see how my offering is to become a true offering, indeed! I find myself to be fortunate beyond measure, for I have come across a genuine teacher, with such vast knowledge. Let Mahā Brahmā Himself be my witness, as I make this offering of the sacrificial cake to You. Kindly accept and enjoy it, O! Blessed One!"

480. "It is inappropriate for me, brahmin, to eat food that has been chanted over with mantras and spells. After all, this itself is *not* the Teaching of the Noble Ones, who have the eyes to see. Thus, food gained by reciting verses or spells is not suitable for Buddhas to consume. And so long as this principle remains across endless time, the Awakened Ones will adhere to it, and live by it.

481. "But instead, you may offer the Tathāgata other kinds of food or drinks, which We could consume; that way you will truly benefit by having made your offering to someone, who has destroyed the heart's contaminants and overcome all doubts. For it is such a rare person indeed: the true field of merits, who is to be sought after by those wanting to make offerings."

482. "It is such a gain! Such a wonderful opportunity for me to have come to see and meet The Blessed One, while at the same time, learning from Him, as to whom gifts of offering

should be appropriately made. Thus, I came and gained immensely from Your advice."

483. "With the mind now free from disturbances, one remains free of anger and impulsivity. Thus, by getting liberated from the drive to pursue sensual pleasures, one does not allow the mind to drift here and there, and instead, is fully aware of what exactly it is engaged in, all the time.

484. "Having removed existing boundaries and gone beyond all mental limitations, one tames oneself and thus comes to finally understand the process of rebirth and death. Such a Sage who is well accomplished in his virtuous character, truly is worthy of honor, and of the best offerings to be placed at his feet.

485. "By training in the instructions given, and thus, having removed the conceit in one's heart, one comes to offer homage with clasped hands at the heart, bowing in veneration, offering wholeheartedly whatever one can with food and drinks. It is in this way, that your gifts become fruitfully rewarding."

486. "Truly, the Buddha, in whose presence I now stand, *is* the Sublime and Ideal Receiver of the sacrificial cake! For You are the incomparable field of merit, since whatever offerings are brought to Your Presence, become fruitfully rewarded, granting the giver many merits, indeed!"

Then, the brahmin Sundarikabhāradvāja added by saying this to The Blessed One:

"It is excellent, Master Gautama! It is marvelous, O! Blessed One! The Blessed Lord has clarified the Dhamma for me in many ways, as though He were to turn upright what had been turned upside-down, revealing what was hidden; showing the way to one who was lost, holding up a lamp in the dark for those with eyesight to see.
Bhante, I go to The Blessed One for refuge and to the Dhamma and to the Sangha of Bhikkhus."
Bhante, may I receive the Going Forth, and be granted the Higher Ordination in the presence of The Blessed One."

Thus, the brahmin Sundarikabhāradvāja received his full admission and the Higher Ordination as a Bhikkhu in this Dispensation, from The Blessed One Himself.

Soon after his Higher Ordination, now the Venerable Sundarikabhāradvāja, while living alone and secluded from the crowd, living heedfully and with resolution, practicing diligently, before long, he here and now realized for himself the noble end of the Holy Life; experiencing that unsurpassed knowledge for which sons of good families rightfully leave the household life, by becoming homeless.

And the Venerable Sundarikabhāradvāja knew with direct knowledge and certainty unparalleled:

'Birth is finally destroyed. Now the Holy Life is fully lived; what should have been done is finally done, and there is no more coming to any state of becoming, ever again.'

And the Venerable Sundarikabhāradvāja became one of the Arahants.



Snp. 3.5

Māgha Sutta

"To The Young Brahmin Māgha"

I have personally heard this.

Once, when The Blessed One was living in the Gijjha Peaks in Rājagaha, Māgha the young brahmin approached Him, and after paying his respect by venerating The Blessed One, he exchanged friendly greetings, and then sat to one a side and said:

"Master Gautama, I am a supporter, giving donations to the needy, and doing so in a generous and open-handed manner to whomever that comes asking for assistance.
And from the wealth I possess, which I earn through my rightful and blameless livelihood, I give to others abundantly, be they just one person, two people, or three, four, five, six, seven, eight, nine, or ten, twenty, thirty, forty, fifty, a hundred people, or even more.

"Now, Master Gautama, in being so generous, I would like to ask whether I am, in fact, obtaining and accruing any merits."

The Blessed One then replied by saying:

"Certainly, young brahmin, a supporter giving donations to the needy, and doing so in a generous and open-handed manner to whomever that comes asking for assistance; who earns his wealth through rightful and blameless livelihood, giving to others abundantly, be they just one person, two people, or three, four, five, six, seven, eight, nine, or ten, twenty, thirty, forty, fifty, a hundred people, or even more; in being so generous, you would, indeed, be obtaining and accruing many merits."

487. Then, Māgha the young brahmin addressed The Blessed One in verse, by saying:

"Being a householder who supports the needy, giving food and drinks in an open-handed manner, to whomever comes asking for assistance as I seek to make merits, I ask the boundlessly generous Gautama, the maroon-robed homeless recluse, in what way, could these sacrifices and generous acts of mine become truly pure?"

488. And The Blessed One replied, in verse:

"Indeed, Māgha, for when a householder seeking merits, engages in supporting the needy, giving food and drinks in an open-handed manner to whomever that comes asking for his assistance, such a person would certainly attain to his heart's desire of merits gained. Thus, ***one's acts of generosity become pure because of the very purity of the recipients***, who are indeed worthy to be receiving such gifts and offerings, in the first place."

489. Then, the young brahmin Māgha said:

"O! Blessed One, I, being a householder who supports the needy, giving food and drinks in an open-handed manner to whomever that comes asking for assistance, as I seek to make merits, please kindly explain to me how to identify such a recipient, who is truly worthy of generous gifts."

490. "Those who wander this world completely unattached, blameless, and spotless in character, who possess nothing, living restrained and fully in control of their behavior, having accomplished the goal of the Holy Life – it is *they*, the truly worthy ones, who should be presented with the generous offerings at the appropriate time, by the brahmin, seeking to gain boundless merits.

491. "Breaking all those shackles and fetters that bind, living tamed and fully released, free from misery and anguish, with nothing more to desire or hope for – it is *they*, the truly worthy ones, who should be presented with the generous offerings at the appropriate time, by the brahmin, seeking to gain boundless merits.

492. "Those who have finally liberated themselves from all things and fetters that bind, living tamed and fully released, free from misery and anguish, with nothing more to desire or hope for – it is *they*, the truly worthy ones, who should be presented with the generous offerings at the appropriate time, by the brahmin, seeking to gain boundless merits.

493. "Abandoning lust and anger, along with delusion, leaving them all behind, and having completely destroyed the heart's contaminants (*āsavas*) too, they are indeed the ones who have lived the Holy Life to the fullest – it is *they*, the truly worthy ones, who should be presented with the

generous offerings at the appropriate time, by the brahmin, seeking to gain boundless merits.

494. "The ones whose hearts are completely void of deception or conceit, with all contaminants eradicated too; they are indeed the ones who have lived the Holy Life to the fullest – it is *they*, the truly worthy ones, who should be presented with the generous offerings at the appropriate time, by the brahmin, seeking to gain boundless merits.

495. "Those who no longer fall prey to craving, remaining considerate of others and empty of expectations, are the ones who have indeed crossed the flood and now wander selflessly – it is *they*, the truly worthy ones, who should be presented with the generous offerings at the appropriate time, by the brahmin, seeking to gain boundless merits.

496. "Those with hearts that have not even a single drop of craving left in them, whether for things offered by this or any other world – it is *they*, the truly worthy ones, who should be presented with the generous offerings at the appropriate time, by the brahmin, seeking to gain boundless merits.

497. "Those who gave up entirely the search for sensual pleasures, wandering the world without having a place to call 'home;' living purposefully as they keep to the one single course of action, just like a shuttle, without digressing – it is *they*, the truly worthy ones, who should be presented with the generous offerings at the appropriate time, by the brahmin, seeking to gain boundless merits.

498. "Those who have freed themselves from lust, being fully in control of their sense faculties, and are just like the Moon released from the grip of the eclipsing Rāhu – it is *they*, the truly worthy ones, who should be presented with the generous offerings at the appropriate time, by the brahmin, seeking to gain boundless merits.

499. "Those who have calmed their heart, liberating it from the heaviness of lust and its agitation, for whom there are no future rebirths at all, having already rid themselves of the thirst to re-become, while still living this very life – it is *they*, the truly worthy ones, who should be presented with the generous offerings at the appropriate time, by the brahmin, seeking to gain boundless merits.

500. "Those who have abandoned birth and death altogether, without any leftover desires to re-experience things or exist further; the ones who have gone beyond all doubts – it is *they*, the truly worthy ones, who should be presented with the generous offerings at the appropriate time, by the brahmin, seeking to gain boundless merits.

501. "Those who tread lightly upon this world, having become their own island of refuge and sources of light wherever they go; not having or possessing anything, they are released – it is *they*, the truly worthy ones, who should be presented with the generous offerings at the appropriate time, by the brahmin, seeking to gain boundless merits.

502. "Those who, here and now, know and understand directly as it truly is: *'This is my very last birth. There are no more renewed or future existences for me, anywhere!'* – it is *they*, the truly worthy ones, who should be presented with the

generous offerings at the appropriate time, by the brahmin, seeking to gain boundless merits.

503. "Those who possess the Higher Knowledges, are mindful throughout, as they correctly engage in the practice of the *jhānas*, and having attained Full Awakening themselves, they are now a refuge for the many – it is *they*, the truly worthy ones, who should be presented with the generous offerings at the appropriate time, by the brahmin, seeking to gain boundless merits."

504. "So happy am I, for having asked my question! For it proved itself not to have been asked in vain, but useful and helpful indeed!
The Blessed One has now explained and clarified to me how to identify the truly worthy recipient of generous gifts!
You, indeed, are the One who knows the truth about such things. You, O! Lord, are the One who understands the Dhamma, clearly seeing the truth of it, directly as it is."

505. Then, the young brahmin Māgha continued by saying:

"O! Blessed One, I, being a householder, who supports the needy, giving food and drinks in an open-handed manner to whomever that comes asking for assistance, as I seek to make merits; please, kindly explain to me, how one could make a worthy offering, appropriately and satisfactorily."

506. And The Blessed One said:

"Be generous when you give, Māgha! While bestowing your gift, make sure your mind is bright and your heart joyful, remaining fully confident in the purity of your giving! It is

because ***so much depends on the very manner in which an offering is made by the giver***; *this* is the catalyst that could bring so many blessings to the one making the offering, by removing the stains from one's heart.

507. "The one empty of lust, having already expelled hatred from his heart, cultivates in himself the feeling of *Mettā*, that is the essence of benevolent universal loving kindness. And whether by day or by night, he stays constantly vigilant and mindful, while pervading all directions with the boundless *Mettā,* he feels in his heart."

508. Then, Māgha, the young brahmin asked one more question:

"Who is the one purified, the one released and Awakened from all things that bind, Lord? How can one be able to take himself to the realm of Brahmā?
This, I do not know, so, please kindly explain it to me. For all I can say is that despite my ignorance, The Blessed One is my witness that Brahmā has been seen today, in person!
For us, truly there is no difference between seeing The Blessed One or Brahmā! Do explain please, O! Brilliant One, how one can be born in the radiant realm of Brahmā."

509. And The Blessed One said:

"Whenever one makes an offering while putting into practice the three requirements in bestowing a gift, that is: ***before making an offering, the donor's heart is glad and happy; while in the process of giving, one's mind is bright and clear; and once having given, the heart feels joyfully contented, each time the act of generosity is remembered***;

and if, Māgha, they would be making their offering to the ones truly worthy of generous gifts, then I declare that such a generous person is *certain* to be reborn in the realm of Brahmā."

When this was said, Māgha, the young brahmin exclaimed:

"It is excellent, O! Blessed One! It is marvelous, Lord! The Blessed One has made the Dhamma clear to me in many ways. I feel as though The Blessed One has turned upright what was overturned, revealing what was hidden, showing the correct path to someone who was lost, as if bringing a lamp into the darkness, for all those with eyesight to see.

"Bhante, I go for refuge to The Blessed One, to the Dhamma, and to the Sangha of Bhikkhus.
May The Blessed One accept me as one of his lay disciples, who has taken refuge in Him, from today until the end of my life."



Snp. 3.6

Sabhiya Sutta

"To Sabhiya"

I have personally heard this.

At one time, The Blessed One was living in the squirrels' sanctuary in the Bamboo Park, in the Royal City of Rājagaha. It was during that time, that a certain Deva appeared in front of Sabhiya, the wandering ascetic.

The Deva, who during an earlier lifetime was a former companion of Sabhiya in the Holy Life, posed a riddle to him, by adding the following instruction:

"Sabhiya, you must go and lead the Holy Life under that Teacher, who happens to be the only one capable of answering this riddle."

Then, the wandering ascetic Sabhiya, having learned the riddle given to him by the Deva, went to recluse after recluse, brahmin after brahmin; meeting them in gatherings large and small, to the respective teachers presiding over these assemblies and gatherings, to his contemporary and famous founders of the prominent sects at that time, as he spoke with those who were recognized and accepted as wise, such as: Purāṇa Kassapa, Makkhali Gosāla, Ajita

Kesakambali, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, and Nigaṇṭha Nāṭaputta.

However, when Sabhiya, the wandering ascetic, would approach and ask them the riddle, they not only were unable to answer the question, but would openly get angry at him as they were annoyed and frustrated by his question. In addition, they would engage in arguments with him, while cross questioning and debating with Sabhiya over the riddle, for which he genuinely sought an answer.

Then it occurred to Sabhiya, *'these recluses and brahmins, whether in large or small gatherings, the respective teachers presiding over these assemblies and gatherings, my contemporary and famous founders of prominent sects, such as: Purāṇa Kassapa, Makkhali Gosāla, Ajita Kesakambali, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, and Nigaṇṭha Nāṭaputta, when questioned about this riddle, have not been able to give me an answer, and as a result openly express anger towards me and often are annoyed by my question. Not only that, but they also engage in arguments with me, while cross questioning and debating with me over the riddle, for which I seek an answer.'*

Then, being alone and discouraged thus, Sabhiya reflected to himself while considering: 'Why don't I just give up this Holy Life and return back to living the lowly life of pursuing sensual enjoyments?'

Right at that moment, the thought occurred to him:

'But wait, the recluse Gautama also has a large group of disciples; He too is a Teacher presiding over many assemblies and gatherings;

He is well-known and famed for having crossed over to the other shore.' So, he thought to himself:
'What if I went and approached the recluse Gautama and asked Him about the answer to this riddle?'

But then, it occurred to Sabhiya again how the recluses and brahmins he had gone to are old and advanced in years; as he reflected:

'These elders have led the Holy Life for a long time, yet when I asked for an answer to this riddle, they were all unable to give me an answer, as well as becoming angry and annoyed with me, where they even cross questioned me argumentatively. Now, if that is the case, then how could the recluse Gautama, who happens to be much younger than these elderly teachers, give me the answer to this riddle? After all, the recluse Gautama is young, and has only recently gone forth.'

But then he pondered on the matter further and considered,

'Even though many recluses may be young in age, however, recluses should neither be looked at with contempt, nor their level of knowledge be undermined. For it is a fact that there are young recluses who are both powerful in their psychic abilities, as well as in being wise. What if I approach the recluse Gautama and ask Him for the answer to my riddle?'

Having made up his mind, the wandering ascetic Sabhiya set off on his journey by walking in stages, in the direction of the Blessed One, knowing that at the time He was staying within the squirrels' sanctuary, in the Royal City of Rājagaha, at the Bamboo Park.

Once having reached the Blessed One, Sabhiya, the wandering ascetic, exchanged friendly greetings with the Teacher and then sat to one side, and said:

510. "I have come to you with many doubts, and with much trepidation, desiring to ask my questions. Please put them to rest and may my doubts be dispelled by receiving my answers, one by one, according to the Dhamma."

511. In reply, The Blessed One said:

"Sabhiya, you come from afar indeed, desiring to ask your questions. I will put your doubts to rest, dispelling them all, as I answer your questions, one by one, according to the Dhamma.

512. "Ask now your questions, Sabhiya, however you wish, and I will put to rest each and every one of your questions, along with your doubts, one by one."

Then it occurred to the wandering ascetic Sabhiya,

'This is quite amazing! This is wonderful! While other recluses and brahmins did not even give me a chance to speak or ask my questions fully, here however, the recluse Gautama not only is giving me His consent but is even encouraging me to ask my questions!'

In being thus inspired and thoroughly pleased, Sabhiya, the wandering ascetic began asking the Blessed One:

513. "By acquiring what can one be truly called a "Bhikkhu? What is 'self-restraint,' and the meaning of being 'tamed?'

What is meant by 'Awakening?' May the Blessed One, please, explain these to me."

514. The Blessed One replied, by saying:

"Sabhiya, when he walks on the path that leads to release, when Nibbāna is known for oneself and all doubts are finally removed; giving up both becoming and non-becoming, with no more rebirth waiting for him, one lives out the very last of countless rebirths, completing the Goal of the Holy Life; it is *this* person who is to be called a 'Bhikkhu.'

515. "Mindful and equanimous everywhere he goes, intending no harm to anyone in the world. Never conceited, the recluse is one who has crossed over, unperturbed. *This* is his self-restraint.

516. "Living in the world, he is supported by faculties that are developed both internally and externally, as he piercingly sees through this and the other world; having already made good use of his time. *This* is the meaning of being "tamed."

517. "Thoroughly discerning the residues of ages past, together with their constant arisings and vanishings; pure, without any defilements or passions left in him, he arrives at the end of rebirth. *This* is the meaning of Awakening."

Then, the wandering ascetic Sabhiya, rejoicing and being utterly pleased in hearing the Blessed One's response, asked a further question.

518. “By acquiring what can one be truly called a ‘Brahmin?’ Who is a ‘recluse,’ and by doing what can one be ‘washed?’ “How can one become a ‘Nāga’? May the Blessed One, please, explain these to me.”

519. Then, The Blessed One replied:

“Sabhiya, in being cleansed of all that is unwholesome and shaken off the impure; with a thoroughly collected mind that is stainless, he looks on, having completely overcome the cycles of rebirth and no longer being stained by them. *This* is the meaning of being a ‘True Brahmin.’

520. “Giving up both good and bad, the calmed one, no more gathers any dust. He knows this world and the other, while overcoming birth and death altogether. It is *he* who is called a ‘Recluse.’

521. “Having cleansed oneself of all wrong actions, whether in thought, words or in bodily behavior in the world. There is no more desire left in him for either celestial or human birth. In this manner, *he* is considered to be ‘washed.’

522. “Doing no wrong in the world, he cuts off all fetters that bind. Released, he goes freely everywhere, unattached and stainless. *This* is the meaning of being a true ‘Nāga.”

In being given these explanations, the wandering ascetic Sabhiya rejoiced, as he was now inspired and grateful in hearing the Blessed One’s response, and with joy swelling in his heart, he asked a further question.

523. “How is the field won by the victor, according to the Buddhas? In what way is one ‘cleverly skilled?’ Who is the ‘wise one?’ And how can the ‘Sage’ be recognized? May the Blessed One, please, explain these things to me.”

524. Then, The Blessed One replied:

“Sabhiya, by having thoroughly considered all fields of existence, be they heavenly, human or Brahmā, while becoming disenchanted by all of them, one is released from the roots that bind a person to these realms. This is how the field is won by the victor, according to the Buddhas.

525. “Having thoroughly considered all the treasure houses, whether found in the heavenly, human or Brahmā realms, while becoming disenchanted by all of them, one is released from the roots that bind a person to these treasure houses. This is the way in which one can become ‘cleverly skilled.’

526. “Having fully examined the mind’s purity, as well as the purity found in the external world, he becomes disenchanted by what they offer, looking upon them with wisdom that is truly pure, as he overcomes both the dark and the white, while transcending both. It is by possessing this discernment that one is called ‘wise.’

527. “Whether internally or externally, clearly distinguishing the genuine Dhamma from that which is *adhamma*, he is one who is worthy of the veneration and love of both Devas and humans alike. Having transcended both the shackles and the trap, he is the one recognized as the ‘Sage.’”

In hearing this reply, the wandering ascetic Sabhiya again rejoiced, while being inspired and grateful listening as he did to the Blessed One's response, and with his heart and mind full of joy, he asked his next question.

528. "By acquiring what can one 'Attain to Perfect Knowledge?' How is one 'meticulously examined?' In what way can one become 'full of effort?' And for what reason is one called a 'Thoroughbred?' May the Blessed One, please, explain these to me."

529. And The Blessed One replied in the following manner:

"Sabhiya, by examining all the knowledges available, whether those of recluses or brahmins, one dismisses all feelings attached to them, remaining unblemished by the passions, as he goes beyond all knowledge. Thus, he becomes the one who 'attains to Perfect Knowledge.'

530. "Having understood both internally and externally the proliferation of materiality and mentality: the root cause of disease, one is then released from all the roots that pervasively tie one up to suffering. In this way, one becomes 'meticulously examined?'

531. "Refraining from all evil actions, exerting oneself with persistence and leaving behind all hellish misery; his perseverance is relentless, always arousing himself with renewed effort to steadily endeavor with resoluteness, despite everything. It is in such a way that one becomes 'full of effort.'

532. “Having severed the fetters both internally and externally, cut loose from their roots and sticky snares; being finally fully released from all entanglements that bind, he is the one recognized as the ‘Thoroughbred.’”

Hearing these words, the wandering ascetic Sabhiya felt his heart gladden and rejoice even more, while being thankful for the Blessed One’s words, as he continued to ask his next question.

533. “By acquiring what can one be said to be ‘wisely-learned?’ In what way can one be called ‘Noble One?’ How can one be developed in ‘good conduct?’ And how does one become a ‘wandering ascetic?’ May the Blessed One, please, explain these to me.”

534. And The Blessed One replied, by saying:

“Sabhiya, by seeing the true essence behind all phenomena; directly knowing the Dhamma wherever one looks in the world, for he has conquered both the faulty and the faultless. With unprecedented certainty in his heart, wherever he is to be, he remains untroubled and released. *This* is the one said to be ‘wisely learned.’

535. “Having cut himself free from the contaminants, he no longer settles anywhere. Directly knowing this for oneself, he does not come to any womb again. Uprooting the threefold *saññās* that defile, with no further substrates to seek out further or rely upon, *he* indeed, *is* the one known as a ‘Noble One.’

536. "The one living the Holy Life, having seen the Dhamma, is established in higher virtuous behavior while understanding the Teachings; living with versatility while freed from all inner agitation; with his heart thus liberated from both attachment and revulsion, it is *he* who is considered one of 'good conduct.'

537. "Whatever intended actions that ripen into suffering and distress, whether above, below, all around and in between, he completely gives them all up; dropping conceit, craftiness, greed, and anger, as he puts an end to *nāmarupa*, which makes *him* the one, to be called the 'wandering ascetic,' the one accomplished, indeed."

Then, in hearing these long awaited responses spoken by the Blessed One, the wandering ascetic Sabhiya, feeling grateful, inspired and utterly pleased, quietly and with utmost care, arose from his seat and by arranging his upper robe on one shoulder, and with his palms gently joined in front of his heart, came closer, and began venerating the Blessed One, while speaking these heartfelt verses:

538. "O! Great Teacher of Vast Wisdom,
"You, who have transcended the dark flood, crossing over the sixty-three wrong views of the wandering ascetics; doctrines that are false refuge, each and every one, depending on nothing more than hearsay, baseless concepts, conclusions about others' statements, and empty words.

539. "You have gone to the very end, the further shore; existing beyond suffering. You are the Arahant, Rightfully Self-Awakened, and I have firm faith that the Blessed One *has* destroyed all the contaminants. You are resplendent,

wise beyond any measure, O! Finisher of dukkha, you have delivered me from suffering!

540. "Whatever doubts I had, you dispelled them by carrying me over to the other shore. I pay Homage to You, O! Unequaled Sage. You who dwell in the attainment of deep understanding, You are gentle and kind, O! Kinsman of the Sun.

541. "Whatever uncertainties I had earlier, the Wise One dispelled them for me; Being the One who sees in the pitch blackness of ignorance; You indeed are the All-Knowing Sage with no hindrances left.

542. "All your troubles are cut at their roots and made useless. You are a result of the Dhamma, self-tamed, cooled and the essence of Truth.

543. "O! Best of men, Great Hero, the Greatest of Nāgas, all gods rejoice in listening to your words, including the Nāradas and Pabbatas.

544. "Homage to you, O! Thoroughbred, Homage to you, O! Greatest of men. In the vastness of world systems whether of gods or humans, there is none to compare to you!

545. "You are the Awakened One,
You are the Generous Teacher. You are the Sage who has conquered Māra! You have removed all the underlying corruptions (*anusayas*) from the heart, and having crossed over, you guide the rest of us, so we too could transcend, and go to the other shore.

546. “You have gone beyond all endearments, with contaminants completely torn apart.
You are a Lion, free of grasping, having abandoned all fears, big or small.

547. “As a graceful lotus stands stainless above the surface, unsmeared whether by mud or water, You are unblemished whether by good or evil.
Kindly stretch your feet, O! Hero, so I may touch it with my head, for Sabhiya has found his Teacher!”

Then, Sabhiya the wandering ascetic, by gently placing his head at the feet of The Blessed One, said:

“It is excellent, Lord! It is marvelous, Bhante! The Blessed One has made the Dhamma clear to me in many ways. I feel as though the Tathāgata has turned upright what was overturned, revealing what was hidden, showing the correct path to someone who was lost; as though one were to bring a lamp into the darkness, for all those with eyesight to see.

“Bhante, I go for refuge to the Blessed One, to the Dhamma, and to the Sangha of Bhikkhus. May I be given the Going Forth and the Higher Ordination, in the Blessed One’s presence.”

And The Blessed One said:
“Sabhiya, anyone who has belonged earlier to another sect or belief system, who desires the Going Forth and the Higher Ordination in this Dispensation, should stay under probation for four months. And only at the end of that four months’ period, if the Bhikkhus are satisfied, they would give him the Going Forth and Higher Ordination.

Although this is put in place, I, nevertheless *do* recognize individual differences, in this matter."

"Bhante, if it is so, that anyone who has belonged earlier to another sect or belief system, who desires the Going Forth and the Higher Ordination in the Blessed One's Dispensation, should stay under probation for four months. And only at the end of that four months' period, if the Bhikkhus are satisfied, they would give him the Going Forth and Higher Ordination, then, I am willing to be under probation for four years, at the end which, may the Bhikkhus be satisfied and give me the Going Forth and the Higher Ordination."

Then, the wandering ascetic Sabhiya obtained the Going Forth and the Higher Ordination, in the Dispensation of the Blessed One, in His Presence.

Soon after his Higher Ordination, the Venerable Sabhiya, while living on his own, ardent, secluded, withdrawn from the crowd, diligently striving in his practice and with resoluteness, soon realized for himself with direct knowledge and in this very life, the Highest Goal of the Holy Life, for the sake of which good sons of families rightly Go Forth from the lay life into homelessness.
And he personally knew and understood with absolute certainty:

'Now, birth is destroyed; the Holy Life has been fully lived, what had to be completed has now been completed. There is no more rebirth into any state of becoming, with nothing more to wish for.'

And the Venerable Sabhiya became one of the Arahants.



Snp. 3.7

Sela Sutta

"To Sela, the Brahmin"

I have personally heard this.

At one time, The Blessed One was journeying through the country of Āpaṇas accompanied by a large Sangha of Bhikkhus, who were closely following Him, one by one, all one thousand two hundred and fifty of them, when He entered the town named Āpaṇa.

Then, the matted-hair ascetic Keṇiya heard:

'The well-known recluse Gautama, Son of the Royal Sākyans, is now journeying through the country of Āpaṇas accompanied by a large Sangha of Bhikkhus, who are closely following Him, one by one, all one thousand, two hundred and fifty of them, and they have now all entered our town of Āpaṇa.'

He then reflected on the fact that The Blessed One had, at that time, already gained the delightful reputation of:

'Being an Arahant, The Perfectly Awakened One, endowed with Sublime Knowledge and Supremely Pure Conduct, the Well-Gone, the Knower of worlds, the Incomparable Tamer of those to be tamed, the Teacher of gods and humans, Enlightened and Blessed.

And having realized and understood this world with direct knowledge, together with its gods and humans, Māras, Brahmās, as well as the community of recluses and brahmins, He reveals it, making it known for everyone. He teaches the Dhamma that is beautiful in its beginning, beautiful in its middle, and beautiful in its end. He does this while giving its full and correct meaning and phrasing, clearly revealing thus, the spiritual life that is utterly perfect and pure. Therefore, it would be wonderful indeed, to be able to see such Arahants.'

Then, the matted hair ascetic Keṇiya went and approached The Blessed One, and after exchanging friendly greetings with Him, sat to one side.

And The Blessed One encouragingly spoke, as he inspired, instructed, roused, and gladdened the matted hair ascetic Keṇiya's heart, with an enlivening Talk on the Dhamma.

Afterwards Keṇiya, the matted hair ascetic, addressed The Blessed One and said:

"May the Blessed One, please, accept my *dāna* offering for tomorrow's meal, accompanied together with the Sangha of Bhikkhus."

When this was said, The Blessed One said:

"Keṇiya, the Sangha of Bhikkhus is too large for a meal *dāna*, as they are one thousand two hundred and fifty in number! In addition, offering this meal to the Sangha of Bhikkhus headed by the Tathāgata, given that you are a devout brahmin, might provoke and displease your fellow brahmins."

For the second time, Keṇiya invited The Blessed One to accept his meal offering, by stating:

"Master Gautama, however big in number the Sangha of Bhikkhus might be, even one thousand two hundred and fifty in quantity, the brahmins will remain quite pleased, for they know I am favorably disposed to them. Therefore, may The Blessed One please accept tomorrow's meal from me, together with the entire Sangha of Bhikkhus."

And for the second time, The Blessed One said:

"Keṇiya, the Sangha of Bhikkhus is too large for a meal *dāna*, as they are one thousand two hundred and fifty in number! In addition, offering this meal to the Sangha of Bhikkhus headed by the Tathāgata, given that you are a devout brahmin, might provoke and displease your fellow brahmins."

And for the third time, Keṇiya replied:

"Master Gautama, however big in number the Sangha of Bhikkhus might be, even one thousand two hundred and fifty in quantity, the brahmins will remain quite pleased, for they know I am favorably disposed to them. Therefore, may The Blessed One please accept tomorrow's meal from me, together with the entire Sangha of Bhikkhus."

Then, The Blessed One accepted the invitation in silence.
Understanding that The Blessed One accepted his offer for a meal for the Sangha, Keṇiya arose from his seat and went to his hermitage, as he addressed his friends and blood relatives by saying:

"Good sirs, please listen up, I have invited the recluse Gautama, together with His Sangha of Bhikkhus for tomorrow's meal. I ask that you help me with the necessary preparations, by doing whatever needs to be done to make everything ready for tomorrow's meal."

By saying: "Very well, Sir," his audience accepted his request, and went straight to work.
Some began digging out ovens in the ground, others went and chopped wood for firing up the furnaces, some began cleaning up and preparing the water jars for washing, while others spread out the carpeting and cushions for seating.

Meanwhile, the matted hair ascetic Keṇiya himself worked on preparing the great assembly hall, setting up where the meal was to be hosted.

It was during that time that the brahmin Sela was living in Āpaṇa. He was known as an expert, a 'master of the Vedic threefold knowledge;' a learned preserver and reciter, able to repeat the sequence of words and sounds, the hymns of the Vedas, together with the rites and rituals, with their vocabularies, etymology, phonology, and histories. He was also skilled in their philosophy and grammar. He knew how to interpret the marks of a Great Man. And all this along with the various mantras Sela was teaching to three hundred young brahmin men, as he passed them down through the oral tradition.
Now, Keṇiya, the matted hair ascetic used to admire Sela, and was a devout follower of his.

So, it was on that day of preparations for the meal *dāna* when Sela, the brahmin, who had been strolling back and forth for

some exercise through the town, accompanied by his three hundred students, decided to visit his friend's, the matted hair ascetic Keṇiya's hermitage.

On meeting his friend, the matted hair ascetic Keṇiya, and once their friendly greetings were over, seeing him busy at work with preparations at the hermitage, while others were digging out ovens in the ground, chopping wood for firing up the furnaces, others cleaning up and preparing the water jars for washing, while still others were spreading out carpeting and cushions for seating, as well as Keṇiya himself, who was engaged in arranging the great assembly hall, Sela, out of curiosity asked his friend, Keṇiya, the matted hair ascetic:

"Well there, my dear Keṇiya! What is all this arrangement for? Is it your son's or daughter's wedding ceremony you are preparing for? Or is there a grand sacrifice about to be made for which you are preparing? Or is it King Bimbisāra of Magadha himself who has been invited to attend tomorrow, along with his entire army?"

"No, dear Sela," responded Keṇiya, the matted hair ascetic, as he continued:

"It is not my son's or daughter's wedding ceremony I am preparing for, nor is King Bimbisāra of Magadha attending tomorrow, along with his entire army. However, I am indeed preparing a grand sacrifice for tomorrow!

"You see, I have invited the recluse Gautama from the Sākyan Khattiya Royal family, who has gone forth from the security of home life into homelessness. The well-known

recluse Gautama, Son of the Royal Sākyans, has been journeying through our country of Āpaṇas accompanied by a large Sangha of Bhikkhus, all one thousand two hundred and fifty of them. He has now, along with His Bhikkhus, entered Āpaṇa. The Blessed One has gained the delightful reputation of:

'Being an Arahant, The Perfectly Awakened One, endowed with Sublime Knowledge and Supremely Pure Conduct, the Well-Gone, the Knower of worlds, the Incomparable Tamer of those to be tamed, the Teacher of gods and humans; The Buddha, and Most Blessed.'

"And today I have invited Him for tomorrow's meal, together with the large Sangha of Bhikkhus."

"Did you say, Buddha, my dear Keṇiya?" interjected Sela, the brahmin.

"Yes, dear Sela, I said 'Buddha!"' replied Keṇiya, the matted hair ascetic.

"Did you say, 'Buddha,' my dear Keṇiya?" again asked Sela, the brahmin.

"Yes, dear Sela, I said 'Buddha!"' replied Keṇiya again, the matted hair ascetic.

Then, the brahmin Sela began thinking:

'Even hearing the utterance of the sound 'Buddha' is so rare in the world! The sacred hymns we have today that are handed down to us, speak distinctly about the thirty-two marks of a Great Man, the

possessor of which could only have one of two possible options in the manner of life one is to have, and not another. We, therefore, know that if the possessor of these marks chooses to lead the life of a householder, then inevitably, he becomes a Universal Wheel-Turning Monarch: a just and virtuous king who would rule the country with all its vast four quarters, as he comes to possess the Seven Treasures, which are the Treasure of the Wheel, the Treasure of the Elephant, the Treasure of the Horse, the Treasure of all Jewels, the Treasure of the Wife, the Treasure of all Treasurers, and the Treasure of all Advisors. He would have more than one thousand sons, all wise, courageous, and virtuous heroic figures themselves, who defeat all threats by crushing any enemies that come challenging them. Thus, as the Universal Wheel-Turning Monarch, he would rule the country peacefully, surrounded by the ocean, without the use of violence, swords or weapons, or punishments.

'But, if he were to leave the household life and go forth, He most certainly would become an Arahant, the Fully Self-Awakened One, who would pull away the veil of ignorance from the eyes of all beings in the world!'

"Now, please tell me, Good Keṇiya, where is The Blessed One, the Arahant, the Fully Self-Awakened One now? Where is He staying?"

And Keṇiya, the matted hair ascetic, stretched out his right hand and pointed in a certain direction, exclaiming:

"There, my dear Sela! You will find Him in that deep, dark-blue forest."

Then the brahmin Sela, along with his three hundred young brahmins, quickly went in the direction of The Blessed One, but while on his way, he addressed the young brahmins by saying:

"Now, good sirs, please approach very quietly, by making as little noise as possible, while you raise one foot and place it down after the other, for The Blessed Ones prefer living alone and far from noise; they live in seclusion like lions.

"And when you see me conversing with the recluse Gautama, do not move or budge, nor make any conversation among yourselves, and *only* speak when our conversation has ended."

Then, the brahmin Sela approached The Blessed One, and after exchanging friendly greetings, he sat to one side, and quietly began examining the thirty-two marks of a Great Man.
Once he had carefully observed all of the marks of a Great Man, except for the last two, he became unsure and perplexed as a result, unable to reach a conclusion. Thus, he began having doubts, for he had no way of examining them to see if The Blessed One had his genital area sheathed, and whether His tongue was long enough to cover His entire face.

Meanwhile, The Blessed One knew what the confused brahmin Sela was thinking, and how after having scrutinized most of the marks of a Great Man on The Blessed One, he was unable to examine the presence of the last two marks, and because of that he was now having doubts.

So, The Blessed One psychically willed it for the brahmin Sela to personally see His sheathed genital area, as well as His tongue that was long enough to cover His entire face.

Thus, The Blessed One extended his tongue out and with it touched both ear lobes, nostrils, and the whole forehead, and even covered up the entire face with it. This He revealed only to the brahmin Sela.

Then, the thought occurred to the brahmin Sela:

'How wonderful, indeed! The recluse Gautama is most definitely endowed with all the thirty-two marks of a Great Man!
'However, we do not yet know whether He is awakened or not. I have heard it being said by the learned and wise elder brahmins of the past, who were considered to be the teachers of teachers, how with the Arahants, the Fully Self-Awakened Buddhas, when others speak genuinely in praise of them, they would reveal themselves in glorious ways.
'Now, what if I were to speak heartfelt praises to the recluse Gautama, with meaningful and inspired verses?'

Thus, the brahmin Sela began addressing The Blessed One in verses of praise:

548. "O! Blessed One, having the most perfect of features, truly you are handsome, possessing such lovely and excellent features, for which you are so beautiful to behold! With Your golden hued skin, so vibrantly full of energy and alive you are, with your brilliantly white teeth.

549. "Being well-born, with Your glowing skin and perfect body, truly You possess, indeed, all of the marks that a Great

Man is supposed to have; all of which I see now with my own eyes, so evidently displayed as I gaze upon You!

550. "Your eyes are so clear and bright, with such a beautiful and perfect mouth; a straight and majestic body and strong presence, sitting splendidly as You are in the middle of the Sangha of recluses; You shine brilliantly like the Sun!

551. "For a Bhikkhu to have skin that glistens like gold is so wonderful to behold, but when one possesses the most excellent of features and such a handsome appearance, why would anyone give up everything and become a recluse?

552. "You should become a Universal Wheel-Turning Monarch, the Chief among the best of charioteers, conquering and dominating the four quarters; the Supreme Lord of India, the Land of Jambudīpa!

553. "You ought to have powerful Kings as your faithful subjects, along with all other Khattiya warrior kings and their princes; all following Your Supreme rule, as Your loyal subordinates! O! Gautama, You should be The King among all kings, winning and ruling over all mankind!"

554. And The Blessed One said:

"I *am* the King, Sela, The Incomparable and Supreme King of Dhamma! With my teaching, I set forth the Wheel of Dhamma rolling, which can never be stopped nor rolled back."

555. Then, the brahmin Sela said:

"You declare yourself as Fully Self-Awakened; 'The Incomparable and Supreme King of Dhamma!' 'With my teaching, I set forth the Wheel of Dhamma rolling,' these You state O! Gautama.

556. "If You *are* the King, then who is Your close disciple, Your true general, the grand marshal of the Dhamma, You set rolling? The one, who closely follows in your footsteps, who would keep the Wheel of Dhamma continuing to roll after You?"

557. And The Blessed One said:

"Sela, this Incomparable Wheel of Dhamma which I have set rolling, is kept in motion by my Disciple Sāriputta, who continues its momentum, after the Tathāgata.

558. "Whatever should be realized, I have realized. What should be cultivated and developed, I have cultivated and developed. What should be relinquished and eliminated, I have relinquished and eliminated. Therefore, brahmin, I am the Buddha!

559. "So, just let go of your doubts and perplexity, O! brahmin, and simply trust. After all, it is so difficult to have this opportunity, indeed, to look upon a living Buddha, and be in His presence!

560. "I am the Buddha! That which is so rare to occur in existence, has finally taken place! The Unsurpassable Surgeon has finally appeared in the world!

561. “Having become The Holy One, I have destroyed and crushed the armies of Māra. I have vanquished and silenced all enemies, and now, I live happily, secure, and with no fear in my heart from any quarter.”

562. Then, Sela the brahmin, turning to his students exclaimed:

“Pay close attention now, Good Sirs, and listen carefully to what is spoken by The One possessing the Eye of Wisdom, The Surgeon, the Great Hero, who roars like a mighty lion in the jungle!

563. “Behold The Holy One Himself, The One who has destroyed the armies of Māra! How could anyone who lays eyes on Him still have doubts?
How could anyone not be immediately inspired with intense faith? Even if one were to be a low-born, with a dark heart?

564. “And now, those among you who wish to continue following me, you may stay, and those of you who do not, you are free to go. I have finally found my true Teacher!
A Buddha, in the flesh! Therefore, I, here and now, am going forth in His Presence, in the very Dispensation of The One possessing the Eye of Wisdom!”

565. Then, the three hundred young brahmin students turned to their teacher Sela and spoke:

“If you, Sir, being pleased as you are and moved so deeply by the Dispensation of the Fully Self-Awakened One to decide to go forth, then *we also* will go forth alongside you,

in His presence, in the very Dispensation of The One possessing the Eye of Wisdom."

566. And by turning to The Blessed One, the brahmin Sela spoke the following words:

"O! Blessed One, I, along with these three hundred brahmin students of mine, with our hands at our hearts in respectful *anjalī*, now ask for your permission to Go Forth in Your Presence, so that we may lead the Holy Life."

567. The Blessed One said:

"Sela, the Holy Life is well-proclaimed, indeed! It truly is to be seen and lived by oneself here and now, for it is immediately effective, and not to be postponed nor delayed! The truth of this is experienced personally, by all those who meaningfully go forth, and train with diligent effort."

And there, in the Presence of the Buddha, the brahmin Sela, together with his three hundred students, obtained the Going Forth and the Higher Ordination, in the Dispensation of The Blessed One.

Meanwhile, Keṇiya, the matted hair ascetic, worked throughout the night along with his assembly of helpers, as they prepared a variety of healthy and delicious foods and drinks in his hermitage. And once everything was ready, he sent someone to go and inform The Blessed One:

"It is time, Bhante, the food is now ready."

Thereupon, early in the morning, having put on His robes and by taking His outer robe and alms bowl, together with the Sangha of Bhikkhus, The Blessed One went to Keṇiya's hermitage, as He sat on the prepared seat, followed by the other Bhikkhus.

Then Keṇiya, the matted hair ascetic, began serving with his own hands the Sangha of Bhikkhus headed by the Buddha, a variety of sumptuous and delicious foods, with both the hard and soft kinds, as well as healthy and nutritious drinks.

Later, when The Blessed One had finished His meal and had removed His hand from the bowl, Keṇiya took a low seat, as he sat to one side, and The Blessed One expressed His appreciation for the generosity of the host, by uttering the following verses:

568. "Among sacrifices that people make, the fire sacrifice is considered to be the chief. The ancient *sāvittī* is considered to be the chief among poetic hymns. Among human beings, the King is considered to be the chief. And among all rivers, the ocean is considered to be their chief.

569. "Among all celestial bodies in the night sky, the Moon is considered to be the chief. Among the brightest of stars, the Sun is considered to be their chief. And among those who receive offerings from those seeking the greatest of merits, the Sangha of Bhikkhus is their chief."

And once having spoken these words, The Blessed One arose from His seat and departed.

Then the Venerable Sela, along with his companions, living alone and secluded from the crowd, striving heedfully and with resolution, while practicing diligently, before long, he here and now realized for himself the noble end of the Holy Life, as he himself experienced that Unsurpassed Understanding for which sons of good families rightfully leave the household life with its burdensome troubles, by choosing to become homeless.
And the Venerable Sela, together with his three hundred students, came to know with direct knowledge and certainty unparalleled that:

'Birth is finally destroyed. Now the Holy Life is fully lived; what should have been done is finally done. There is no more coming back to any state of becoming, ever again.'

Thus, the Venerable Sela along with his three hundred students, all became Arahants.

Then, the Venerable Sela went and approached The Blessed One, while being accompanied by his companions. And by arranging his upper robe over one shoulder, with hands over his heart, he directed them towards The Blessed One, as he spoke these verses:

570. "It has been eight days since we all came to You and took You as Our Refuge, O! Blessed Lord!
For seven days, we have trained and become tamed in your Dispensation.

571. "You *are* the Buddha! You are *the* Teacher; The Sage who has vanquished and overcome Māra! You are the One, who by having Himself completely cut off all the underlying tendencies and crossed over, You have helped us all to cross over too!

572. “All things that people cherish and hold on to, You have dodged altogether, and by shattering and tearing into pieces the contaminants that defile the heart, You grasp at nothing anymore. With no fear whatsoever, no dread left in You, You indeed, are a Lion!

573. “And now, here, in Your presence have come these three hundred Bhikkhus with their pressed hands over their hearts, full of tearful gratitude!

“O! Great Hero, kindly stretch out your feet, and let these Nāgas pay homage by bowing at Their Teacher’s feet!”



Snp. 3.8

Salla Sutta

"The Arrow"

574. "Ultimately, the life of mortals remains insignificant, and the length of time they are to live, uncertain. It is brief, and crowded with countless difficulties and troubles, with suffering that is ever present, and never far away.

575. "There is no remedy through which all those who are born will somehow not die and perish. Even if one were to reach old age, death will remain certain, for such is the nature of all living beings.

576. "Just like with ripened fruits, there is always the fear of falling. Likewise, for all those who are born or will be born, there is the constant fear of the inevitability of dying.

577. "All clay pots once made by the potter, sooner or later, will break and come to destruction in the end. In the same way, sooner or later, the life of mortals gets to be destroyed in the end.

578. "Whether young or old, whether they are fools or wise, everyone, from the moment of their birth find themselves under the sway of death, as they sooner or later reach the 'finish line' that is death.

579. “As the person is dying, about to leave this world and on their way to the other realm of becoming, no protection could be provided for them; neither a loving father could save his only son, nor any close friend or blood relative could ever keep one from being taken by death.

580. “Even as loved ones or relatives surround one and impotently look on, crying and lamenting at their impending loss, one by one, all mortals are led away, just as cows are taken away by the butcher to the slaughterhouse.

581. “In this manner, the entire world is afflicted by aging and death. And by knowing and understanding this basic nature of the world, the wise simply do not grieve.

582. “Not knowing or understanding the path taken by beings as they arrive to birth in this life, or when the time will come for them to depart from it, leaving everything behind, one mourns and cries uselessly.

583. “What is the use of your wailing, or in pulling out your hair? For if there were any benefits to be gained from such insanity, then wise men would be engaging in such activities as well.

584. “After all, the heart cannot find peace nor becomes soothed through sobbing and lamenting, because by doing so, more anguish and sorrow will arise, along with agitation in the mind, as the body bears the brunt of it all.

585. “Thus, by harming oneself, the body becomes emaciated and malnourished, as it loses its luster and becomes a ghost of its former self. Meanwhile, all this does *nothing*

whatsoever to help the dead, who are now far beyond your reach! And all your sobbing proves to be in vain.

586. “By not accepting nor giving up the grief one feels in one’s heart, beings only end up experiencing much more of it. Replaying scenes from the past, the nostalgia of times gone by when the dead were still alive, turns those who are left behind, into perpetual victims of grief.

587. “You think you are alone? Look at all the others too, lying on their death beds. See how each one inescapably goes according to the actions they have done throughout life. And as the hour of death approaches, they all become confused and flounder like fish out of water.

588. “For whatever they keep thinking about or imagine while still alive, only ends up being completely different than expected, when they face the inescapable reality of death, in its fullness. Such is the true nature of separating from the familiar. Observe now and identify this unchanging fact about the world.

589. “Even if a human being lives for a hundred years or more, the time will come when they must leave it all behind - not just their own physical bodies and assets, but their loved ones and acquaintances too.

590. “Therefore, by having listened to the words of the Arahant, train yourself with dedication and relinquish all this wailing and lamenting. And as you see the dead, think wisely by reminding yourself that:

'Nothing I can do could bring them back! For I will not see them ever again.'

591. "Just like when one's home is on fire, one quickly rushes in to pour water over the blazing flames, likewise the resolute, resourceful, and learned wise person among humans, quickly and without wasting time, rushes in to address the grief that comes up in one's heart, while he does so as speedily as the wind carries off the tiny tuft of cotton wool, along with it on its path.

592. "Wailing and lamenting with anguish in one's heart, is ultimately no one else's but one's own, to either be released from entirely or continue re-experiencing. But those desiring the end of suffering, know how each one is responsible for pulling out one's own arrow of ignorance, once and for all.

593. "And by having removed the arrow from oneself, one finally enjoys true peace and tranquility within the heart. Thus, one transcends all sorrow, living without any shackles or fears, sorrowless, and Fully Released."



Snp. 3.9

Vāseṭṭha Sutta

"To the Young Brahmin Vāseṭṭha"

I have personally heard this.

At one time, The Blessed One was living in the forest of Icchānaṅgala, close to the village of Icchānaṅgala. During that time, many well-known brahmin householders lived in the town of Icchānaṅgala, including the brahmins Caṅkī, Tārukkha, Pokkharasāti, Jāṇussoṇi, Todeyya, and other prominent brahmin householders.

It was during one of those days, that the two young brahmins, Vāseṭṭha and Bhāradvāja, while walking and wandering for exercise, were having a conversation that soon turned into an argument, as one tried convincing the other thus:

"Friend, how does one become a brahmin?"

And the young brahmin Bhāradvāja replied:

"If, friend, someone is unsoiled and pure by birth on both the mother's and father's sides, as far back as seven generations, then he is to be known a 'brahmin.'"

However, his friend the young brahmin Vāseṭṭha said:

"Actually friend, when someone lives with virtue and behaves with good conduct, only *then* does he become a 'brahmin.'"

But no matter what either of them could try to say to convince the other with their argument, they kept disputing, until the young brahmin Vāseṭṭha said to his friend, the young brahmin Bhāradvāja:

"Friend Bhāradvāja, there is the recluse Gautama, Son of the Sākyans, who has gone forth from the Sākyan clan, and already gained the delightful reputation for:

'Being an Arahant, the Perfectly Awakened One, endowed with Sublime Knowledge and Supremely Pure Conduct, the Well-Gone, the Knower of worlds, the Incomparable Tamer of those to be tamed, the Teacher of gods and humans, The Buddha and Most Blessed.'

"Let us now go and approach Him and ask Him this question. And as He explains it to us, so shall we go ahead and just accept it."

"Agreed!" said the young brahmin Bhāradvāja, being delighted with the proposal made by his friend, the young brahmin Vāseṭṭha.

So, the two young men went and approached The Blessed One, and after exchanging friendly greetings with Him, they both sat to one side. Then, the young brahmin Vāseṭṭha addressed The Blessed One in verse:

594. “Sir, the two of us have been acknowledged by our respective teachers as experts in the three Vedas, which I have learned and mastered through my teacher Pokkharasāti, whereas my friend learned and mastered them through his teacher, Tārukkha.

595. “We both can recite the three Vedas in their entirety, in addition to explaining all its finer details through the meaning of words and their grammar, for truly, we are now authorities in our own right, just like our own esteemed teachers.

596. “O! Gautama, there is now a dispute between us two. The argument we are having has to do with birth and that of being a brahmin.
Bhāradvāja here, keeps saying that only through birth can one truly be known as a brahmin. But I, on the other hand, insist that it is through one’s own actions that one becomes a brahmin. This, therefore, is our dispute, for the resolution of which we have come to You, O! Wise One, with Clear Vision.

597. “We each seem to be unable to convince the other. So, we have now come to ask for the answer to our query from the One who is recognized by the many, and renowned far and wide, as the Awakened One.

598. “Just as people greet the New Moon with so much reverence, with their hands in *anjalī* in front of their hearts, similarly, the world is worshipful towards You, as they come to pay homage to the Great Gautama, with so much veneration and respect.

599. “Therefore, we ask the Great Gautama the following question: does one become a brahmin by birth or by their actions? For we are unsure of the answer to this question ourselves. Please, kindly explain to us, while instructing us on how to identify a true brahmin.”

600. The Blessed One then said:

“Vāseṭṭha, I will give the answer to your question, as I explain it to you in a step-by-step manner, while instructing you on how the process takes place, whereby living beings come to be born, as they find themselves reappearing in the various classes of becoming.

601. “Look at the grass and the trees; although they are not self-aware, nevertheless, they have their own unique qualities, features, and attributes that are peculiar to each, indicative of their individual births, as distinct species among a widely diverse population of other plant life.

602. “And when you look at various insects, such as ants, beetles, mosquitoes, or grasshoppers, there too, you will find that they also have their own unique qualities, features, and attributes that are peculiar to each, indicative of their individual births as distinct species, among a widely diverse population of other insects.

603. “When you look at animals with four feet, whether small or large, there too, you will find that they also have their own unique qualities, features, and attributes that are peculiar to each, indicative of their individual births as distinct species among a widely diverse population of other four-legged animals.

604. “And if you were to look at the footless animals, such as snakes and serpents with their long backs, slithering as they move about on their bellies, there too, you will find that they also have their own unique qualities, features, and attributes that are peculiar to each, indicative of their individual births as distinct species among a widely diverse population of other footless animals.

605. “When you look at fish and other animals living and looking for food in water, there too, you will find that they also have their own unique qualities, features, and attributes that are peculiar to each, indicative of their individual births as distinct species among a widely diverse population of other aquatic animals.

606. “When you look at the birds and other animals with wings that fly through the air, there too, you will find that they also have their own unique qualities, features, and attributes that are peculiar to each, indicative of their individual births as distinct species among a widely diverse population of other avian animals.

607. “Now, as it relates to all these different living beings and animals, although the variety of attributes and features these beings possess, given their diversity as species, is entirely dependent on their individual birth, *however*, in the case of human beings, their diversity and unique qualities are not defined by one’s birth.

608. “Not by the hair, the head, the ears, nor the eyes;
Not by the mouth, the nose, the lips, nor the eyelashes.

609. “Not by the neck, the shoulders, the belly, the stomach, nor the back;
Not by the buttocks, the chest, and not by their reproductive organs.

610. “Not by the hands, the feet, the fingers, or the nails, nor by the knees or the calves;
Not by the color of their skin or the voice; none of these qualities or attributes, nor the distinctive traits, could tell one of their birth nor identify one as belonging to a specific species, as it would in the case of other animals or living beings.

611. “For, such individual differences in appearance are mere designations for conventional purposes. The attributes or qualities of the bodies of humans *do not designate the birth of the individual as higher or lower*. Instead, valid designation of *differences between individuals arises as a result of the activities of human beings*.

612. “Thus, Vāseṭṭha, whoever among human beings makes their livelihood by raising and looking after cattle, he is designated as a ‘farmer,’ not a ‘Brahmin.’

613. “Whoever, Vāseṭṭha, among human beings makes their livelihood by engaging in various crafts and other professions, he is designated as a ‘craftsman’ or ‘professional,’ not a ‘Brahmin.’

614. “Also, Vāseṭṭha, whoever among human beings makes their livelihood by trading, he is designated as a ‘merchant,’ not a ‘Brahmin.’

615. “Similarly, Vāseṭṭha, whoever among human beings makes their livelihood by serving or working for others, he is designated as a ‘servant’ or ‘worker,’ not a ‘Brahmin.’

616. “Whoever, Vāseṭṭha, among human beings makes their livelihood by stealing and taking from others what is not freely given, he is designated as a ‘thief’ or ‘crook,’ not a ‘Brahmin.’

617. “Whoever, Vāseṭṭha, among human beings makes their livelihood as an archer or marksman, in service of those in power, he is designated as a ‘soldier,’ not a ‘Brahmin.’

618. “Whoever, Vāseṭṭha, among human beings makes their livelihood by means of priesthood and conducting rituals, he is designated as an ‘advisor to the king,’ or ‘one who engages in sacrifice,’ and not a ‘Brahmin.’

619. “And, Vāseṭṭha, whoever among human beings lives his life while forcing others to pay him taxes and tolls throughout the kingdom, meanwhile he enjoys all that those resources and wealth could provide, he is designated as a ‘ruler’ or ‘king,’ not a ‘Brahmin.’

620. “Therefore, I do not declare someone ‘a brahmin’ because he was born from the womb of a woman, whom the world designates a brahmin herself. For so long as someone has attachments to things, along with defiling impediments in his heart, then he is no brahmin at all, because, given his conceited tendencies and ignorance, he looks down at others, addressing them disrespectfully.

"However, if he has no attachments in his heart, desiring nothing, not wanting to seize or grab anything whatsoever, then, it is such a person whom I declare a 'Brahmin.'

621. "Whoever, having successfully cut oneself free from all fetters that shackle and bind, now finds himself no longer agitated, worried or anxious, being thus fully detached and unyoked from all shackles; it is such a person whom I declare 'a Brahmin.'

622. "By cutting the straps and tight belt of longing, while getting rid of the reins and all fastening tethers that hold everything together, and with every obstacle in between removed, one is finally awakened. It such a person whom I declare 'a Brahmin.'

623. "If one has the iron will to endure abuse, even while being imprisoned, or beaten up, while resisting even the tiniest amount of anger from flaring up in his heart, as he cultivates his army of patience, and does so against all odds; it would be such a person whom I declare 'a Brahmin.'

624. "Not getting angry or becoming irritable given unpleasant and painful situations; behaving with virtue, neither pretentious nor conceited, and while being restrained in his conduct throughout, he bears his very last body; it is such a person whom I call a true 'Brahmin.'

625. "When a person does not allow himself to get soiled by sensual pleasures, just like water that does not cling or stay on a lotus leaf, or a mustard seed that cannot be balanced onto the tip of an arrowhead, which would instead, simply fall off; it is such a person whom I call 'a Brahmin.'

626. “Whoever in this world has come to understand suffering for what it is, and how it is laid to rest, while he detaches himself from the personality view and all self-identification; it is such a person whom I declare ‘a Brahmin.’

627. “With deep wisdom in his heart, whoever becomes skillful at identifying what indeed is the Path, and therefore truly know and understand The Dhamma, from all that is *not* the Path, hence *not* the Dhamma (*adhamma*); it is such a person whom I declare ‘a Brahmin.’

628. “The one who gives up the desire to socialize with either householders or with those who have gone forth alike; the one, thus living with the fewness of wants and needs; it is such a person whom I declare ‘a Brahmin.’

629. “The one who has given up violence and hatred towards all living beings, be they weak or strong; giving up killing and harming altogether, nor instigating others to kill or harm; it is such a person whom I declare ‘a Brahmin.’

630. “He who chooses to remain non-hostile among those who are hostile and vicious; cooled and peaceful among those who are prone to violence against oneself; not seizing or grabbing anything, even though one is surrounded by those who seize and grab; it is such a person whom I declare ‘a Brahmin.’

631. “With hatred and passions, along with conceit and contempt, all discarded from his heart and falling off, just like mustard seeds sliding off from the edge of a sword; it is such a person whom I declare ‘a Brahmin.’

632. “The one who instructs with words that are based on Truth, delivered sweetly and with compassion; using speech that is clarifying and not harsh, nor with the intention to cause harm to others, but simply to bring out the truth while removing the dust of ignorance; it is such a person whom I declare ‘a Brahmin.’

633. “The one who does not take un-offered things that belong to others, be it small or large, something of much value or that which isn’t worth much, whether beautiful or ugly; it is such a person whom I declare ‘a Brahmin.’

634. “The one who lives without any hopes or longing for either this world or any other world, having unyoked himself from all expectations; it is such a person whom I declare ‘a Brahmin.’

635. “The one with no clinging left in him, and no place for him to settle and attach to; he who directly knows what should and should not be done, having already taken a deep dive into the Deathless; it is such a person whom I declare ‘a Brahmin.’

636. “The one who has gone beyond both actions of merit and demerit, the wholesome and the unwholesome, and now rests without any sorrow, free from defilements and pure; it is such a person whom I declare ‘a Brahmin.’

637. “The one being extremely pure, shining brightly and undisturbed like the clear Moon in the night sky, having fully exhausted all delight for further becomings; it is such a person whom I declare ‘a Brahmin.’

638. “The one who by crossing over, has gone beyond this very difficult obstacle, this ordeal of a world, journeying through this impassably deluded and decrepit existence, and thus having made it to the other shore, now rests at ease, as he meditates fearlessly. And with all doubts overcome, he is extinguished without seizing or grabbing onto anything, anymore; it is such a person whom I declare ‘a Brahmin.’

639. “The one who has given up sensual stimulations of all kinds, not turning his back to the very spirit of ‘Going Forth,’ as he *keeps renouncing all the time*, empty of all longing for things; he who has destroyed all chances for rebecoming in any realm within the sensual world; it is such a person whom I declare ‘a Brahmin.’

640. “The one who has given up craving altogether, not turning his back to the very spirit of ‘Going Forth,’ as he *keeps renouncing all the time*, empty of all longing for things; he who has destroyed all chances for rebecoming completely; it is such a person whom I declare ‘a Brahmin.’

641. “The one who not only discards the human yoke, but has entirely given up the heavenly yoke too, remaining unyoked from yokes of all kinds; it is such a person whom I declare ‘a Brahmin.’

642. “Having abandoned both enjoyment and loathing, becoming cooled and calmed, without any assets left in him that would otherwise lead one back to rebirth; the one who is a Conquering Hero of the whole world; it is such a person whom I declare ‘a Brahmin.’

643. “The one who sees the dying of beings and also their reappearance in various realms, and despite all that, remains unsoiled, blameless, the Well-Gone, a Buddha; it is such a person whom I declare ‘a Brahmin.’

644. “The one whose movements remain untraceable and unreachable even by the gods, their heavenly musicians, or the best of humans; he who, by destroying all the contaminants of the heart, has now become an Arahant; it is such a person whom I declare ‘a Brahmin.’

645. “The one for whom nothing of the past is left, nothing of the future to look forward to, and nothing in between to grab onto, and now dwells thus, undefiled; it is such a person whom I declare ‘a Brahmin.’

646. “The leader and most excellent among men is He, the Great Hero of a Sage, the Fearless Warrior, the one who has been washed clean, remaining imperturbable, the Buddha; it is such a person whom I declare ‘a Brahmin.’

647. “The one who knows his earlier births and is able to see both heavenly and hellish realms; the one who by destroying birth itself, has now come to the very end; it is such a person whom I declare ‘a Brahmin.’

648. “So, as you see, the name and clan of a person are mere conventions used in the world; sheer superficial designations predicated by conformity and mutual assent, dependent on the conditional circumstances, in reference to the individual in question.

649. “However, this wrong view has been perpetuated for a very long time, where generations of ignorant people have been entangled in lies. In this way, those who have no knowledge of reality and the truth in things, continue telling the masses that: *‘a person becomes a brahmin by birth.’*

650. “The truth is that *no one becomes a brahmin through birth, nor it is through birth that one becomes a non-brahmin either*.
It is *only* through one’s own deliberate and intentional actions that one can become a brahmin. Only through one’s own deliberate intentional actions does one become a non-brahmin.

651. “It is by deliberate actions that one becomes a farmer; through one’s own deliberate actions one turns into a craftsman; by actions alone does one become a merchant, and it is through deliberate actions that one becomes a servant or a worker.

652. “It is by deliberate and intentional actions that one becomes a thief and a crook; through one’s own intentional actions that one becomes a soldier; only through one’s deliberate actions does one become an advisor to the king, someone who engages in sacrifice for the ruler, and it is through deliberate intentional actions too, that one becomes a king.

653. “In just this manner, the wise ones, by closely observing, understand as it truly is the truth in actions, and how *it is the choice in one’s actions that is at the base of all things*. Thus, by clearly seeing the principle of Dependent Arising at play everywhere, they directly come to know the fruits and consequences of deliberate intentional actions.

654. “It is through actions that the world keeps revolving, and it is through actions, by which people continue existing. Beings are bound to actions, and they keep going on, much like the linchpin of the chariot, that keeps the wheels rolling.

655. “It is through exerting energy and the necessary perseverance in leading the Holy Life; it is through self-restraint, and through the control and taming of oneself, whereby a brahmin is born. And that is what makes the most Noble of Brahmins.

656. “Thus, Vāseṭṭha, the one who possesses the three knowledges is peacefully appeased, and with rebirth completely destroyed, it is him you should recognize as none other than Brahmā *and* Sakka in the flesh; that is, for those who have eyes to see.”

When this was said, the two young brahmins, Vāseṭṭha and Bhāradvāja, addressed The Blessed One by saying:

“It is excellent, Master Gautama! It is marvelous, O! Blessed One! The Blessed Lord has clarified the Dhamma for us in many ways, as though He were to turn upright what had been turned upside-down, revealing what was hidden, showing the way to one who was lost, holding up a lamp in the dark for those with eyesight to see.

“Bhante, we go for refuge to The Blessed One, to the Dhamma, and to the Sangha of Bhikkhus. May The Blessed One accept us as His lay disciples, who have taken refuge in Him, from today until the end of our lives.”

Snp. 3.10

Kokāliya Sutta

"To the Bhikkhu Kokāliya"

I have personally heard this.

At one time, when The Blessed One was staying in Sāvatthi, at the monastery offered by Anāthapiṇḍika in Jeta's Park, the Bhikkhu Kokāliya approached The Blessed One, and after paying homage to Him, sat to one side, and said:

"Bhante, Sāriputta and Moggallāna have evil desires in their hearts! Their hearts are under the influence of evil and bad thoughts."

When this was said, The Blessed One replied:

"Do not say that Kokāliya! Kokāliya, do not speak like that! Have faith in your heart for Sāriputta and Moggallāna! They are well-behaved, kind, and amiable Bhikkhus!"

For a second time, however, the Bhikkhu Kokāliya said to The Blessed One:

"Even though I have faith in my heart towards The Blessed One, who inspires confidence and trust in me, I believe

Sāriputta and Moggallāna have evil desires in their hearts! Their hearts are under the influence of evil and bad thoughts."

And for the second time, The Blessed One responded:

"Do not say that Kokāliya! Kokāliya, do not speak like that! Have faith in your heart for Sāriputta and Moggallāna! They are well-behaved, kind, and amiable Bhikkhus!"

Again, for the third time, the Bhikkhu Kokāliya said:

"Even though I have faith in my heart towards The Blessed One, who inspires confidence and trust in me, I believe Sāriputta and Moggallāna have evil desires in their hearts! Their hearts are under the influence of evil and bad thoughts."

And for the third time, The Blessed One said:

"Do not say that Kokāliya! Kokāliya, do not speak like that! Have faith in your heart for Sāriputta and Moggallāna! They are well-behaved, kind, and amiable Bhikkhus!"

Once this was said, the Bhikkhu Kokāliya got up from his seat, and after paying homage to The Blessed One, he circumambulated Him and went away.

But soon after, Kokāliya's entire body broke out into boils the size of mustard seeds. The boils then quickly became the size of green mung beans and kept on increasing and growing into the size of chickpeas, then into the size of jujube seeds, then the size of myrobalan fruits, later into the

size of unripe wood apples, and soon after, into the size of ripened wood apples, until they finally burst open, with pus and blood oozing out from them.

As a result of having these symptoms, the Bhikkhu Kokāliya died, and was immediately reborn into the Paduma hell realm, as a result of carrying such bitter hatred and ill-will in his heart, towards the Venerables Sāriputta and Moggallāna.

Then, when the night was far advanced, Brahmā Sahampati approached The Blessed One, while illuminating the entire Jeta's Park with his most splendid beauty and radiance, as he bowed and paid homage to The Blessed One, and then stood to one side and said:

"Bhante, the Bhikkhu Kokāliya has died and is now reborn in the Paduma hell, as a result of carrying such bitter hatred and ill-will in his heart, towards the Venerables Sāriputta and Moggallāna."

Having uttered these words, the Brahmā Sahampati again paid his respect as he worshipped The Blessed One, and after circumambulating Him, suddenly vanished from there.

Then, in the morning, The Blessed One addressed the Bhikkhus, by saying:

"Bhikkhus, last night when the night was far advanced, Brahmā Sahampati approached me, while illuminating the entire Jeta's Park with his most splendid beauty and radiance, as he bowed and paid homage to me, then stood to one side and said:

"Bhante, the Bhikkhu Kokāliya has died and is now reborn in the Paduma hell, as a result of carrying such bitter hatred and ill-will in his heart, towards the Venerables Sāriputta and Moggallāna."

Having uttered these words, the Brahmā Sahampati again paid his respects and, after worshipping and circumambulating Me, he then vanished.

Then, a certain Bhikkhu asked The Blessed One:

"Bhante, how long is the life span in the Paduma hell?"

And The Blessed One said:

"Bhikkhu, the life span in the Paduma hell is very long. In fact, it is not easy to measure the lifespan there in terms of how many years, or how many hundreds of years, or how many thousands or hundreds of thousands of years."

The Bhikkhu then asked further:

"In that case, Bhante, is it possible to give a simile or make a comparison?"

And The Blessed One said:

"Yes Bhikkhu, it is possible.

"Imagine a man who has a cartload of sesame seeds, which is twenty times the size of the Kosalan measure. Now, imagine that once every hundred years a man comes and takes away a single sesame seed out of that cartload of

sesame seeds. Consider now the fact, that those sesame seeds would run out faster than the lifespan is to be spent in the Abbudā hell.

It takes twenty such Abbudā hell lifespans to make up a single Nirabbuda hell lifespan, and it takes twenty such Nirabbuda hell lifespans to make up one Ababa hell lifespan. It takes twenty such Ababa hell lifespans to make up one Ahaha hell lifespan, and it takes twenty Ahaha hell lifespans to make up one Aṭaṭa hell lifespan. It takes twenty Aṭaṭa hell lifespans to make up one Kumuda hell lifespan, and it would take twenty Kumuda hell lifespans, to make up one Sogandhika hell lifespan. It takes twenty Sogandhika hell lifespans to make up a single Uppalaka hell lifespan, and it would take twenty Uppalaka hell lifespans to make up a single Puṇḍarīkā hell lifespan, and twenty Puṇḍarīkā hell lifespans, to make up a single Paduma hell lifespan.

"Therefore, Bhikkhu, it is in such a hell realm that the Bhikkhu Kokāliya is now reborn into, as a result of carrying such bitter hatred and ill-will in his heart, towards the Venerables Sāriputta and Moggallāna."

Then, The Holy Well-Gone Teacher continued on instructing the Bhikkhus, as He uttered these verses:

657. "When a human being is born, he finds out there is a loose axe placed neatly in his mouth, one which he uses to cut and harm himself and others, as he keeps on carelessly speaking like a fool.

658. "Thus, as one goes on praising those blameworthy ones who truly deserve to be criticized, while blaming those

praiseworthy ones, who deserve to be honored and cherished, one only ends up bringing to oneself terrible consequences, due to the evil spewing out from one's own lips. And as a result of such evil committed, that person will not find happiness, but only suffering.

659. "Even if one were to gamble away money, losing all one's wealth and possessions, along with one's life, that still would not be as terrible of a consequence as the one that results from having resentment and hatred towards the Noble Ones, whose heart is pure.

660. "Accusing and slandering the Noble Ones only leads one to be reborn into and spend a hundred thousand and thirty-six years within the Nirabbuda hells, as well as five more years in the Abbudā hells, all because of having deliberately thought and spoken with bad intentions against the truly Holy Ones, whose heart is pure.

661. "Speaking what is untrue leads one straight to hell, as does lying about or denying what one has actually said, while claiming: *'Well, I never said that!'*
Both of these low-born individuals are, after all, cut from the same cloth, as they are also equal in the destination they will be headed to *immediately* after death; all because of their cruel and merciless actions, done against others.

662. "Offending the blameless, the ones who are undefiled in their hearts, being pure and unblemished, only leads the fool to face the evil they themselves produced, just like throwing fine sand, against the incoming wind.

663. “A person addicted to greed does not hold back from attacking, badmouthing, and making fun of others; they are faithless, stingy, inconsiderate, and ungrateful, driven selfishly to backbiting.

664. “Slandering and foul-mouthed, you speak falsely, lacking even the tiniest of noble traits, condoning abortion, and the destruction of lives, you who are doers of unspeakable actions, you are the lowest of humans, low-born and wicked; you work in the dark here, while still alive, but soon, you will be deposited in hell, as soon as you breathe your last.

665. “Stirring up the minds and hearts of others, you cause much confusion while bringing more harm to yourself, you evildoer, injuring those who are pure and appeased.
Because of your evil practices, you will certainly fall into the very pit of hell and remain there for an incalculably long time.

666. “No action intentionally committed could ever disappear, for it will come to you, sooner or later, as its original author will surely receive it, along with its momentum. In this way, that foolish evildoer finds himself in unspeakable misery, when he opens his eyes in the next world.

667. “Fallen into hell with no waiting period, one is shocked to realize himself being impaled upon iron spikes, feeling the unimaginable pain from their sharp and jagged edges going through his body, where release from pain through death is craved every millisecond, but never attained. And when feeling hungry, one soon finds ‘food that is suitable for the

place'- burning, red-hot iron balls, being shoved down his throat, as he swallows them one after another, going right through him, and out from the other end.

668. "Meanwhile, the brutal faces he encounters will have no kindness or compassion to offer him, for there is absolutely no hope for pleasant company or of sweet words to hear in that realm of torture; nor a shelter or safety to quickly escape to; instead, he is tossed onto a bed of hot burning coals and stretched on their burning embers, as he finds himself plunging in the fiery blaze.

669. "Being dragged out and away from the fiery blaze, next they are ruthlessly nailed down with iron hammers, and soon find themselves surrounded by the abyss of blinding darkness that is hell, spreading all around them like the great earth.

670. "Then, they are pushed into large copper cauldrons, blazing with fire and boiling with molten metal. There they are cooked, roasted, and boiled alive for a very long time, with no hope for escape, despite pushing and shoving themselves upwards to jump out, as they desperately try to find a way out, but to no avail.

671. "Then, in all that burning and screaming chaos, the evil doer continues cooking in a foul-smelling broth made from pus and blood. With no respite to be found, wherever he turns, he is touched by the very same painful experiences that he had wished upon his own enemies or brought upon them, himself.

672. “There, the evil doer continues to be cooked and boiled alive, in that maggot-filled and worm-infested putrid water, from where no refuge or safety could ever be found; no shore to swim or escape to, for one is surrounded on all sides by such countless and enormous, blazing copper cauldrons, as far as the eyes could see.

673. “Once their time expires there, they are then shoved into Asipatta: the Forest of Sharp Swords, where, as they run through it or try to climb them to escape the horror, the razor-sharp leaves of the trees tear open their bodies, cutting and dismembering them into countless pieces. Suddenly, they are seized again and pulled down from the trees, where sharp hooks are used to grab them by their tongue, and then tossed from side-to-side, while continuously being stabbed.

674. “Next, they go into the impassable Vetaraṇi Hell, where they encounter more sharp and jagged blades that cut through their soft bodies, bodies which cannot die. There, the imbecile evildoers continue to fall, with no hope of ever getting out, as a result of their evil actions.

675. “And amid all the wailing and crying, they are chewed upon and devoured by vicious spotted dogs; meanwhile powerful birds of prey, vultures, and crows attack them from above, tearing into their flesh, as they fight over the living bodies of the wicked evildoers.

676. “Therefore, having to endure such an inescapable life that evildoers must face is beyond difficult! That is why for the rest of one’s life, the evildoer must strive diligently, and never be negligent nor heedless in doing the right thing;

doing his duty without fail, while engaging in wholesome actions, that are the opposite of evil.

677. “With the cartload of sesame seeds having been counted by the wise, the measurement of the lifespan to be spent in the Paduma Hell, they have found to be innumerable indeed, plus another twelve hundred times ten million years!

678. “Despite the unspeakable pain and suffering to be faced in hell, as explained here, one has to experience them for an incredibly long time, during their incalculably lengthy stay in the hells.
Therefore, the ones who are pure of heart, amiable, and with virtuous behavior, must strive constantly to guard and protect the words they speak, and the thoughts they engage in thinking, in their mind.”



Snp. 3.11

Nālaka Sutta

"To Nālaka"

679. While secluded in his morning meditation, the sage Asita saw the luminescence of Sakka's retinue of Thirty-Three Gods; joyful in their veneration of Indra, the King of the Gods, their Lord, rejoicing as they did, dressed in brilliantly colorful divine outfits, jubilantly waving their banners in celebration.

680. Witnessing the Devas in such a rejoicing mood, Asita the sage, once having paid his homage to them, began to ask in his heart:

'Why are the Devas especially happy and pleased today? I wonder what the reason for all this celebratory jubilation might be, as they wave their divine banners.'

681. "'*After all, even during the legendary war between the Devas and asuras, when the Gods achieved their hard-won victory against the demigods, there wasn't this much excitement or celebration in the air! I wonder what the cause for such hair-raisingly joyful cheers could be, that today keeps pouring out from the heavenly realm of the Thirty-Three.'*

682. "'*They cheer and chant with such delight! Whistling, singing, and playing their divine musical instruments, clamping cymbals together as they dance!'*

"So, I ask You who live at the summit of Mount Meru, O! Good Sirs! Please help me quickly clear up my confusion about this matter."

683. Then, the Devas of the Thirty-Three spoke to him by saying:

"'*That Unsurpassable Noble Gem, aspiring Supreme Awakening for the welfare and benefit of all beings everywhere, is now born among you, human beings! What a treasure and honor for you humans, for He is now reborn in the village of the Sākyans, in the state of Lumbini. It is because of this that we are celebrating! Therefore, we are exceedingly happy and joyful!'*

684. "'*He is indeed The Most Noble of beings, the Chief Bull among Men, the Supreme Leader in all of existence. Like the powerful lion subduing all wild animals and beasts with His earth-shaking cry, He will roar in the jungle of wise sages, as He sets the Wheel of Dhamma in motion.'*

685. On hearing this, Asita quickly turned away and came down, and went straight to the palace of King Suddhodana. There he stood and called out to the Sākyan warriors:

"Where is the young Prince? I very much want to see Him!"

686. The Sākyans then swiftly brought him the young prince, whose polished skin shone brilliantly like gold in a crucible, splendid in its purity and glory, of perfect color.

687. On seeing the Prince shining with the iridescence of a peacock, pure as the Full Moon shines in the darkness of night, blazing through the clouds like the resplendent Sun that is released from the clouds after the rains, suddenly his palpitating heart became pleased, now full of unimaginable joy.

688. Meanwhile, the Devas were holding up parasols above the child; umbrellas of various spurs and boughs, with thousandfold rims, were held up in the air. There were golden handled yak-tail whisks moving about gently in the air, protecting the young Prince, yet those holding the whisks and parasols, were not to be seen.

689. Then, the sage who is also known as the matted hair Kaṇhasiri, on witnessing the little child shining bright like a pure gold nugget on a maroon colored blanket, with a white parasol kept over His head, reached out with his worshipfully adoring fingers, and received Him into his arms, and into his gladdened heart…

690. Having accepted the small child, and holding with his own hands the Giant of all Sākyans, then, the grandmaster of the Vedas himself, the fervent seeker of truth, the expert in identifying the marks of the Great Man, quickly and inquisitively began looking for those excellent marks on the child, until abruptly, he lifted his tearful gaze and with a joyful cry declared:

“No one is Superior to You!
You, who among all beings two-footed, are Their Incomparably Supreme!”

This, Asita did, as he worshipped the young Prince, with utter respect and devoted reverence.

691. But then, realizing that he would soon be leaving his aged physical body, the sage suddenly became quiet, and sorrowful tears began rolling down his face. On seeing him cry without saying a word, the Sākyans began asking:

"Master, is there any danger or threat you see befalling our prince?"

692. Noticing the worried Sākyans, the sage quickly remarked:

"No, householders! I do not see any danger befalling the Prince! There will be no threats or terrors for Him in the future either, not in the slightest! So, please do not fret or worry, for He is The Supreme among all living beings!

693. "The Prince will attain the Highest Awakening! And with the Noble Purity He will realize in His heart, He will set the Wheel of the Dhamma in motion yet again, out of His Great Compassion for the wellbeing and happiness for all beings, everywhere!
He will be known far and wide; for under Him the Holy Life will be truly and successfully lived!"

694. "But, I cry these tears, because I know that very little of my life span is now left.
I cry these tears, because I will not live long enough to witness Him teach the Sweet Dhamma, which my heart so desperately longs to hear. Thus, being troubled with sadness and overwhelmed with grief, my heart hurts due to its

disarray and misery in being unable to attend to the words spoken by the Peerless One, for I will be long gone by then."

695. Having brought much joy and delight to the Sākyans, the sage left the royal palace and walked straight to his sister's home, where with much compassion for his nephew, he instilled a sense of urgency in his heart, encouraging him to begin training in the Holy Life, in preparation for the sweet Dhamma to be available one day by the Peerless Leader of Men.

696. "Pay especial heed, for when you hear the words, *"Buddha"* or *"A Fully Self-Awakened One has now appeared in the world, who having revealed The True Dhamma, is now teaching it to the world…"*
Then, *immediately leave everything and rush* towards that Peerless Teacher and beg Him to teach you the Dhamma!

"And as He teaches you, follow Him with all your heart, with the utmost trust and confidence! That way, as you go forth under The Blessed One, surely you will attain the Highest Goal of The Holy Life!"

697. Then, having been advised out of compassion and with such loving care by his uncle, the sage, who realized with absolute certainty the purity of the Highest Awakening that will be available for all in the future, Nālaka, the nephew, made the utmost use of his accumulated merits from lives past, as he began purifying himself; training diligently in the restraint of his sense faculties, patiently waiting for the news of the appearance of the Buddha, who would finally set the Wheel of Dhamma in motion.

698. And when he heard the sound that the Conqueror of the Three Worlds had set The Noble Wheel of Dhamma in motion, he quickly rushed to see the Peerless One, the Leader of all sages. There, his heart suddenly became gladdened with joy, knowing full-well that the prediction of his uncle, Asita the sage, had now come true!

And, as advised by his kin, the wise old sage, years earlier, Nālaka addressed The Blessed One in verse:

699. "I now see the validity of the words I once heard uttered directly from the lips of Asita, for they have been realized. Therefore, I have come to ask You a question, O! Gautama, who has gone beyond all things.

700. "Having gone from home life into homelessness, being supported by the alms food I collect by wandering, please tell me, O! Sage, what is the Path of Wisdom, one must train in to reach the highest moral perfection of the Holy Life?"

701. And The Blessed One said:

"I shall instruct you on the Path of Wisdom one must train in to reach the highest moral perfection of the Holy Life; the Path of Practice that demands fervent perseverance, for it is so hard to develop, and difficult to endure.
But do not fret! Come, and I will teach you. You must stay strong and unrelenting!

702. "You need to cultivate equanimity when you walk into the village, for you will come across those who revile you, while others may offer you praise and respect. Whatever the case may be, you must protect the mind from thoughts of

aggression and resentment, as you move about appeased and in peace, without arrogance or conceit.

703. "With things being unpredictable, the mind may experience many 'high'-s and 'low'-s, much like flames in a forest fire; when women trying to seduce sages attempt their charms on you, do not let yourself be seduced by them!

704. "Reject completely any kind of sexual behavior, giving up all types of sensual stimulation, whether for this or any other world. Do not hold any aversive or hostile attitude nor passionate devotion toward things, be they living or not.

705. "'*Just as I am, so are they; just as they are, so am I.*' By considering the importance of others and treating them the way you yourself would like to be treated, you should neither kill nor instigate others to kill.

706. "By abandoning both longing and greed for the things that ordinary beings are attached to and soiled by, the person with clear vision will continue, undeterred in his Path of Practice that takes him across and over the realms of hell.

707. "Being satisfied with an empty stomach, while being moderate in consuming food, living with few desires, one is no more covetous. Free of desires, remaining hunger-less towards experiences, one becomes fully quenched by 'putting out the fire.'

708. "Having gone for the daily alms round, on his return, he retires into a secluded grove or at the end of the forest; sitting at the root of a tree, the sage should prepare a seat for himself, and sit.

709. "In this way, the one steadying the mind attains to *jhāna*, and enjoys being there in seclusion, within the forest. Meditating thus, while seated at the root of a tree, one is filled with delight.

710. "Later, when the last watch of the night has passed, one carries oneself quietly back to the village, but he does so not with excitement, neither seeking companionship nor taking pleasure in wandering for food, nor rejoicing when offered a meal by householders.

711. "And when having arrived at the village, the sage does not rush inconsiderably to families, in quest for alms food. He is mindfully present, without engaging in conversations; he would not utter a single word, for he does not have any ulterior motives other than to simply be there to quietly collect his sustenance of food, and then, just leave.

712. "'*I received something today: that's good. I didn't receive anything: that's alright, too.*'
In either case, it is the same for him, for he will end up only going back to the very same tree again, to sit at its roots.

713. "Wandering with bowl in hand, to those with wrong view looking upon him, he may be seen as lazy or dumb, but he would be neither.
He is neither disdainful towards small gifts, nor looking down or scornful of the ones offering small gifts.

714. "The Path of Practice is explained in different ways by the Versatile Sage, so to fit the capacity of the listener, to help them reach the Goal. One does not cross the flood twice, for

once having attained, none can fall back from the True Freedom attained.

715. "For the Bhikkhu who has cut across the stream, there can be no more clinging, since there is no more any need for things to be done, or for things to be abandoned, because both are redundant, now that he has left them all behind. Thus, he suffers no more.

716. "I shall instruct you on the Path of Wisdom one must train in to reach the highest moral perfection of the Holy Life.
The Path of Practice requires you to 'become one who has the simile of the razor blade in mind.'
So, every time you put a morsel of food in your mouth, practice as if you are licking a razor blade that is smeared with honey!

717. "Neither have a contracted or sluggish mind, nor allow the mind to become restless or be lost in activity. Maintain purity of the heart; always making sure you are unattached to whatever is taking place, and just keep your focus on living the Holy Life, *all the way* to its completion.

718. "Keep training yourself in this Path of Practice, while appreciating the role of seclusion, without losing consideration and care for the other dedicated practitioners on the Path.
Do not forget, *'the Path of Wisdom is ultimately a personal path,'* it is said.
But do not fret, for once you learn to enjoy fully the seclusion it brings, your light will beam throughout all the ten directions!

719. “Once having received the teaching from the wise, meditators seek out seclusion, giving up sensual stimulation, as they become collected. It is in this manner that my students train, dedicating themselves every day to the fervent development of their faith and wise moral shame.

720. “You must learn this by looking at how water flows through holes, fissures, and crevices as it forms into rivers. Then you will understand the difference between shallow streams or creeks, where water flows with such boisterous noise, whereas in the great rivers and oceans, it flows undetected, silently.

721. “Remember, that which is empty makes a lot of noise, while the ones that are complete, remain silent and at peace. The fool is like a half-full pot, but the wise are as deep lakes, filled to the brim.

722. “When the Recluse speaks much, uttering words full of meaning and depth, it is because He must teach the Dhamma to those eager to listen; the Dhamma that He Himself has personally come to know, realizing it directly.

723. “And when the one who has come to understand the Dhamma with its depth of meaning, no longer has much left to say, he remains quiet, for he is the sage who has completed his Training in the Path of Wisdom, and has now reached the highest moral perfection of the Holy Life.

Thus, he has become a sage.”

Snp. 3.12

Dvayatānupassanā Sutta

"Contemplations on the Dyad"

I have personally heard this.

On one Full Moon night, on the fifteenth day of the month, when The Blessed One was living in Sāvatthī's Pubba Monastery, in the palace of Migāra's mother, The Blessed One was seated in the open air, attended by the Sangha of Bhikkhus.

Then, as The Blessed One observed the Sangha of Bhikkhus sitting ever so silently around Him, He began addressing them by saying:

a) "Bhikkhus, if there are any persons who question you about the justifiable reason or purpose for listening to the Dhamma; those instrumentally skillful mental states that are noble, which effectively lead one to Full Awakening, then you should reply to them in this manner:

'It is for the exact purpose of knowing and truly understanding, as it really is: the dyad or the two-aspect nature of this Dhamma.'

"And what would this 'two-aspect' nature or 'dyad' be referring to here?

"This is suffering – this is the arising and origin of suffering."
This is one mode of contemplation.

"This is the cessation of suffering – this is the Path of Practice that leads to the cessation of suffering."
And this happens to be the second mode of contemplation.

"Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

"Either Full Awakening in this very life, or if there is any kind of clinging left in him, or the desire to seize and grab onto anything, then, the attainment of the fruit of non-returning (*Anāgamiphala*)."

This is what was spoken by The Blessed One.

And then, The Blessed One addressed the Bhikkhus further, in verse:

724. "Those who do not know nor are able to see suffering for what it is; its cause for arising and therefore its origin; how all that suffering could in fact be entirely destroyed without any remainder; and the Path of Practice that leads one to the end of all suffering,

725. "Then, it is impossible for them to experience the release of the heart; impossible for them to become liberated through wisdom, due to the absence of proper understanding of how things come to be. As a result, it is

impossible that they could one day put an end to suffering, for they will continue to be reborn, ceaselessly going through birth, aging, and death.

726. "But those who *do* know and are able to see suffering for what it is; its cause for arising and therefore its origin; how all that suffering could in fact be entirely destroyed without any remainder; and the Path of Practice that leads one to the end of all suffering,

727. "Then, they will indeed experience the release of the heart, and be liberated through wisdom, by properly understanding how things come to be. As a result, they will put an end to suffering, and finally free themselves from rebirth, aging, and death.

b) "And if Bhikkhus, some might question you further by asking:

'Could there be another mode of contemplating the dyad correctly?' Then, you should reply to them by saying: *'Yes, there could be.'* And how is that?

"Whatever suffering that originates, all that is due to having assets or acquisitions.'
This is one mode of contemplation.

"But with the utter fading away and cessation of all assets or acquisitions, there can be no more origination of suffering.'
This is the second mode of contemplation.

"Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and

driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

"Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning."

This is what was spoken by The Blessed One.

And then, The Blessed One addressed the Bhikkhus further, in verse:

728. "Behind the countless phenomena offered by the world, all suffering arises on account of assets or acquisitions, leading to rebirth.

"But the fool continues on making and adding more assets or acquisitions, and as a result, that imbecile goes through suffering, again and again.

"Therefore, by clearly knowing and understanding the true cause for rebirth and the arising of further suffering, one should just give up making or adding more assets or acquisitions, entirely.

c) "And if, Bhikkhus, you were to be asked:

'Could there be another mode of contemplating the dyad correctly?' Then, you should reply to them by saying: *'Yes, there could be.'* And how is that?

"Whatever suffering that originates, all that is due to ignorance.'
This is one mode of contemplation.

"*But with the utter fading away and cessation of ignorance, there can be no more origination of suffering.*'
This is the second mode of contemplation.

"Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

"Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning."

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

729. "Those who keep loitering in this saṁsāra; moving incessantly through the cycles of birth and death, again and again, from a state of 'this-ness' to an 'otherwise-ness', they find themselves inevitably trapped in an endless journey, which is merely a perpetuation of ignorance."

730. "Ignorance is the great delusion due to which one has wandered long in this saṁsāra. But those beings who are endowed with knowledge and understanding, put a final end to this process of coming back, again and again, into repeated existences."

d) "And if, Bhikkhus, you were to be asked:

'Could there be another mode of contemplating the dyad correctly?' Then, you should reply to them by saying: *'Yes, there could be.'* And how is that?

"Whatever suffering that originates, all that is due to the habitual drives (saṅkhārā).'
This is one mode of contemplation.

"But with the utter fading away and cessation of habitual drives (saṅkhārā), there can be no more origination of suffering.'
This is the second mode of contemplation.

"Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

"Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning."

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

731. "Whatever suffering that arises or is experienced, springs from habitual drives (*saṅkhāras*). But, with the cessation of habitual drives, there is no more arising of suffering.

732. "Suffering springs forth from habitual drives (*saṅkhārā*); by knowing the danger in this and thus, understanding its significance, quickly put an end to suffering, by the stilling of all acquisitions or assets that you hold dear, in addition to putting a stop to ceaseless perceptions. This, in essence, is the very destruction of suffering, that one should come to know, as it truly is.

733. "Seeing correctly in this manner, the wise Practitioners of the Path slip through the tight yoke of Māra, by attaining to right and perfect understanding, and thus, fully transcend rebirth and death.

e) "And if, Bhikkhus, you were to be asked:

'Could there be another mode of contemplating the dyad correctly?' Then, you should reply to them by saying: *'Yes, there could be.'* And how is that?

"Whatever suffering that originates, all that is due to consciousness (viññāṇa).'
This is one mode of contemplation.

"But with the utter fading away and cessation of consciousness (viññāṇa), there can be no more origination of suffering.'
This is the second mode of contemplation.

"Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

"Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning."

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

734. "Whatever suffering that arises or is experienced, springs from *consciousness*. But with the cessation of *consciousness*, there is no more arising of suffering.

735. "Suffering springs forth from *consciousness (viññāṇa)*: by knowing the danger in this and understanding its significance, the Bhikkhu, who quickly puts an end to suffering through the stilling and appeasement of all consciousnesses, thus becomes hungerless, and forever cooled.

f) "And if, Bhikkhus, you were to be asked:

'Could there be another mode of contemplating the dyad correctly?' Then, you should reply to them by saying: *'Yes, there could be.'* And how is that?

"Whatever suffering that originates, all that is due to contact.' This is one mode of contemplation.

"But with the utter fading away and cessation of contact, there can be no more origination of suffering.' This is the second mode of contemplation.

"Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

"Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning."

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

736. "Those who, being overcome by contact are swept up and dragged into the endless currents of becoming, who continue practicing the wrong path, are far removed from ever destroying the fetters.

737. "But those who, understanding the truth about contact, choose to forsake it and simply walk away from it; they delight in the peace that follows, whenever contact is abandoned. In this way, they are the ones who, by thoroughly knowing contact, become hungerless and forever cooled.

g) "And if, Bhikkhus, you were to be asked:

'Could there be another mode of contemplating the dyad correctly?' Then, you should reply to them by saying: *'Yes, there could be.'* And how is that?

"Whatever suffering that originates, all that is due to feeling.'
This is one mode of contemplation.

"But with the utter fading away and cessation of feeling, there can be no more origination of suffering.'
This is the second mode of contemplation.

"Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

"Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning."

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

738. "While experiencing feelings, whether internally or externally, whatever that is felt, be it pleasant, painful, or even neutral,

739. "One knows and understands all of it to be, in essence, just 'suffering,' through and through; how they are all a 'scam,' cunningly deceptive and utterly breakable things that keep falling apart! Thus, while observing touch after touch, at every sense contact, there arises disenchantment.

"By understanding the truth about feeling and thus, seeing them fade away and disintegrate, then and there, the Bhikkhu grows even more dispassionate, and thereby destroys feelings altogether, becoming hungerless and forever cooled.

h) "And if, Bhikkhus, you were to be asked:

'Could there be another mode of contemplating the dyad correctly?' Then, you should reply to them by saying: *'Yes, there could be.'* And how is that?

"Whatever suffering that originates, all that is due to craving.' This is one mode of contemplation.

"But with the utter fading away and cessation of craving, there can be no more origination of suffering.'
This is the second mode of contemplation.

"Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

"Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning."

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

740. "'The man who has craving as his intimate companion and partner, as he continues going through the rounds of rebirth for a long time, cannot transcend this saṁsāra; now born here, then born there; from a state of 'this-ness' to one of 'otherwise-ness.' As a result, he will never escape this endless journey of suffering.

741. "But, seeing the evils of craving, that generates so much misery, let the Bhikkhu conduct himself mindfully, with craving fully relinquished, and seizing totally abandoned.

i) "And if, Bhikkhus, you were to be asked:

'Could there be another mode of contemplating the dyad correctly?' Then, you should reply to them by saying: *'Yes, there could be.'* And how is that?

"Whatever suffering that originates, all that is due to grabbing.' This is one mode of contemplation.

"But with the utter fading away and cessation of grabbing, there can be no more origination of suffering.'
This is the second mode of contemplation.

"Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

"Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning."

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

742. "Continued existence depends on grabbing and seizing. That which is born inevitably experiences suffering. Death comes to all those who are born. This is the very origin of suffering.

743. "Therefore, through the destruction of grabbing and seizing, the well-informed wise men, by their direct realization of the extinction of rebirth, no longer go to future becoming.

j) "And if, Bhikkhus, you were to be asked:

'Could there be another mode of contemplating the dyad correctly?' Then, you should reply to them by saying: *'Yes, there could be.'* And how is that?

"Whatever suffering that originates, all that is due to training in the wrong path.'
This is one mode of contemplation.

"But with the utter fading away and cessation of training in the wrong path, there can be no more origination of suffering.'
This is the second mode of contemplation.

"Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and

reflecting on these dualities, one of two results may be expected for him:

"Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning."

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

744. "Whatever suffering that arises or is experienced, springs from training in the wrong path. But, with the cessation of training in the wrong path, there is no more arising of suffering.

745. "Suffering springs forth from training in the wrong path: by knowing the danger in this and understanding its significance, one gives up training in the wrong path, becoming liberated from the pain of uncertainty.

746. "The Bhikkhu, through his calm and appeased heart, cuts himself free from the desire for continued rebecoming, as he, right then and there ends his journey, loitering around in saṁsāra.

k) "And if, Bhikkhus, you were to be asked:

'Could there be another mode of contemplating the dyad correctly?' Then, you should reply to them by saying: *'Yes, there could be.'* And how is that?

"Whatever suffering that originates, all that is due to nourishment (āhāra).'
This is one mode of contemplation.

"But with the utter fading away and cessation of nourishment, there can be no more origination of suffering.'
This is the second mode of contemplation.

"Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

"Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning."

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

747. "Whatever suffering arises, all that is dependent on nourishment. With the cessation of that nourishment, there is no more arising of suffering.

748. "By knowing the danger in this and understanding how suffering relies on the constant supply of nourishment, one becomes liberated, due to no more relying or dependence on nourishment.

749. "Having eliminated the heart's contaminants, and properly understanding the role of maintaining one's health while avoiding getting sick, The Arahant who has now gained the Threefold Higher Knowledges, is firmly established in the Dhamma, and cannot be enclosed within any outline.

l) "And if, Bhikkhus, you were to be asked:

'Could there be another mode of contemplating the dyad correctly?' Then, you should reply to them by saying: *'Yes, there could be.'* And how is that?

"Whatever suffering that originates, all that is due to agitation.' This is one mode of contemplation.

"But with the utter fading away and cessation of agitation, there can be no more origination of suffering.'
This is the second mode of contemplation.

"Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

"Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning."

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

750. "Whatever suffering arises, all that is dependent on agitation. With the cessation of agitation, there is neither the cause nor the experiencing of suffering.

751. "By knowing the danger in this and understanding how suffering results from the presence of agitation, one stops paying attention to disturbing thoughts and ideations, and thereby, removing the very conditions for the habitual drives to take over one's heart. In this manner, the mindful Bhikkhu lives contentedly with an imperturbable mind; unshakable and free from grabbing or seizing.

m) "And if, Bhikkhus, you were to be asked:

'Could there be another mode of contemplating the dyad correctly?' Then, you should reply to them by saying: *'Yes, there could be.'* And how is that?

"For someone who remains dependent, there is distress.' This is one mode of contemplation.

"But for the one who is no longer dependent, there can be no distress.'
This is the second mode of contemplation.

"Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

"Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning."

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

752. "For the one who lives independent, there is no distress, but the one dependent on things, while still grabbing onto 'this'-ness and 'otherwise'-ness, moving from one rebirth here, to the next one over there, as a result, he will never escape this endless journey of suffering.

753. "By understanding the danger in this and seeing the great fear of having dependencies, the mindful Bhikkhu pushes forth courageously, independent, and free from the tendency to grab onto this or that, as he lives contentedly.

n) "And if, Bhikkhus, you were to be asked:

'Could there be another mode of contemplating the dyad correctly?' Then, you should reply to them by saying: *'Yes, there could be.'* And how is that?

"Formless realms are a far better option to be reborn in, as they are more peaceful and sublime than any of the realms of form.'
This is one mode of contemplation.

"Cessation and putting an end to all things, now ***that*** *is a far better option than any experience to be gained in the formless realms!'*

This is the second mode of contemplation.

“Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

“Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning.”

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

754. “Whatever beings found within the realms of form, and those who are settled in the formless realms, by not understanding the fact of cessation and not knowing when to stop, they continue to re-experience the sorrows of birth and death, coming back again and again.

755. “But those who, having comprehended fully the truth about the realms of form, do not settle for the formless realms, either. Instead, they cut themselves free by putting an end to both, finding release in cessation! Thus, they leave behind death altogether, becoming its Conquerors!

o) “And if, Bhikkhus, you were to be asked:

'Could there be another mode of contemplating the dyad correctly?' Then, you should reply to them by saying: *'Yes, there could be.'* And how is that?

"Bhikkhus, whatever that has been pondered over as, 'This is indeed true,' by the world with its gods, Māras and Brahmas, with its recluses and Brahmins, all that has been clearly seen by the Noble Ones as it truly is, with right wisdom, as: 'That is indeed false.'
This is one mode of contemplation.

"Further, Bhikkhus, whatever that has been pondered over as, 'This is indeed false and untrue,' by the world with its gods, Māras and Brahmas, with its recluses and Brahmins, all that has been clearly seen by the Noble Ones as it truly is, with right wisdom, as: 'That is indeed true.'
This is the second mode of contemplation.

"Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

"Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning."

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

756. "Behold the world, with all its gods, imagining there to be a 'substantially independent self' in each (*atta*), where none exists; being entrenched in name and form (*nāmarūpa*), keeps adding upon the illusion the wrong view : *'Ah! This is the truth!'*

757. "In whatever way one imagines or fancies a thing, therein it turns out to be otherwise! And that itself is the falsity; the very lie inherent in it, for whatever is momentary, is *by nature* also falsifying – the puny thing!

758. "But Nibbāna is un-falsifying, indeed! And the Noble Ones know this to be the Undeniable Truth; thus, through their understanding and direct comprehension of it, they are hungerless and forever cooled.

p) "And if, Bhikkhus, you were to be asked:

'Could there be another mode of contemplating the dyad correctly?' Then, you should reply to them by saying: *'Yes, there could be.'* And how is that?

"Bhikkhus, whatever that has been regarded as 'happiness' by the world with its gods, Māras and Brahmas, with its recluses and Brahmins, all that has been clearly seen by the Noble Ones just as it truly is, with right wisdom, as being, in fact 'suffering.'
This is one mode of contemplation.

"Further Bhikkhus, whatever that has been regarded as 'suffering' by the world with its gods, Māras and Brahmas, with its recluses and Brahmins, all that has been clearly seen by the Noble Ones just as it truly is, with right wisdom, as being, in fact 'happiness.'
This is the second mode of contemplation.

"Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

"Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning."

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

759. "All forms, sounds, odors, tastes, touches, ideas and mental phenomena; all that they deem to be desirable, charming, or pleasing things, will continue to exist for them, so long as they acknowledge and claim them 'to be' as such.

760. "The world with its Devas agrees, as they all declare, that whatever gives them the feeling of pleasure, is to be recognized as 'happiness,' meanwhile wherever there is the absence of pleasure, and more of the painful, *that* they also agree in declaring as: 'suffering.'

761. "But the Noble Ones have declared as 'bliss' the moment one puts an end to the continued substantiation of an 'independent selfhood' and the delusion of 'I-making.' Behold, in contrast of their vision, with that of the entire world.

761. “Meanwhile, it is the breaking up of the illusion of a substantial self, that is seen as ‘happiness’ by the Noble Ones.
But, this goes completely opposite to what the whole world sees and accepts!

762. “What others call ‘pleasurable:’ the Noble Ones declare to be, in fact, ‘painful.’ What others call ‘painful:’ the Noble Ones know and declare to be, in fact, ‘happiness.’

“So you see, this Dhamma is *very* difficult to understand for the majority, hence, it remains confusing to ignorant people.

763. “It is pitch black for those shrouded by ignorance. And with darkness all around them, they fail to see. But for the good with their hearts kept wide open, it is as bright as day, hence they clearly see.

“However, there are those who, although standing so close, remain shrouded, just like beasts, not able to see nor understand the Dhamma, even when it’s right in front of their eyes!

764. “They are the ones who continue to be carried and swept away by the current, overcome with the passion ‘to become, to ‘re-experience.’ They remain in Māra’s tight grip. No wonder they find it difficult to realize this beautiful Dhamma.

765. “Who else, other than the Noble Ones, could truly value Full Awakening? After all, they are the ones who, having known it personally and directly, are now fully released with

the destruction of the heart's contaminants, having attained Nibbāna Supreme."

This is what The Blessed One said, and those Bhikkhus listened with delighted hearts to the words spoken by The Blessed One.

And while The Blessed One was giving this discourse, the hearts of sixty Bhikkhus were fully released from the āsavas, abandoning as they did, the contaminants in their hearts, with nothing left for them to grab…or seize.



Book Four

–

Aṭṭhaka Vagga



Snp. 4.1

Kāma Sutta

"On Sensual Desire"

766. "When sensual desires reach their culmination, certainly, the person having pursued and now reached his sensual goal, suddenly finds himself fully satisfied.

767. "But inevitably, when that gratification slips through his fingers, despite his best efforts; as the climax of what was born out of fervency fades away, he feels defeated and betrayed, as if shot by an arrow.

768. "Whoever avoids the trappings of sensuality, much like avoiding to step on the head of a venomous snake with one's foot; similarly, while being mindful, he transcends the craving for this world.

769. "The one who lusts after possessing numerous things, whether fertile lands to own and cultivate, gold and silver, cattle and horses, servants and maids, women and many offspring,

770. "Soon finds himself overwhelmed and depleted by them; weakened and pressed down by them, and is met with pain and distress, as if being in a sinking boat.

771. “Therefore, mindfully avoid sensual desires, giving up your reliance on them, by fixing the holes on the bottom of your boat, as you fearlessly cross over the flood, and reach the farther shore.”



Snp. 4.2

Guhaṭṭhaka Sutta

"Buried in a Cave"

772. "The man sunk deep in delusion stays buried in a cave, immersed fully in defilements. Thus, he is far from ever looking for seclusion, for the world and the never-ending sensual pleasures it offers, always keep him tightly bound.

773. "The strong desire in the heart to rebecome, while shackled by enjoyable experiences of the senses, does not allow them to ever taste escape, as they are too busy recollecting experiences and memories of the past, while longing for more sense pleasures, to be tasted in the future.

774. "Deluded by sensual pleasures, always hungry for more sensual enjoyments, they remain heedless, maintaining a wrong lifestyle that is continuously immoral and without virtue. Consequently, they fall into misery as they cry and wail, *'Oh, what shall become of me, once I am no more?'*

775. "For this reason, one must make the most of this life, training and preparing oneself now, in this Dispensation, by avoiding actions that one knows to be wrong; for, as the wise proclaim, *'this life is indeed very short,'* and will soon come to an end.

776. “I see people around me trembling in the world, caught in the net of craving ‘to become’ this or that in their future birth; meanwhile they remain in misery, caught in the jaws of death, unable to cut free from the longing ‘to be.’

777. “Look at how they struggle in horror, worried about possessions they leave behind, throbbing like fish in a dried-up stream.
In seeing this yourself, do not be miserly and live unselfishly, and abandon the drive in you to seize anything, anymore.

778. “Enough of desiring in the see-saw of the two extremes; come to finally recognize contact for what it is, free from lust. Never do anything, that the wise may consider blameworthy, and do not get attached to what is seen or heard.

779. “By fully understanding perception for what it is and by giving it up, just like the Sage, cross over the flood, unstained by whatever you touch; never grabbing onto anything. Thus, with the poisoned arrow pulled out, do not wish for this or any other world.”



Snp. 4.3

Duṭṭhaṭṭhaka Sutta

"Eight on Evil Intent"

780. "While some speak with evil intent, others speak with a mind that is set on truth. Thus, no sage will ever be produced by disputes, for the wise never go looking for debates, which is why there are no more positions left for them, to either defend or oppose.

781. "But while holding on to wrong views, how could anyone transcend their own desires and emotional drives, when their entire worldview and way of thinking is flawed? Truly, one is responsible for how one thinks. After all, whatever one speaks, is none other than what one repeatedly thinks about.

782. "Without ever being asked, many keep talking boastfully about their own virtuous conduct and adherence to the training rules. But such behavior is one that the wise categorically declare to be the very opposite of nobility, and in fact, evil in its nature.

783. "However, you will never see a contentedly calm Bhikkhu, quenched in his heart, to boastfully list his own virtues or tell others about his adherence to the training rules. It is such behavior that the wise fully declare to be

noble, where there is nothing left in the world for him to show off about.

784. "When following a teaching or a system that is made-up and false, meanwhile promoting it despite its many flaws, simply because for now, there is some benefit one gains from it, well, one *will* taste the outcome of all that for oneself, as their peace of mind will always remain unstable and their heart fully disturbed.

785. "It is not easy to overcome or to let go of wrong views, when all one does is substituting this teaching for that, while grabbing on to them, having reached some conclusion about the world. So, people continue to take up this idea while giving up others in turn, without properly investigating what they believe in, nor testing or seeing its proof for themselves, in the first place.

786. "But for the pure-hearted, there is no more formulations of different views, or ready-made conclusions about the world, or ideas about this or any other life. Such beings who have given up the illusion of comparing and contrasting; no more latching to any concepts, they go beyond, with no one able to know as to which way they went.

787. "Meanwhile, the majority keep seizing and grabbing, caught up in controversies, disputing over this or that teaching. But how could the pure-hearted, remaining aloof and uninvolved with all that madness, ever be pulled into such foolish affairs? For they are done with validating or negating the existence of a substantial self, having utterly freed themselves from the entire gamut of views."

Snp. 4.4

Suddhaṭṭhaka Sutta

"Eight on the Pure-Hearted"

788. "I see the highest purity which makes the heart truly healthy. When people possess the purity of view and see how it transcends all others, they develop the genuine understanding that recognizes through knowledge, and sees with no more resistance, the spotless purity of the heart.

789. "But a person's heart is not purified by merely seeing; nor is suffering abandoned by simply picking up new knowledge; nor does one become free of attachments through someone else, for the truth of what lies hidden underneath *will* come out into the open, in times of strife.

790. "The Great Brahmin declared how *'purity of the heart is not attained through mere seeing, or listening to another, or the following of rituals and ceremonial practices, including the keeping of one's vows and training rules, to impress others.'* None of these will bring purity to the heart, for the truly pure stand taintless amid both good and evil, as they take up, only to give up.

791. "But others, though they give up one thing, soon latch on to another, with emotionality and hearts full of longing for this, and later for that. As a result, they will never cross

over the floods. So, they remain no different than the monkey jumping from tree to tree; letting go of one branch, only to grab another.

792. "Although having undertaken the training rules, he still goes from teacher to teacher, while grabbing onto new views that he collects, as he develops more and more conceit. But the one who has seen with the right wisdom, no longer needs teachers to go to, nor views to collect or hoard, for *he practices while dwelling with the Dhamma in his heart*.

793. "Not being associated with anyone, he is no longer angry at anyone. Being secluded from all worldly dhammas, he has nothing left for him to see, hear, or experience in the world. And while living so openly and with nothing to hide, who could look upon such a Bhikkhu with blaming eyes?

794. "Not making a big deal about this view versus that, they do not latch on to theirs, claiming it to be the best, for they have removed the venom of grabbing from their hearts, and now live liberated from all burdens, having fully relinquished everything, with nothing left to yearn for, in any world.

795. "With nothing left, the Brahmin has now gone beyond all boundaries that confined him. Although he knows and sees, he is left with nothing to grasp or hold on to, as he is no more a victim of passions, nor latching on to the experience of 'being passionless.'

Thus, he is left with nothing to grab, and nothing to pick up anew."

Snp. 4.5

Paramaṭṭhaka Sutta

"Eight about the Greatest"

796. "Those holding on to their views as the 'greatest,' are the first to claim the views of others to be the 'lowest,' while asserting their own, as nothing less than 'the very best.' Because of this, they always find themselves caught in the mire of disputes, and never far from conflicts.

797. "Seeing some benefit he might have gained while developing himself, whether through a new way of understanding or a view, or something he might have heard, or from observing some training rule, or some kind of an experience, and by seizing at that, he goes on looking down at all others, for not sharing his experience or view.

798. "But to have the view of seeing others as 'less than' himself, simply because they are different from what he has seen, known, heard, experienced, or practiced as a training rule, is in itself being shackled and bound up by those very things he considers as 'the greatest.' Thus, the Bhikkhu should never rely or depend on what he considers familiar.

799. "So, the Bhikkhu must *never* look upon the world through the lens of his own notions of what constitutes the practice of training rules and rituals, thinking of them as a

gauge to what he thinks is 'proper.' In that way, he would neither place himself on an equal footing as others, nor compare and contrast himself with others, as being 'inferior' or 'superior' to them.

800. "Thus, he puts down what he himself had picked up, but this time, never to grab hold of them again. And by no longer taking sides with this group or that, nor relying on ideas, nor being attached to views, such a wise one stays free from becoming entangled in conflicts.

801. "Not hoping for either of the two extremes of living forever or no longer existing, whether in this life or any future life, there are no more positions or views left for him to grab. So, carefully consider what the Dhamma teaches, no longer having any views for you to roost over.

802. "Not having any more thoughts or even the slightest perception about things he has seen, heard, or experienced, the Brahmin is left without any views for him to grasp, nothing for him to call 'my own.' Therefore, how could anyone pin him down, by finding him blameworthy or at fault?

803. "Although firmly established in the Dhamma, the Brahmin does not treat it as some doctrine or dogma to be held on to; similarly, he no longer needs to be led by any training rules, whether to fit in or to impress others with.
In this way, he lives without any anxiety or worry, for he is now truly untouchable, having gone far beyond to the farther shore, never to return back again."

Snp. 4.6

Jarā Sutta

"Getting Old & Decaying"

804. "Very short indeed is this life, where before reaching a hundred years' span, he is already dead. And even if one were to surpass it, still, he most certainly will get old and die because of his decaying body.

805. "People grieve over things they cherish, not willing to let go; but there is no way to hold on to things forever. Witnessing the inevitability of separation, again and again, how could you still be surrounded by loved ones, living the household life?

806. "Whatever you think belongs to you, all that, in its entirety, will be given up and abandoned when you are dying.
Understanding this fully, someone who calls himself a 'wise' student of mine, would no longer build emotional ties with anything or anyone.

807. "That which is experienced in a dream, but at waking up is nowhere to be seen; in exactly the same way, no loved ones are to be seen again, the moment you are dead and gone.

808. “Even though you had a relationship with those you loved, calling out their name and hearing their voice, but the moment they are gone, all that remains is the name you knew them by, which you can now only speak out loud, and nothing else.

809. “Those unwilling to let go of things accumulated in the past, also in their stinginess for acquiring things, do not want to part ways even with their wailing and sorrows; meanwhile, the sages in their quest for true peace and calm fully give up the seizing and grabbing of possessions, whether of people or of things.

810. “As for the Bhikkhu who lives withdrawn from the crowd, secluded as he dwells and practices in his humble abode, it truly is more beneficial for him to reside alone, staying away from associating with those living the household life, and avoid being seen at their homes.

811. “Not calling any place his permanent home, the wise one does not get settled anywhere; fully detached from any likes or dislikes, remaining free from the burden of developing relationships, whether those with friends or with enemies. Thus, much like the raindrops sliding off from a leaf, so too with grief or the desire to grab and possess, that come with associating with others; these tendencies can never find their home in his heart.

812. “Just as a water droplet cannot latch on to the lotus as it slides off, leaving its petals and leaves unsoiled and untouched, likewise, the sage remains unsoiled and untouched by whatever that is seen, heard, or experienced.

813. “Thus, the wise one remains pure, because he does not continue thinking or imagining about what was seen, heard, or experienced, nor does he seek for something outside of himself to come and purify him, for he is finished with being passionate about things, including dispassion.”





Snp. 4.7

Tissametteyya Sutta

"Discourse to Tissametteyya"

814. The brahmin Tissametteyya said:

"Sir, I desire a training in your Dispensation. Teach me about the destructive factors that result from engaging in sexual intercourse. Once having heard Your teaching, I will go into seclusion and train accordingly, with diligence."

815. And The Blessed One replied:

"Those who engage in sexual intercourse, become neglectful and forget all about the Teaching, going in the wrong direction, returning to a life that is not noble.

816. "When someone who abstained from sexual intercourse in the past, goes back to engaging in sex, he resembles an uncontrolled vehicle that has gone off its rails; one who is now called 'dwindled' and 'inferior:' a true '*puthujjana*.'

817. "The fame and good reputation he once had, suddenly diminish. Therefore, by listening to this teaching, train yourself to fully give up all sexual contact.

818. “Squashed down with constant imaginings and thoughts of ‘what if’s,’ he turns into a dejected wretch, a helpless fool, as he faces the embarrassing statements of blame others keep saying about him.

819. “And when criticized by others, he tries to retaliate by charging forth with his verbal daggers. In doing so, he resorts to covering up; trying to desperately conceal the truth of his actions, while only drowning himself further in misery.

820. “Even though he was once admired as ‘wise’ and held in such high esteem, when living in seclusion and diligently training himself, but now, engaging in sexual acts, he has become dull-witted and utterly confused, no more than a fool.

821. “Knowing and considering this terrifying danger, while looking at his former and current life, the sage should, therefore, be resolute in remaining alone, and never allow himself to engage in any sexual acts, ever again.

822. “Training himself thus, and in seclusion *is* the ideal method of practicing this Noble Path. But remembering to not become conceited in his training, is what will draw him nearer to Nibbāna.

823. “Meanwhile, all the people around him, drowning greedily in sensual lusts, look upon such a sage with much envy, the emancipated one, whose behavior is free from any sensual desire.”

Snp. 4.8

Pasūra Sutta

"Discourse to Pasūra, the Debater"

824. "'Purity is to be found *only* here,' they claim, while denying the possibility for it to be present in ways of thought other than their own. Being stuck in their views and without budging from what they think to be 'truth,' each rigidly holds the firm position how, 'wisdom cannot exist anywhere else, except in their own tradition.'

825. "Desiring to engage in debates, they keep throwing themselves into the crowd, so to prove others to be no more than fools. With their conniving ways, they cause much contention through their disputing, as a way to be seen as experts, in order to satisfy their constant thirst for praise.

826. "Joining different assemblies, they seek out opportunities for debate, craving the excitement of winning in disputes, but while also fearing the possibility of losing and, therefore, being blamed.
And when their arguments are indeed refuted, they first get embarrassed with their heads drooping, but are quick to turn on the other and attack with anger, with agitated and confused minds.

827. “When cross-questioned in a debate about their teachings, and when faults are found proving their shortcomings; coming out as the losers, they become depressed while lamenting and sighing the words: *‘I have been beaten! Now I am lost!’*

828. “Seeing how with other sects, people flock to attend debates that take place, you can witness the excitement in those claiming victory, for having won the debate, along with the sense of dejection and defeat, seen in those who have lost. Therefore, realizing that no good can come out of such praise, do not engage in disputes and give up debating altogether, as it will only serve your ignorance.

829. “For when praised by the crowd for winning in such debates, the sense of gratification overwhelms the person meanwhile ignorance flares up, clouding the heart, as they start laughing in the middle of the crowd, for having achieved success in their aim, to defeat the other.

830. “It is for this reason that overconfidence itself, which now floods his mind, becomes the very cause for his downfall and destruction, as he behaves conceitedly with a heart full of blind arrogance. On witnessing this clearly, the wise declare that no purity can be gained from such endeavors, and therefore, teach how you should avoid disputes, altogether.

831. “Much like the warrior who, after having satiated himself at the king’s feast with rich food, comes out energized and roaring, in search of an opponent to defeat, so too, Sūra, I see you have returned here, again looking for a

challenger to fight against, when still, there is none to be found.

832. “If you encounter someone who is fixated on a view, where they fervently try dragging you into a debate to prove the supposed supremacy of their view, saying, ‘this *only* is the truth,’ then, just tell them you are ‘not there to dispute,’ and don’t be pulled into a debate, for debates give rise to enemies.

833. “However, for those of us who have walked away from the crowd, living secluded, there is neither contention nor views or doctrines being pitted against each other. So, do you see Pasūra, who it is you have come to battle with?

“For even the Best among the wise has nothing left for Him to uphold, and nothing grasped, that needs defending.

834. “Yet you are here, having carried with you all kinds of speculative ideas and views in your head, to start a debate. But, instead, you have come only to encounter an assembly of purified ones; those who are no longer entangled in a net of views, for the wise see the futility of what you seek, hence, there is no way for you to proceed.”





Snp. 4.9

Māgaṇḍiya Sutta

"Discourse to Māgaṇḍiya"

835. "Even while meeting the daughters of Māra: Craving, Affection, and Lust, no sexual desire arose in me, and now, you offer me this bag of excrement and urine, which I would not even touch with the tip of my toe."

836. "If you refuse to accept such a jewel of a woman, with beauty unmatched, someone who is desired by both kings and men alike, well, do tell us then, what doctrine is it that you teach? What are the training rules for the lifestyle that you consider to be virtuous, which would lead to a new becoming?"

837. The Blessed One then replied:

"Māgaṇḍiya, searching as I have to find the discriminating Dhamma, yet not becoming identified with all that I have penetratingly seen and gained insights into; on account of all that, I became established in contentedness and true security, as the peace and appeasement permeate within Me."

838. Then, the brahmin Māgaṇḍiya said:

"All those discoveries you have made while on your quest, where you still remain unattached to whatever you have penetratingly seen and gained insights into, nor identifying with them, how, O! Sage! do you declare the peace and appeasement permeating within, where you have become established in contentedness and true security?"

839. The Blessed One then replied:

"One becomes pure *not* through having or maintaining this or that view, Māgaṇḍiya, nor by relying on what others have taught you or the knowledge you have collected, nor by observing training rules or other ritualistic practices you engage in. But you must also understand that it is *not* by the complete *avoidance* of these *either!* In other words, it is not by *not* having this or that view, nor by *not* relying on what you have learned from others, or the knowledge gained, nor by relinquishing the training rules and precepts either, whereby purity may develop in you. Instead, it is through *not* latching onto these, nor getting identified with them, nor taking them too seriously that one becomes established in peace and contentedness; truly and completely free, without relying on anything or anyone other than oneself, with no need to be longing for a future life either."

840. Continuing with another question, Māgaṇḍiya the brahmin asked:

"If, as you declare, purity is not to be attained through having or maintaining this or that view, nor by relying on what others have taught or the knowledge one has collected, nor by observing training rules or other ritualistic practices one engages in; nor it being attained *without* these, then as I

understand it, the Dhamma you teach is that of a foolish and bewildered mind. For, one must have at least some view established in him, to fall back on and resort to, in order to attain purity."

841. Then, The Blessed One replied by saying to Māgaṇḍiya:

"The fact that you are still questioning us on this matter, clearly shows your reliance on the beliefs and views you have adopted and are holding onto. It is because of your adherence to these that you have doubts and uncertainty, Māgaṇḍiya, which is obstructing your understanding here. Hence, you are unable to even get the slightest idea or gain the smallest insight, which is why you call this Dhamma 'foolish and bewildering.'

842. "Anyone who thinks of himself as equal, superior, or inferior to another will, sooner or later, get into disputes. But the one who remains unperturbed, not allowing himself to be pulled this way and that by these three ways of comparing, no thoughts of 'equality' or 'superiority' will remain.

843. "For, why would such a Noble One go on claiming? '*Yes, this is true.*' Or why would he engage in disputing and arguing with others by stating? '*No, this is false.*'
So, if there is no longer a question of being 'equal' or 'superior,' then what is there left for disputing?

844. "Once having left the homelife, the sage, now wandering homeless, does not go seeking new companions or relationships to become close friends with anyone in the village. With sensuality all given up, he remains neither

concerned about getting recognition nor praise or honor, and with nothing left to be agitated about, there would be no arguments with people for him to get into.

845. "A Nāga (*Arahant*) is no longer contentious, for he would not get involved in debates about anything in the world entirely, seeing that he has left it all behind and secluded himself from it. Like the stem of a lotus, born in the mud and piercing out of the water, yet unsullied by neither, likewise, the peaceful sage, desireless and settled, remains unsullied by the world and all the sensuality it offers.

846. "Having seen the Dhamma and attained to Right View, the wise one does not become conceited, nor engages in comparing while placing himself above, below, or as equal to others. He no longer needs to do things or to study further, so to impress others or to show off, since he sees things clearly and cannot be deluded, nor led by any rigid dogmas or lifeless views.

847. "Māgaṇḍiya, there can be no bonds that could ever tie up the person who has finally detached himself from reliance on perceptions and views.
No delusion could ever exist for the one, who has finally released himself through Wisdom. But those who keep compiling and adopting more views, while relying on perceptions, continue to loiter and float around in the world of Samsāra."



Snp. 4.10

Purābheda Sutta

"Before the Dissolution of the Body"

848. "What does one have to first see and understand? What are the rules you recommend one must train in to become virtuous, so that one attains to tranquility, experiencing genuine contentedness? This, I ask Gautama. Kindly speak to me about the Greatest among Men."

849. And The Blessed One replied:

"Before the dissolution of the body, see to it that craving has been eradicated from your heart. Thus, by living without depending on or identifying with the past; by not losing yourself in constant preparations or calculations, as you waste away the present, you will free yourself from both likes and dislikes.

850. "Without anger, without any fear or trembling, not boasting, without remorse or hesitation, remaining scrupulous in pure conduct, while speaking but a little and not with arrogance, truly that would be describing the sage who is verbally restrained.

851. "Also, do not be nostalgic or grieve over the past, as you drop all your attachments with the future too, for the one

established in the benefits of seclusion, examines all manner of contacts discriminately, as he is no more led by any views or opinions.

852. "Stay withdrawn, while living free from deceit or hypocrisy; neither stingy nor coveting anything, and without any malintent or jealousy in your heart; do not be insolent or rude, instead, stay caring and considerate, not contemptible nor slandering anyone.

853. "Without lusting after this or that pleasure, do not be conceited but remain gentle and considerate, as you teach with kind articulation; neither becoming excitedly heated, nor cold and lifeless, but still, respectfully approachable.

854. "Do not train yourself with the intention to gain some external benefit, like status, wealth, or prestige; nor become upset or angry when you do not receive these gains. Do not make enemies for yourself, on account of craving or because of your fondness for various tastes.

855. "Stay equanimous and always mindful; never compare or contrast yourself with anyone out there in the world, as being equal, inferior, or superior to. Thus, the wise live without pride.

856. "Have for yourself no other dependencies except for the Dhamma and, understanding the Dhamma, remain independent, with no craving left in your heart to either be reborn, or to end it all.

857. "For I call the one who has freed himself from all sensual pleasures *'someone who is truly at peace,'* because there

are no more shackles or bonds left for him to be tied with, and for that reason, he is the one who has crossed beyond the craving for the world.

858. "He has no sons and no cattle. He possesses no property, no fields, nor any wealth. No more could there be found in him, any desire to own or possess anything, nor to sell anything.

859. "Whatever terms people might use to describe a *puthujjana*, an ordinary common and uncivilized person, or a recluse, or a brahmin, all those have no relevance to him. For that reason, he is left untouched and with no agitation in his heart, by the accusations he hears.

860. "With no more greed left in his heart, and no contention too, the Sage does not speak about himself as superior, equal, or inferior to his peers. And by no longer possessing the seeds that would bring him back again, there is no return for him back to any world.

861. "Having nothing left for him in the entire world to call his 'own,' he does not mourn after that which he could no longer enjoy as before, nor does he try to burry himself within the teachings, or treat the Dhamma as something to be possessed. Thus, he is indeed the one, I declare, who is truly contented and at peace."





Snp. 4.11

Kalahavivāda Sutta

"On Fighting & Conflicts"

862. "How do fighting, conflicts, arguments, grief and many tears, avarice, arrogance, conceit, and slandering all begin? Please tell me, how do these things find their start?"

863. "Holding things close to your heart is what leads to fighting, conflicts, arguments, grief and many tears, avarice, arrogance, conceit, along with slandering, as they find their beginning when things become dear to you. Fighting and conflicts are soon joined by avarice; all of which pave the way for slander to take place."

864. "Where do they originate, the things people grab and hold onto while calling them '*dear*?' Or those things one greedily yearns for in the world? How about the hoping and longing for the '*other*,' for which people cast their hooks to rebecome in future births? Where *do* these find their start?"

865. "It is because of desiring, that people grab and hold onto things, calling them '*dear*.' And it is desire too, where greedily yearning for things in the world, finds its origin.
As for hoping and longing for the '*other*,' for which people cast their hooks to rebecome into future births, that also, finds its start within desire itself."

866. “And how does desire itself arise in the world? And from where do discriminations originate, along with anger, lies, doubts, and all the other things that are taught by the shaven-headed Recluse?”

867. “It is in liking the pleasurable and disliking the painful where desire finds its origin, whence it arises. By having seen and witnessed the presence and absence of things relatable, people go on discriminating: ‘I like this’ and ‘I don’t like that.’

868. “Anger, lies and doubts, along with all the deceptive mental states, are the results of the same old pair: liking and disliking. Therefore, the one still suffering from confusion must train himself in the path of knowledge, for it is only through the means of knowledge and personal understanding that the Great Recluse speaks on these matters.”

869. “And how do those two: liking and disliking, find their start? And through the disappearance and vanishing of what do they also cease and are no more? Please, kindly tell me also how and where this process of ‘arising and vanishing’ originates?”

870. “It is in *contact* itself, the place where both liking and disliking originate and arise. For when contact disappears and vanishes, then they too, cease and are no more. As for ‘arising and vanishing,’ well, these *also* find their origin within the same: arising because of contact itself.”

871. “And from where does contact arise in the world? And what is the reason for there to be so much grabbing and

holding on to things? What is it that once vanished, leads to the disappearance of the wanting to grab and hold on to things, in the first place? And through the disappearance of what, comes the end to the very possibility for contacts to even be able to *make* contact, in the first place?"

872. "Contact arises in the presence of name and form. When there is longing, then there is grabbing and holding on to things. Once longing vanishes, then the wanting to grab and hold on to things *also* disappears. And it is through the disappearance of all forms, whereby contacts become no longer able to even *make* contact, in the first place."

873. "And through what means could one experience the disappearance of all forms? In what way could happiness and suffering both cease and just vanish? Please tell me, what could make these two disappear, for these are very important things for us to know!"

874. "It is neither through blind obedience to perception or one's mental associations, nor by relying on wrong perception; neither through the absence of perceptions or understanding, nor by pondering on what was perceived in the past. It is in this manner, that one experiences the disappearance of all forms, because *the origin lies in perception itself that keeps working behind the scenes, always constructing*; the real *architect* of all mental proliferations in the world."

875. "Whatever we have asked, you have answered them all. But we have one more question to ask.

"Please, do explain to us this: is it true what some wise men say, that the highest potential for the purity of Yakkhas

extends only *this* much, or could there be something else for us to know on this?"

876. "It is true that some wise men *do* say, that 'the highest potential for the purity of Yakkhas extends only *this* much.' It must be said, however, that there are others, who teach that in time, with skillful application, one *can* even go beyond *this*, and experience Full Liberation without any residues remaining.

877. "But understanding the role of conditionality in all these things, while investigating the underlying fact of dependency of all things and by realizing this directly, the truly wise one is liberated, without ever getting involved in debates with anyone, cutting himself free from further rebirths."



Snp. 4.12

Cūḷabyūha Sutta

"Shorter Discourse on Getting Ready for Battle"

878. "There are those who hold on to their individual opinions and views, the so-called experts who continue disputing contentiously, as they exclaim:

'Whoever sees and understands the Dhamma as we do, then they must truly know the Dhamma! But whoever does not agree with us, then they don't know what they are talking about!'

879. "In this manner, they go on disputing, arguing, battling, while calling the other *'a mere fool and without any experience!'* And in such hubbub, how can one find out, as to who is indeed speaking the truth, for each calls himself an 'expert?'

880. "If the mere fact that someone does not agree with another's view makes them 'a fool,' or 'intellectually inferior,' or 'lacking any wisdom,' then *all* of them are indeed fools, collectively, for they each are stuck in their own views, unable to see beyond them.

881. "But, with the wise who have purified themselves through Right View, dwelling with wisdom in the heart that

is pure, considerate, and wholesome in behavior, none could be found among them to be inferior in any way, for they are freed from the pangs of ignorance; now gone beyond all manner of disputing, having seen through and recognized the true nature of things.

882. "I do not consider it accurate when people call each other 'fools,' because each of them has convinced themselves that the view they hold *must* be true and unmistakable, hence their insistence, that the other is *'no more than a fool.'*

883. "While some declare their teaching to be correct and true, they turn and call the teachings of others to be no more than 'empty' and 'not true.' They go on disputing and fighting with each other, but why can't recluses all come to an agreement about what is the Truth?

884. "For, there is only one Truth and not another, understanding which, no sane or intelligent person would continue arguing. Yet, recluses keep weaving for themselves new truths, and as a result, not a single one of them agrees on the same thing.

885. "Why do those claiming themselves to be 'experts' go on proclaiming different truths? Do they really believe there are multiple truths, or are those simply fabricated by their own reasoning?"

886. "No, there are no multiple truths to speak of! There are only mistaken conclusions; the results of wrong reasoning, that stem from the conviction that there is permanence. Relying on their views, they speak of this being 'true' and

the other, a 'lie;' other than this, there are no truths to speak of.

887. "Whether debating over what is seen, heard, experienced, or the training rules or precepts, they keep judging and scoffing at others, while labeling them 'fools' and 'mere amateurs.'

888. "Meanwhile, whatever reasons they are using for labelling the other a 'fool' or an 'amateur,' for the *same exact* reasons, *they* are calling themselves 'experts.' Therefore, despite the fact that he uses the *same* reasoning, he continues to despise the other, even though he hypocritically distinguishes himself, as an 'expert.'

889. "Intoxicated by conceit and never lacking in matchless words about himself, he crowns himself as 'perfect' and 'exceptional,' at least in his mind; a conviction he continues holding on to and grabs, which he also uses to look down upon everyone else.

890. "Meanwhile, those opposing his position and views, who in turn regard him as 'inferior,' will automatically be regarded by him as lacking in wisdom, compared to him, of course. But, if others look upon him with respect and consider him as 'truly exceptional,' surely then, it would be difficult for anyone to call the other, 'a fool' or 'inferior.'

891. "Those who are unable to see the truth in this cannot be called pure, for they will continue missing the opportunity to go beyond their sectarian thinking, thus blinded from seeing the Dhamma, as a result of latching on greedily to their views and opinions.

892. “Skeptics entangled in their own views passionately exclaim how ‘purity can *only* be found within their own teachings,’ whereas ‘no purity could ever be found or taught in the teachings of others.’
Thus, they lock themselves in the world of stagnant views and blind beliefs, journeying aimlessly on never-ending paths where no growth in wisdom, or any spiritual development could ever take place.

893. “If one’s own views on the spiritual path are thus greedily and passionately adhered to, then why should anyone be calling another, ‘a fool’? For he himself, through his rigidity and close-mindedness, would not be behaving any better than those whom he criticizes, hence, proving himself to be none other than yet, ‘another fool.’

894. “Standing to distinguish himself from others, proud and conceited with judgement for others, comparing himself to them, he soon finds himself caught in dispute after dispute. But the one who has given up judging, has already put an end to all battling and quarreling.



Snp. 4.13

Mahābyūha Sutta

"Greater Discourse on Getting Ready for Battle"

895. "There are those, who while stuck in their own views and narratives, continue arguing by stating: *'This alone, and nothing else, is true!'*

"Would such people be inviting to themselves criticism and blame from the wise, or would they be gaining praise for this staunchly held position of theirs?

896. "I declare that these two (blame and praise) are in themselves insufficient as outcome measures, especially for the one seeking peace, detached from engaging in any kind of debates. Therefore, one should avoid getting into any disputes altogether, because ***peace and tranquility can never be found where debating and arguing exist***.

897. "So, despite what is commonly accepted or even encouraged by ignorant folk, the wise simply stay away from becoming involved in such matters. For, how could the one who avoids having likes and dislikes of things seen and heard, end up getting involved in such foolish affairs, in the first place?

898. "Those holding on strictly to virtue, declare: *'purity comes only as the result of having restraint throughout life,'* and having undertaken their vows, they train in them with complete dedication and undeterred focus.
However, by looking at purity to be solely the result of ethical living, they claim themselves to be supreme experts; yet as a result, they continue being stuck in saṃsāra, moving from one birth to the next, loitering around.

899. "And when such a person fails in maintaining his ethical vows and virtue, he becomes distraught and starts trembling, for he has failed in his task, and therefore, feels he has 'lost his purity.' He feels estranged and abandoned from a happy life, longing to recapture his sense of purity, being adrift, just like a traveler on a journey who has lost his way; left alone in the desert, wanting to get back home.

900. "But the moment you give up your avid reliance on mere virtue as your *only* source of true purity, you also give up all those shackles of 'pure and impure' deeds, the results of blindly following mere rites and rituals, together with actions that may be seen as blameworthy or blameless, by the wise. Suddenly, there is no more longing for purity over impurity, and with no more anxiety or confusion left in the heart, while living in solitude, one becomes quiet, finding true peace and tranquility.

901. "Meanwhile, many in their revulsion to having the stains of kamma, try to get rid of them by relying on their ascetic practices of self-mortification, validating and feeding their wrong views further by what is seen, heard, or deduced. As a result, they mistakenly claim that *'purity happens as the natural outcome of continual existences in*

saṃsāra.' But, while leaving their craving untouched and as strong as ever, they keep drifting in rebirths, from one life to the next.

902. "Yet, there are those who yearn for more, experiencing anxiety as they tremble, lost in prayer when it is their time to die; unsure of what's coming next, seeing that they still have plans that are now left 'incomplete.' But for those with no more passing away, nor any realms to reappear into, what need is there to tremble or be anxious about? Whom would they need to pray to, and for what?"

903. "What one calls to be the ultimate or highest, others call the 'lowest' and 'most inferior.' So, how could one tell as to which one among them could be saying the truth, seeing that each claims to be an expert in their own right?"

904. "Claiming their teaching to be the 'most perfect,' while calling those of others' 'flawed and inferior,' they continue arguing and debating, each holding their own conclusions (and no one else's), to be the absolute truth.

905. "Of those stating that the teaching of another is inferior, lower, or lacking in substance, whilst their own teaching happens to be the best, having substance and depth - it is safe to say that *none* would, in fact, be speaking the truth, merely coming from an entirely biased point of view, and in a stubborn way.

906. "But, so long as people are only interested in applying the standards found and used in their own teaching, without considering the possible benefits to be found in the teachings of others, then no one will see beyond their *own* path, and

thereby, truth or purity as such would remain to be a personal matter, being exclusive and 'unique' to each.

907. "The Noble Brahmin, however, after wisely investigating and testing, no longer attaches himself to teachings which require the authentication of someone else, in order to be valid. Instead, by relying on his *own* direct experience and understanding of the Dhamma, as the ultimate 'confirmation,' he leaves all types of arguments and debating behind him, in the dust.

908. "While others claim that their confidence comes from what they know, or what they see, and what they are taught as to how things are supposed to be, in truth, for them 'purity' remains as the mere product of belief, an opinion, a point of view, and not much else. But, when one has truly seen, and therefore, directly understands, then, why would there even be a need for having views or opinions about things? Nevertheless, the ignorant ones staunchly insist that *'purity must be passed on from another, in order for it to be true.'*

909. "When seeing, what in fact is being seen is none other than nāmarūpa. So, when experiencing this thing called 'seeing,' all that is being witnessed *is* name and form. *'That is what in fact those people are seeing,'* declare the wise ones, who understand how true purity can *never* be experienced by way of nāmarūpa.

910. "It is nearly impossible to teach someone who is attached to their solidified worldview, as they insist on seeing reality *only* through their own preconceived notions *about* it. This, because he continues talking in reference to purity or happiness *'being there,'* on one end, but while using

references and conclusions he has heard about from others, of it being '*over there*,' on the *opposite* end (of the spectrum).

911. "However, the Noble Brahmin, having attained to Right View, does not get stuck in such conclusions, for he is no more a victim of views. Instead, having already understood the pitfalls of preconceived notions and *conclusions made about things*, he stands aloof and never gets his hands dirty with such matters. Thus, he remains serenely peaceful, while ignorant fools lose their composure.

912. "In this way, by having released himself from the knots, the Sage stays away with no bonds left for him to become tied to, whilst various camps of disputes continue forming around him. Thus, he remains content among the discontented; dwelling in equanimity and pleasantly calm, while others live and breathe restlessly.

913. "In giving up the contaminants of the heart carried over from the past, and not making any new ones either, the wise one finds himself no longer at the mercy of his old tendencies, nor becoming a mouthpiece for conclusions or beliefs. Instead, being freed from the net of views, he neither gets attached to the world, nor falls into the trap of self-loathing.

914. "Thus, staying uninvolved with all mental phenomena that may arise, be they the results of what is seen, heard, or thought, such a Sage who has put down his burden, is truly released, and therefore, has no further need to imagine anything, or force anything, or even yearn for anything."

This is what The Blessed One said.



Snp. 4.14

Tuvaṭaka Sutta

"Discourse on Not Wasting Time"

915. "I have come to ask You, O! Great Sage, Kinsman of the Sun, about seclusion and the attainment of cessation. How does a Bhikkhu, having understood, become 'released' and 'cooled,' no longer reaching out into the world to grab onto anything?"

916. And The Blessed One replied by saying:

"With wisdom, he abandons the identification within himself of an 'I am,' as he cuts out the very root of conceptualizing and mental proliferations; so dominant in the mind. He does this by constantly training himself, while uprooting all manner of craving from his heart.

917. "Whatever truths he may come to know, whether of an internal or external nature, he would not let them dominate his heart, nor would be become conceited because of them. After all, the wise ones know for sure that ***settling on anything, means Nibbāna is still far away.***

918. "Because of this, he would not think of himself as being superior, inferior, or even equal. Thus, in making contact

with all kinds of experiences, he does not fall into the trap of incessantly comparing and contrasting.

919. “Always situating himself in internal appeasement by finding peace within, such a Bhikkhu does not reach outside of himself, looking for tranquility or peace to come to him from others (or outside). As such, if he never takes up anything, what would he need to put back down?

920. “Just like in the middle of the deep ocean there are no waves to be seen crashing about, where stillness and quiet pervade, likewise the Bhikkhu, standing quiet and unmoved, does not make any fulsome ripples, due to the absence of arrogance or pride in his heart.”

921. “The one with eyes wide open, Himself having witnessed it directly, has explained the Dhamma that drives out all troubles, with certainty.
Now, please speak to us about the Training in this Practice O! Blessed One! Speak about the rules of Higher Training, along with the ways on going deeper in meditative practice.”

922. “Do not go coveting with lustful eyes; protect the ears from disparaging and common talk. Do not greedily seek out flavors, and reject the possession of anything whatsoever in the world.

923. “When the Bhikkhu is touched by a painful experience, he does not lose his composure nor wails for any reason. This, because he is no longer a person who looks for rebecoming somewhere else, to run away from the terrors being faced now.

924. “In receiving your alms food and drinks, other nourishments, and clothes, do not go on accumulating or storing them, nor worry or fret about whether you will obtain such things, ever again.

925. “The Bhikkhu is *not* a drifter! *He is a meditator!* So, do not be fond of traveling here and there, wanting to explore different places, for such things will only make you more restless and negligent. Instead, find yourself a quiet place and just stay there, practicing diligently.

926. “Such a Bhikkhu would not pay attention to whether he is getting enough sleep or not; instead, his drive is focused as he puts continuous energy into staying awake, to maintain his practice. And by giving up drowsiness, he gets rid of all manner of self-deceptions, merriments, distractibility, looking physically good, or thinking about anything to do with sex.

927. “No true disciple of mine would practice casting spells or making *atharva* charms, or engage in any kind of dream interpretation, reading signs, or astrology.
As such, the true Bhikkhu would not dedicate his time interpreting the cries of animals, nor engage in animal husbandry, nor the art of healing physical ailments, nor inducing human fertilization, or abortions.

928. “Such a Bhikkhu is never excited nor elated in hearing praise. Similarly, he is not startled, shaken, or depressed in hearing others target him with their blame and criticism. Instead, he is one who shuns longing altogether, along with stinginess, jealousy, vindictiveness, and slander.

929. “The Bhikkhu does not involve himself with the buying or selling of things, which in itself reduces the chances for him to receive blame from others.
He does not enjoy lingering in the village, within society or among lay people, nor does he work up his charm for supporters to like him, so he may secure more gain for himself.

930. “The Bhikkhu does not show off or become boastful, nor does he use innuendoes or ambiguities, speaking words with ulterior motives. When training, he is neither disrespectful, nor contentious.

931. “He does not live his life through lies, nor is he intentionally cunning or devious, working with hidden motives. He neither despises others nor looks down upon them, because of who he is or where he comes from (as opposed to others). He does not discriminate against nor degrades others because of his level of wisdom, attainments, or even the training rules, he maintains.

932. “And even when he is provoked by hearing or witnessing negative remarks and attacks being made against him from others, whether from monastics or even lay people, he would not go on attacking them in response. This, because the virtuous ones do not retaliate.

933. “Thus, by understanding the Dhamma, the Bhikkhu constantly trains himself mindfully with scrutiny, always reminding himself that *‘Nibbāna, is ultimately, the ever-present state of peace and contentment.’*
Because of this, he is never negligent of Gautama’s Dispensation.

934. “In this manner, the Bhikkhu continues training diligently on the Path, in the example of the Tathāgata, as per His Dispensation, whereby through his own efforts, he attains that which had not been attained by him previously.

“Thus, he becomes an Undefeated Conqueror; a True Vanquisher himself, who has seen the Dhamma firsthand, directly, and not as the result of hearsay.”

This is what The Blessed One said.





Snp. 4.15

Attadaṇḍa Sutta

"With Weapons in Hand"

935. "So long as there are weapons in hand, fear and terror will continue to rise in people's hearts. Take a look and see the quarrels they keep getting themselves into!
I will now share with you the urgency this reality triggered in me.

936. "Seeing the frightened people, so hostile and fighting with each other, I was overcome by fear, witnessing how they were struggling, thrashing about, just like fish caught in very shallow water.

937. "The entire world is completely without an essence, with all its parts constantly moving and unstable. And as I ran in all directions in my quest, trying to look for a steady and stable place, I found it impossible to find a shelter or to settle anywhere.

938. "But even when arguments would sometimes come to conclusion, and people's hostility towards one another would subside, I became disillusioned, as I noticed I had been struck by an arrow so difficult to remove or get rid of, for it was deeply lodged in my heart.

939. “Being shot by that arrow, one will keep running in all directions. But, once it is pulled out of the heart, suddenly the running comes to an end, as does the quest to look for a shelter for oneself.”

940. Here follows the recitation of the Principles in Training.

“Whatever shackles you may encounter in the world, do not get caught in them or become fixated on them. Instead, by understanding and seeing through the tricks of sensual pleasures completely, just give them up, and train yourself for the attainment of cessation.

941. “Be honest, and not careless or impetuous; neither cunning nor slandering, while you overcome anger. For the sage transcends the evils of both greed and the unquenching appetite to possess or own things.

942. “Do not let drowsiness dominate you, but instead, prevail over sleepiness and procrastination, and no longer live a life of negligence. Remind yourself that the person who has set his mind on experiencing Nibbāna, has no room in his heart for arrogance.

943. “Do not tell lies or say things you know are untrue. Stop being preoccupied with the body or worrying so much about keeping it healthy. Know accurately what the conceit in the heart is and just give it up entirely, while walking away from reckless actions, and any further impulsive conduct.

944 “Do not delight in the nostalgia of what’s gone past. Do not become infatuated in welcoming new experiences either. When parts of your life become less and less, do not grieve.

"And do not lean into new things either, for the fascination they promise due to unfamiliarity.

945. "Greed, I say is the 'Great Flood,' whereas yearning, I say, is the 'turbulent current' it produces.
The objects of desire are the very drive and momentum of this current. As for sensuality, well, that is the sticky mud one gets submerged and stuck in, so difficult to shake off, so transcend the flood.

956. "The sage never deviates from what is true. Being a true Brahmin, he stands high and dry on the farther shore, having given up everything. For this reason, indeed, he is the one declared to be, *'Finally at peace.'*

947. "Having personally known, he is the one possessing true knowledge. And with this knowledge of the Dhamma, he goes about into the world, with behavior that is untouched and spotless.

948. "This, because the one who has already transcended sense craving, jumps cleanly over the traps and ambushes of the world, so hard to get past.
Not grieving nor hoping for anything, he cuts across the stream, and by loosening the bonds, he sets himself free.

949. "Let whatever happened in the past just wither away, and once it falls off, make sure you have nothing of it left behind.
And while you stand here in the middle of the present, so long as you don't grab on to anything of the past or future, you will finally experience peace, that's incomparable.

950. “Being empty of the drive to possess or own anything in the realm of ‘name and form,’ he does not become overwhelmed when the things he cherishes are no more. On account of that, there can be no loss for him to be depressed about, with no suffering left, for him to face.

951. “When there is no more predisposition within oneself to think or name something as ‘mine,’ or ‘yours,’ then in the absence of any leaning towards selfish attachment, one does not grieve anymore, nor cries out and exclaims: *‘I have nothing!’*

952. “‘***Leave your heart empty of cruelty and greed; lacking in passions and lust, as you stand unmoved with an impartial attitude towards everything you experience, in all circumstances:***’
This is my declaration, whenever asked about the good qualities of the Sage, who remains ‘unshakeable.’

953. “And such an unshakeable person stands with no desire left in his heart to perform actions anymore; no need to accumulate deeds, thinking of the wholesome versus the unwholesome.
Being dispassionate throughout in all kinds of circumstances, and with aroused effort, he is appeased, seeing security everywhere he looks.

954. “The Sage does not speak words of being equal, inferior, or superior to anyone, for he is cooled and calmed; with vindictiveness and hatred removed from his heart, he no longer picks up anything, hence there is no need for him, to put anything down.”

Snp. 4.16

Sāriputta Sutta

"Sāriputta"

955. "Never before have I seen or heard from anyone, of a teacher such as You! One, who having come from Tusita, the heavenly realm of the Happy Devas, would speak such delightfully sweet words to us, and in such a beautiful manner," exclaimed the Venerable Sāriputta.

956. "Throughout the cosmos, with its countless Devas, The One with the Wisdom Eye shines forth more brightly than the highest of gods, dispelling the blackest of darkness, the One who attained to the Highest, all on His own.

957. "O! Lord, Independent and Singularly Free, Genuine Pillar of Truth, The Awakened One Himself, I have come here on behalf of those of us, who are still bound up, not yet freed, bearing with me a question to ask, here in Your Presence.

958. "When a Bhikkhu, having become disgusted by companionships, resorts to solitary places, such as sitting at the roots of trees, in a charnel ground, in a mountain cave, or a ravine, or sleeping on various types of terrains, be they high or low,

959. “How many are the fear-causing dangers he may encounter, as he resides alone in such desolate and solitary places; terrors which he is supposed to be unstirred by, while living in those quiet abodes?

960. “How many are the risks and challenges for him to consider and overcome, when going off to practice in an uninhabited and remote part of the jungle, or anywhere in the world, where the Bhikkhu may go to live, as he seeks out the Deathless?

961. “How should be his demeanor while speaking? What manner of activities would be allowed for him to engage in? What sort of places should he be going off to and staying in? What virtuous behavior or conduct should be expected of such a Bhikkhu who is resolute in his goal?

962. “What is the specific training for him to undergo, whereby in dedicating himself to it, the Bhikkhu can become integrated, collected, sharply alert and mindful, so that he can recognize and thus remove his heart’s defilements, just like the goldsmith pulling out the impurities from the gold he melts?”

963. And The Blessed One replied, by saying:

“As it relates to this Dhamma, Sāriputta, when a Bhikkhu becomes disgusted by companionships, and resorts to solitary places to seek out the Deathless, desiring Awakening, I will explain to you what I know from personal experience, as I answer your questions, Sāriputta.

964. “There are five dangers that the wise and resolutely mindful Bhikkhu should not fear. These are gadflies, mosquitoes, snakes and other creeping things, human contacts, and four-legged animals.

965. “Similarly, the mindful Bhikkhu should not be afraid of those practitioners belonging to other religious sects, even if one witnesses them threatening him personally or imposing danger on his life. Additionally, he should fearlessly withstand any and all kinds of challenges and risks he may encounter on his path, while always seeking the wholesome outcome.

966. “And when struck by various illnesses and pains of hunger, as well as exposure to extreme cold and heat, he must endure them all, even if one continues to be touched by all these and other afflictions. The Bhikkhu, having decided to walk away from the safety of his home life, should energetically persevere in his resolve, and continue striving to overcome them all.

967. “He must not steal, nor speak what is untrue, and when he makes contact with various beings, whether mighty or small, strong or weak, his touch must be saturated with loving kindness. And when his heart becomes muddled or if he detects any agitation in the mind, he must quickly dispel them, for these are none other than the allies of Māra, the evil one.

968. “Not falling under the power of anger or conceit, instead, he stands firm as he confidently goes after these two by digging them out from their very roots. Furthermore, by

avoiding to get ambushed in the net of likes and dislikes, he sets himself free from both the pleasurable and the painful.

969. "In his efforts, he venerates wisdom above all else, wrapped in joy as he experiences the goodness that living this Holy Life keeps generating in him. In that manner, he expels from his heart whatever agitation or uncertainty those troubles have been causing him. And by overpowering the gloomy dissatisfaction that results from living all alone, in a remote jungle, he also overpowers the four types of sorrowful fixations:

970. "'*Would I find some food for me to eat today? Where must I go to find something to eat? I can not get any sleep! Oh, will I even find a good place to sleep tonight?'*
The Noble Disciple in Training, wandering alone and without a home, must carefully reflect on these four sorrowful fixations, and fully eradicate them all.

971. "Obtaining food and robes at the appropriate time, he knows the meaning of moderation, so to become contented with the purpose of what is being received.
By practicing restraint in regards to all things, he must guard his senses, as he walks through the village, not speaking back harshly, even if he were provoked.

972. "With his eyes lowered down, not fond of traveling here and there, dedicated to meditation, he remains well awake everywhere he goes. Dwelling in equanimity, and serenely present, he applies himself with effort, as he carefully eliminates, one-by-one, the causes for remorse and worry from his heart.

973. “And if he is scolded or reproved, then he mindfully must continue staying soft in his heart towards his companions in the Holy Life. The speech he uses must remain skillful and appropriate to the occasion, for he must always be aware not to utter a word or gossip, which might bring him blame from the wise.

974. “Furthermore, there are five kinds of contaminations found in the world, for which the mindful practitioner must constantly train and dedicate himself, to fully remove and cleanse out from his heart.
He must endure and overpower the lust he has for visible forms, sounds he hears, flavors he tastes, smells, and physical touches he experiences.

975. “Therefore, the Bhikkhu who removes the longing and desire he has for these things, through maintaining his mindfulness constantly, liberates his heart from all contaminants. He experiences freedom, as he spends his time ceaselessly engaged in examining this Dhamma that is Beautiful.
In doing so, while being collected within himself, he banishes all darkness, once and for all.”

This is what The Blessed One said.





Book Five

–

Pārāyana Vagga



Snp. 5.1

Vatthugāthā Sutta

"The Beginning Verses"

976. A brahmin from a lovely city of the Kosalan region, a master of the Vedic mantras, desiring to reach the highest, left all things behind in search of attaining nothingness, as he came down to the South.

977. Thus, it was during the reign of Aḷaka, that he found his way to the township of Assaka, and there he settled along the bank of the river Godhāvarī, sustaining himself on the fruits and fresh leaves he could obtain from trees.

978. Being a brahmin, he found support from the large village that was close to where he stayed. With the donations received from the public, he performed a great ritual sacrifice.

979. After completing the great sacrifice, on his return back to his dwelling, he saw another brahmin approaching and entering his hermitage.

980. Looking exhausted, thirsty, with swollen and sore feet, unbrushed teeth and dust covering his hair, the man stood there asking for five hundred coins from him.

981. Bāvari, on seeing the man in such a state, invited him to sit down as he prepared a seat for him, meanwhile inquiring about the stranger's wellbeing and health, by saying:

982. "Whatever I had that I could have offered you, all that is now fully spent. Forgive me my dear brahmin, I no longer have the five hundred coins you seek."

983. "If this offering is not made in time, by giving me what I ask of you," the brahmin threatened, as he continued:
"then on the seventh day from now, your head will crack and split open into seven pieces!"

984. Speaking in this manner, the charlatan put on a show as he performed some rituals, and chanted some mantras meant to frighten and cause distress in the heart of his listener. Thus, Bāvari the brahmin became worried.

985. Then, being suddenly struck by the arrow of grief, Bāvari lost his appetite and refused to take food, so much so that he became severely emaciated. But even worse, as he was getting agitated and worried, his heart could not settle into meditation.

986. It was then, that a Deva, on seeing him frightened and in disarray, took pity on him and decided to approach Bāvari, and addressed him in verse:

987. "That cunning and deceitful man, desiring to profit from others, is simply doing one of his tricks again. He is the last person to know anything about what is in a person's head, let alone in cracking them open or splitting them. He is simply trying to extort money from you."

988. “O! Kind and Generous Being! If you could please, do tell me more on what is in a person’s head, and on cracking them open and splitting them.”

989. “Well, I too, do not know much about what is in a person’s head, nor about cracking them open and splitting them. But I *do* know this: when it comes to knowing what is in a person’s head, and on cracking them open and splitting them, that insight, with which one might have the vision to truly see, belongs *only* to the Conquerors.”

990. “In that case, O! Kind Deva, please tell me, who in this vast world might have that vision, a true Conqueror, who could tell me what I need to know about what is in a person’s head, and on cracking them open and splitting them.”

991. “There is indeed One such Conqueror, living in this vast world today, the brilliant Son of the Sākyan Warriors; a descendent of the lineage of King Okkāka.
Being the World Leader from the Kingdom of Kapilavatthu, He has recently gone forth; a True Beacon for the World.

992. “He is, indeed, brahmin, The Fully Self-Awakened Buddha! Having overcome with His Supreme Wisdom, and gone across to the farthest shore; beyond all the things offered by the world, for He certainly *is* the One who, by attaining to the Highest Knowledges and powers, sees with clear vision all that is hidden.
He is the One truly released, having liberated Himself with the destruction of all acquisitions and assets.

993. “He is The Buddha Himself, The Truly Blessed One in the world, The One with Pure Vision who now teaches the Dhamma that is beautiful, to a multitude of beings. You must go and approach Him and ask your question.
He is the only one who can answer and explain it to you!”

994. In hearing the words: *‘Fully Self-Awakened Buddha,’* Bāvari became exceedingly happy, and his grief completely and suddenly disappeared, and instead, his heart was now overflooding with joy.

995. Then, Bāvari, the overjoyed brahmin, being elated and especially pleased, asked that Deva:

“Where, in which state, village, or town is This Protector of the world currently? Where might we find Him, as we go to pay homage at the feet of the Fully Self-Awakened One, this Giant among all men?”

996. “The Hero among men, the Possessor of vast wisdom and understanding is currently living in the Kosalan country, in the city of Sāvatthi. That hungerless and relentless Son of the Sākyans dwells appeased, having fully released Himself from the āsavas that contaminate the hearts of beings everywhere. He, the Chief among men, will explain to you what you need to know about what is in a person’s head, and on cracking them open and splitting them.”

997. Then, the brahmin Bāvari called to him all those who had taken him as their teacher; brahmin pupils of his, who had mastered the Vedic mantras, and announced to them:

“Come, my young pupils! Pay close attention to my words:

998. “That which is so incredibly rare has now finally taken place! The Fully Self-Awakened One has now arisen and is living among us, in our world!

“Quickly now! With this event being exceptionally unique, I now instruct you to go to the city of Sāvatthi, and see the Noblest of all two-footed beings!”

999. “But brahmin, how are we to recognize and know Him to be truly the Buddha, when we *do* get to see him? Kindly tell us how, teacher, because we do not know, so that we may indeed recognize Him.”

1000. “Fortunately, we have been handed down our ancient Vedic mantras, which tell us about the signs and marks with which we are to recognize Him. These are marks of the Great Man; the thirty-two marks that are listed for us in order.

1001. “He who bears these marks on his body can have only two possible alternatives in the direction and choice of living his life, and not a third.

1002. “If he were to lead a household life, he inevitably would become a true world conquering, Wheel-Turning Universal Monarch, a *Cakkavattin*. Living according to the Dhamma Himself; he would rule without the use of swords or weapons, but only through the True Dhamma, as he brings harmonious order into the world.

1003. “But, if He were to go forth by leaving the household life and thus become homeless, He would then become a Fully Self-Awakened Buddha, the Supreme Arahant who sets the Wheel of Dhamma in motion. He would finally

dispel the darkness, by removing the shroud of ignorance from the world.

1004. "Now, here is my instruction to you. So, pay close attention:

"First, approach him respectfully and with *only* your mind, ask Him about my birth, clan, and about the marks I bear on my body. Then, ask Him about the mantras I know, and the number of my students, and finally ask Him about what's in a person's head, and on cracking them open and splitting them.

1005. "If He is, indeed, the Buddha, then all things are revealed to Him! Therefore, He sees without any obstructions. Thus, although your questions would remain unspoken, He would reveal to you their answers, as He explains them to you, verbally."

1006. Then, having been instructed thus by their teacher, the sixteen brahmin pupils of Bāvari, including Ajita, Tissametteyya, Puṇṇaka, Mettagū,

1007. "Dhotaka, Upasīva, Nanda, Hemaka, along with Todeyya and Kappa, and Jatukaṇṇī, the wise,

1008. "Bhadrāvudha, Udaya, Posāla, the wise Mogharājā, as well as the great sage Piṅgiya,

1009. "Each of these students, along with their own following and groups, who were already renowned and well-known as dedicated meditators, proficient with the

jhāna practices, as well as able to know and see their past lives,

1010. They all paid homage to their teacher Bāvari, and after circumambulating him with their matted hair and antelope hide over their shoulders, together they all went in the direction of the north.

1011. Thus, they went first from Patiṭṭhāna in the region of Aḷaka to Māhissatī, then Ujjenī, afterwards to Gonaddhā, Vedisā, which is sometimes called Vanasa.

1012. Going further, they reached Kosambi, Sāketa, and then came upon the noble and fairest city of all, Sāvatthi. Continuing on, they got to Setavyā, Kapilavatthu and Kusinārā.

1013. Traveling on further, they went to Pāvā, Bhoganagara, then to Vesāli and Magadha, until they finally reached the lovely Pāsāṇaka shrine.

1014. And as they grew near, their steps quickened even more, just like that thirsty and parched man who hears the sound of flowing, cool, and refreshing water, or like a merchant who is about to make the deal of a lifetime, having found guaranteed success and gain; and like those left out under the sun for a long time, burned by the heat, eagerly hastening towards a large shady tree. Thus, those brahmins all rushed quickly and climbed up the mountain.

1015. And it so happened that right at that moment, The Blessed One, seated in front of the Sangha of Bhikkhus, was

teaching the Dhamma to them, like a lion roaring in the jungle.

1016. Just then, Ajita saw The Blessed One, glistening like the Sun, serenely radiating his light towards everyone, much like the Full Moon does on the fifteenth day of the month.

1017. Quietly he watched, as he carefully investigated and saw all the observable marks on His body, while he stood to one side with a joyful heart. And then, he began mentally asking the questions he received from his teacher, addressing them to The Blessed One.

1018. "Sir, kindly tell us about our teacher; his age; the clan he comes from and the marks of a Great Man which he bears. Do speak to us about his level of learning in the Vedas, and how many brahmins he teaches."

1019. And The Blessed One, turning to Ajita, began to speak by saying:

"The age of your teacher is one hundred and twenty years, and Bāvari is the clan to which he belongs. He has on his body three of the marks of a Great Man, and he has completely mastered the three Vedas.

1020. "He has full understanding of how to identify the marks, and is knowledgeable of the oral tradition, along with their grammar, history, and the roots and meanings of words, as well as their rituals. He has under him five hundred brahmins, who call him their teacher."

1021. “O! Chief among men! Destroyer of Craving! Please, kindly also tell us in detail about the marks on our noble Bāvari’s body, so that all our doubts and uncertainties may once and for all vanish and fade away!”

1022. “Now brahmin, know this! Your teacher can cover his face with the tongue if he wants to; he has a clump of hair grown between the eyebrows; and his genitals are encased, being covered within the body as though in a pouch.”

1023. Meanwhile, others who were present, in hearing these replies from the Blessed One to the unspoken questions, sat there in reverence with their hands in anjalī, completely in awe, as a result of what they just witnessed, and they began to reflect:

1024. *“‘Who is it, that is asking these questions from The Blessed One? Could it have been Brahmā himself, or Indra or Sujampati; posing these questions silently through their mind, to which The Blessed One gave His replies?’*

1025. It was then, that Ajita asked a further question:

“Bāvari would like to know what is in a person’s head, and on cracking them open and splitting them. May The Blessed One please help us, by explaining the answer to these, so that our confusion may be dispelled.”

1026. “You must know and understand that ignorance itself is what’s in the head. Whereas knowledge and understanding are what crack open and split the head! But this must be supported by the faith you possess in your

heart, along with mindfulness, collectedness of mind, fervent desire for practice, and persevering effort."

1027. Then, in hearing all his questions being fully answered, the young man, now thoroughly moved and delighted and with utter confidence in his heart, arranged his antelope-hide robe on one shoulder, and bowed down by placing his head at the feet of The Blessed One, while respectfully addressing Him:

1028. "O! Good Gautama! The brahmin Bāvari and all his pupils are now utterly delighted and exceedingly happy, with gladdened hearts, as we all together bow and pay homage to The Blessed One by placing our head at Your feet, the One with Perfect Vision."

1029. "May Bāvari, together with all his pupils, including yourself, be gladdened with appeased minds. May you all live long and happily.

1030. "And now that Bāvari's questions have been answered, if you feel you have any questions to ask yourselves, now is the time for you all to ask whatever queries you may have, so you may receive their explanations."

1031. Then, having been granted the permission and precious opportunity by the Fully Self-Awakened One to ask questions, they all sat to one side with their hands in worshipful anjalī, as Ajita began asking the first question.

Snp. 5.2

Ajitamāṇavapucchā Sutta

"Questions of the Brahmin Ajita"

1032. "By what is the world veiled?" asked the brahmin Ajita, as he continued:

"Why do things lose their luster and become dull? Please explain to me, what makes the world as sticky as a bog, trapping beings within it? Kindly tell me, what is the great fear of the world?"

1033. And The Blessed One said:

"The world is veiled by ignorance. Because of covetousness and negligence, the world loses its luster and becomes dull. Ceaselessly wanting 'the other,' makes the world as sticky as a bog, trapping beings within it. And experiencing suffering is the great fear of the world."

1034. Then, the brahmin Ajita said:

"Everywhere things are in motion, with streams that constantly flow. What is it that can stop their flow? Please explain to me how to restrain their movements. In what way can one stop them in their tracks?"

1035. And The Blessed One replied:

"All the streams produced by the world should be kept in check through the application of mindfulness. I declare that the way to restrain their movements and stop them in their tracks is none other than the application of wisdom."

1036. Then, the brahmin Ajita said:

"Good Sir, wisdom, mindfulness and what we call *nāmarūpa*, how can one reach the culmination of these? Do these ever come to cease?"

1037. The Blessed One then said:

"Ajita, this question you asked I will now provide an answer for, as to how *nāmarūpa* can reach its culmination and cease. With the ceasing of consciousness, *nāmarūpa* also comes to cease.

1038. Then, the brahmin Ajita said:

"Good Sir, I see many here who, having carefully scrutinized, are now living and training in this good Dhamma. Could You please instruct me, as to what You consider to be Wise Behavior? How do your disciples train in the Holy Life?"

1039. And The Blessed One replied:

"They train by no longer looking for sensual gratification, remaining unperturbed, calm, and collected, cautiously protecting the mind from getting sullied. Skillful and

wholesome as he interacts with all manner of things, in this way, the Bhikkhu lives the Holy Life mindfully."





Snp. 5.3

Tissametteyya Māṇavapucchā Sutta

"Questions of the Brahmin Tissametteyya"

1040. "In this world, whom do You consider as being truly contented; the one with no agitation left in the heart?" asked the brahmin Tissametteyya from The Blessed One, as he continued:

"Who is that one who, having understood both ends, does not get caught in the middle? Whom do you declare to be the 'Great Man?' Who is it that has escaped the 'Seamstress' in the world?

1041. And The Blessed One said:

"Metteyya, amidst a world that is lost in sensuality and lust, he genuinely leads the Holy Life; with his heart rid of craving, he remains ever mindful. It is *that* Bhikkhu, who having carefully scrutinized, now stands truly quenched, and therefore, has no more agitation left in him.

1042. “He who having understood both ends, does not get caught in the middle, through his wisdom.

“It is he, whom I declare to be the ‘Great Man,’ for he has succeeded in bypassing the ‘Seamstress’ in the world.”



Snp. 5.4

Puṇṇakamāṇavapucchā Sutta

"Questions of the Brahmin Puṇṇaka"

1043. "O! Unshakeable Teacher, who clearly sees the root of all things, there is a question I have come to ask," said the brahmin Puṇṇaka, as he continued:

"Why have the sages, human beings, warrior kings, and brahmins in the world, been making sacrifices to the gods all this time, and continue to do so? I kindly ask You on this matter. May The Blessed One please tell me the answer to this."

1044. And The Blessed One replied:

"All those sages, human beings, warrior kings, and brahmins in the world have been making sacrifices to the gods, and continue to do so, for the simple reason that they all must face sickness and old age, yet they hope to somehow reappear into a better state, after death, Puṇṇaka."

1045. "Bhante, has anyone among those sages, human beings, warrior kings, and brahmins in the world," continued the brahmin Puṇṇaka, "while being so meticulous

and dedicated in the rituals of making those offerings and sacrifices to the gods, been able to break free, by crossing over and completely overcoming the cycles of rebirth and death? I kindly ask The Blessed One to please give me the answer to this."

1046. And The Blessed One continued in His reply:

"Whether by wishing, praying, beseeching, begging, extolling, or praising, they have all been offering and making sacrifices for the simple reason for gaining more opportunities, so to enjoy sensual pleasures. Thus, I declare, that despite all the offerings and sacrifices they make, *because* they are driven by passion, *none* of those people have been able to break free, or cross over and completely overcome the cycles of rebirth and death."

1047. And the brahmin Puṇṇaka asked further:

"In that case, Bhante, seeing that none among those people were able to overcome the cycles of rebirth and death by the making of offerings and sacrifices to the gods, then, who are the ones, Blessed Lord, who *did* in fact break free, by crossing over, and thus completely overcoming the cycles of rebirth and death? Please, may The Blessed One tell me the answer to this."

1048. And The Blessed One said:

"Seeing the world's vicissitudes, tranquil beyond its highs and lows, he stands unperturbed by its troubles, unperplexed, and desireless.

“And with no hidden embers of passions or hopes left in him, it is he, whom I declare, the one who remains untouched.
For he indeed has broken free, and fully crossed over birth and death.”





Snp. 5.5

Mettagūmāṇavapucchā Sutta

"Questions of the Brahmin Mettagū"

1049. Then, the brahmin Mettagū said:

"Please tell me this, O! Blessed One, for I believe you having attained to the Highest Wisdom, are the One, who can truly provide an answer to my question -
"All the various forms of suffering that exist in the world, where do they all originate?'"

1050. And The Blessed One replied:

"I will answer your question Mettagū, from direct seeing, and as someone who knows by having experienced it myself, for your asking about the origination of suffering of me, is truly the *right* kind of question to be asked.

"Suffering at its very core originates, Mettagū, and manifests into its various forms that it does, because of having assets or acquisitions, which one accumulates throughout life.

1051. "Indeed, the foolish and dense person who keeps making and accruing assets without realizing their impact, continues to experience suffering again and again.

"But the wise ones who know better, do not continue making or accruing any more assets, seeing it as the *very cause* for rebirth and perpetual existences in the future, and for experiencing unending series of misery."

1052. Then, the brahmin Mettagū said:

"O! Great Sage, I find my question and all our questions here fully answered, but I must ask you one more, please.
How do the wise ones go beyond, by fully crossing over this flood of rebirth, aging, pain, anguish, and lament?
Kindly, do explain this to me clearly, for You know this firsthand, having experienced it directly yourself!

1053. And The Blessed One said:

"Mettagū, I will explain to you a teaching which is not something, that has come down through oral tradition or hearsay, as the product of conditionality. I will instruct you on the Dhamma which is attainable and accessible right here, right now, directly, and *in this very birth*!
It is those wise ones, who by living mindfully, come to directly know the Dhamma, and thus go beyond and fully cross over the flood of constantly attaching, seizing and grabbing in the world."

1054. The brahmin Mettagū then said:

"I am filled with such joy and delight, being instructed by the Great Sage on this Noble Dhamma, through the application and understanding of which, the mindfully living practitioner would cut oneself free from and overcome all attachments to the world."

1055. And The Blessed One replied by saying:

"Mettagū, whether above, below, around, or across, and everywhere in between, whatever you have come to know and experience, give up *any* tendencies you may have to savor or relish any of it!
By releasing yourself from dwelling on them, you will also eradicate the very consciousness, which keeps dragging you through constant births and rebecomings.

1056. "By living in this way, the Bhikkhu remains constantly mindful, while diligently working on his mind, neither cherishing nor allowing himself to get lost in the details of whatever he experiences from moment to moment.
Through the understanding he gains from giving up likes and dislikes and his attachment to them, right here and in this very birth, he also gives up the suffering brought on by birth, aging, pain, anguish, and lament."

1057. Then, the brahmin Mettagū said:

"I delight in listening to the words uttered by the Great Sage! O! Gautama, You truly have given up all assets and acquisitions that lead to rebecoming!
Surely, The Blessed One knows the Truth of this Dhamma directly, for He has released Himself from all misery and sorrow!

1058. "And certainly those whom you instruct, O! Wise One, clarifying the Dhamma for them, also become released from suffering and pain!
And now that I have come here and listened to You, I bow at your feet, O! Mighty Nāga, as I seek to learn from you non-

stop, so that I too may be released from the misery and sorrow of rebecoming."

1059. The Blessed One then said:

"Any true brahmin who is recognized as being wise, having gained the understanding of the Higher Knowledges, and who lives detached from sensuality; not desiring further rebirth into any state of becoming, *can* indeed be declared to have crossed the flood. Having gone beyond to the farther shore, he lives the rest of his days with the cool softness in his heart, lacking rigidity and conceit, with a presence that is so alive and fresh, while remaining considerate and kind.

1060. "And any man found here among us who, being wise, has gained the understanding of the Higher Knowledges, and lives free from craving, having unshackled himself from future existences; unconfused and released from misery, and therefore, without any longing or expectations left in his heart – it is such a person, whom I indeed declare, to be the one who has definitely crossed the flood, and gone beyond rebirth and aging."



Snp. 5.6

Dhotakamāṇavapucchā Sutta

"Questions of the Brahmin Dhotaka"

1061. Then, the brahmin Dhotaka said:

"O! Blessed One, I would like to ask you a question, please; I long to hear your words of instruction, O! Great Sage. Once having received your guidance, I wish to dedicate myself fully, training as I do, to reach the state of internal quiet appeasement, Nibbāna."

1062. And The Blessed One said:

"Then, Dhotaka, exert yourself without holding back! Always 'being on your toes' with full alertness, driven with zeal and mindful, starting from right this very minute!
And as you hear my words of instruction even now, then begin training ***as we speak;*** dedicating yourself fully to the training, to reach the state of internal quiet appeasement, Nibbāna."

1063. Then, the brahmin Dhotaka said:

"Among this existence of gods and men, I see the Brahmin who walks alone, with nothing to hold on to! For this, O! Omniscient One, I humbly and worshipfully bow at your feet. Please, release me O! Sākyan from my perplexing doubts!"

1064. And The Blessed One replied:

"Dhotaka, I am not able to release anyone in the world who has perplexing doubts plaguing one's heart! But, when you understand by learning this Noble Dhamma and apply it yourself, then *you* will release yourself and cross over the great flood."

1065. And the brahmin Dhotaka said:

"Then, please help me learn, O! Brahmin, the value of seclusion, out of the compassion in Your heart, so that I may gain genuine understanding through practice, whereby I can, right here, personally experience that peaceful state as I wander this world, fully detached, unobstructed and unscathed, just like the boundless space itself."

1066. The Blessed One then said:

"I will instruct and teach you that peaceful state, Dhotaka, which is attained right here and now, and not through following some oral tradition or hearsay.
And as you come to know and understand this yourself and live according to it, mindfully wandering the world, by not seizing and grabbing, you shall indeed, cross over and go beyond this conditioned world."

1067. The brahmin Dhotaka then said:

"My heart is now overjoyed, in seeing that I too, will experience that peaceful state, by following the Wise Sage's Noble Dhamma, and living according to it, I mindfully shall go about in the world, not seizing or grabbing, thereby I will cross over and go beyond this conditioned world."

1068. The Blessed One then said:

"Dhotaka, one must come to understand directly and as it truly is that whatever you know and experience in life, whether above, below, across, all around, and everything in between, are simply snares meant to trap you.
Therefore, do not crave for either this or any other world, and thus, release yourself from further rebecoming."





Snp. 5.7

Upasīvamāṇavapucchā Sutta

"Questions of the Brahmin Upasīva"

1069. Then the brahmin Upasīva said:

"O! Sākyan, I find myself utterly alone in my despair, stuck without any support, as I struggle to cross over and beyond the great flood.
O! Guide with Pure Vision, please give me an object of meditation, with which I may finally be able to cross over this great flood."

1070. And The Blessed One said:

"Carefully stay present, as you mindfully look straight at nothingness in the mind, depending on which you will safely be crossing the flood.
Abandoning all sense stimulation, while maintaining noble silence within, by cutting off all conversations to an absolute minimum; always stand guard day and night, patiently keeping watch for the destruction of craving to take place."

1071. And the brahmin Upasīva said:

"The one freed from passion towards all kinds of sensual pleasures and left with nothingness as his only support;

having abandoned and left behind every other state of being, along with everything else, who now looks at the release from perception as his ultimate liberation, would such a person continue to live, but no longer be subject to wandering in saṃsāra?"

1072. And The Blessed One replied:

"The one freed from passion towards all kinds of sensual pleasures and left with nothingness as his only support, Upasīva, such a person having already abandoned and left behind every other state of being, along with everything else, who now looks at the release from perception as his ultimate liberation, would continue to live, but no longer be subject to wandering in saṃsāra."

1073. The brahmin Upasīva said:

"O! All Seeing One, if he were to continue living but without being susceptible to saṃsāra anymore, then, could his lifespan be extended to a vast number of years, during which time, when he attains Final Nibbāna, would his consciousness then simply disappear and vanish?"

1074. Then The Blessed One answered:

"Upasīva, just like when fire is blown out by the wind, no one could know as to what could be identified as a 'flame' anymore, likewise the Sage, once released from the '*nāma group*,' he goes out of recognition once and for all, and could no longer be identified as a 'Sage.'"

1075. Then the brahmin Upasīva said:

“By having gone out of recognition, does that mean he no longer exists, though? Or does he remain untouched, and thus continues living forever?
May the Great Sage, please explain this to me, as he has known and understood it Himself, directly.”

1076. And The Blessed One said:

“Once he has gone out, Upasīva, he can neither be defined nor reckoned!
And whatever means of measuring those around him might have used previously in describing him, all those become obsolete once he is Awakened, for all modes of description that are familiar to people no longer apply to him, anymore.

“This, because when all conditioned phenomena are totally removed from oneself, then ***all*** means of speaking ***about*** him, are ***also*** eradicated.”





Snp. 5.8

Nandamāṇavapucchā Sutta

"Questions of the Brahmin Nanda"

1077. Then, the brahmin Nanda addressed The Blessed One by saying:

"People call this or that person a 'holy man' or a 'sage' in the world, but I would like to know on what basis it is truly so, that the person in question may truly be a 'holy person' or a 'sage'?
Is it the accumulation of knowledge that makes one a sage, or is it actually because of the manner in which one lives one's life?"

1078. The Blessed One replied:

"Nanda, it is not through learning, or adherence to a particular viewpoint, or tradition that has been passed on, or hearsay, or the accumulation of knowledge that makes one a sage in the world.
However, it is the one who lives wandering without the need to socialize, nor seeking companionship here or there, whom I declare a True Sage; the one who dwells unconfused, without any expectations, wishes or desires left in his heart."

1079. Then, the brahmin Nanda said:

"O! Blessed One, there are and have been in the past countless recluses and brahmins, who declare that purity is achieved through whatever it is they see or hear; through following this or that tradition; or by means of living with mere virtuous conduct; or this many rules; or the performance of rites, rituals, and chanting, and various other ways.
But I ask you, O! Speaker of Truth, have such people truly attained to purity? Have they really crossed over to the farther shore and overcome birth and aging?"

1080. And The Blessed One replied:

"Those countless recluses and brahmins, who declare that purity is achieved through whatever it is they see or hear; through following this or that tradition; or by means of living with mere virtuous conduct; or this many rules; or the performance of rites, rituals, and chanting, and various other ways,

"Despite the length of time whereby they dedicate themselves to engage in all those practices they claim as modes for attaining to purity, such people have not attained to purity at all, nor therefore, crossed over to the farther shore, nor overcome birth and aging at all. This, I declare."

1081. Then, the brahmin Nanda inquired further:

"If, despite the length of time spent by those recluses and brahmins, who declare that purity is achieved through whatever it is they see or hear; through following this or that

tradition; or by means of living with mere virtuous conduct; or this many rules; or the performance of rites, rituals, and chanting, and various other ways, as I am now understanding from The Blessed One's declaration, contrary to their claims, those people have *not* in fact attained to purity at all, nor therefore, crossed over to the farther shore and overcome birth and aging, then who, may I ask, *has* indeed crossed over, Sir?
Please help me understand this, O! Blessed One."

1082. And The Blessed One replied:

"Nanda, I do not say that all recluses and brahmins are shrouded and thus inescapably stuck in birth and aging.

"There are those, however, who have given up whatever it is they see or hear; having abandoned views and the following of this or that tradition, or the belief that purity comes as a natural outcome of living with mere virtuous conduct, or by adhering to this many rules, or the performance of rites, rituals, and chanting, and various other ways.
It is *they*, who, through understanding and then giving up of craving entirely, have now freed themselves from the āsavas, the contaminants of the heart.
They indeed *are* the 'Flood-Crossing Men,' I declare!"

1083. And the brahmin Nanda added:

"My heart is brimful with joy in having heard the life-giving instructions from The Blessed One Himself!
The Great Sage, Gautama, has meticulously and exquisitely explained to me what it means to be living with purity without any assets or acquisitions!

“Those who have given up whatever they see or hear; abandoned views and the following of this or that tradition; or the belief that purity comes as a natural outcome of living with mere virtuous conduct; or by adhering to this many rules; or the performance of rites, rituals, and chanting, and various other ways, and who, through understanding and then giving up of craving entirely, have now freed themselves from the āsavas, the contaminants of the heart!

“I also call such noble beings the real ‘Flood-Crossing Men!’”



Snp. 5.9

Hemakamāṇavapucchā Sutta

"Questions of the Brahmin Hemaka"

1084. Then the brahmin Hemaka said:

"Before I came to the Dispensation of Gautama, what I was taught by other teachers pertained to: *'If it's been like this, then it will be like that!'* But I saw how their teachings were all based on hearsay, which only increased my confusion.

1085. "Never finding any delight in such things, I was hopelessly miserable, until I came to You, O Sage! You gave me the teaching on how to destroy craving.
I am now certain that this will help me to overcome all the attachments for the world, as I abide mindfully aware, throughout my life."

1086. The Blessed One then said:

"Hemaka, whether through seeing, hearing, sensing, or perceiving, when you drop the fervent desire and passion to experience all that is pleasant and enjoyable, at *that* very moment, you *will* attain the Deathless state, that is Nibbāna.

1087. “Those who know and understand this, abiding ever mindfully, are here and now Fully Released.

“Always at peace, they have overcome all the attachments for the world, and are forever appeased.”



Snp. 5.10

Todeyyamāṇavapucchā Sutta

"Questions of the Brahmin Todeyya"

1088. "When no sensual desires arise in the heart," asked the brahmin Todeyya, "someone in whom there is no craving to be found; that person who has crossed beyond all doubts and speculations – what is the nature of their release?
What is their liberation like?"

1089. And The Blessed One replied:

"That's it! That *itself* is the nature of their release, their liberation, and no other, namely when no sensual desires arise in their heart; in whom there is no craving to be found; that person who has crossed beyond all doubts and speculations."

1090. Then, the brahmin Todeyya said:

"And would such a person still have any hopes or aspirations left in him? Would they have at this stage, reached the pinnacle of true understanding and wisdom, or would they still need to do more work in cultivating wisdom?
Please explain these things to me, O! All Seeing One of the Sākyans!"

1091. The Blessed One then replied:

“He has no more hopes or aspirations left in him, because at that stage, he would have indeed reached the pinnacle of true understanding and wisdom, and truly no longer in need to do more work in cultivating wisdom.

“That is how you recognize a True Sage, Todeyya; witnessing how they possess nothing, and with no sensual desires to pursue, for they are attached to nothing in existence.”



Snp. 5.11

Kappamāṇavapucchā Sutta

"Questions of the Brahmin Kappa"

1092. The brahmin Kappa spoke these words:

"Bhante, for the one standing in the middle, great fear arises from the floods.
Standing here, overcome by aging and death, please show me an island of refuge, where none of these two could ever happen to me again."

1093. And The Blessed One answered:

"Kappa, I will show you an island of refuge to overcome aging and death, for the one standing in the middle, truly faces great fears, arising from the floods.

1094. "Neither having anything, nor seizing or grabbing onto anything, *that* is the only island, and no other! This, I call Nibbāna, which will bring you the complete end to aging and death, once and for all.

1095. "The ones who understand this deeply and are mindful, become cooled right here, in *this* very birth. Thus, they are neither susceptible to Māra's tricks, nor become pawns, at the hands of the Evil One."



Snp. 5.12

Jatukaṇṇimāṇavapucchā Sutta

"Questions of the Brahmin Jatukaṇṇī"

1096. Then, the brahmin Jatukaṇṇī approached and asked The Blessed One:

"O! All-Seeing Sage, having heard about the Hero who has uprooted from His heart the passion for sensuality, I now come asking The Blessed One, who has gone beyond the flood, if He could please describe to me, the true state of peace.

1097. "For having transcended sense pleasures, The Blessed One conducts Himself much like the resplendent Sun; while remaining untouched, it shines with its brilliance onto the earth, exposing all the dark spots on it.
Kindly teach me the Dhamma, O! Great Teacher, I who have little wisdom, so that I may understand the way to get rid of aging and death."

1098. And The Blessed One said:

“Discipline yourself by getting rid of greed for sense pleasures, Jatukaṇṇī, and by renouncing and giving it all up, you will experience the true meaning of security. Thus, you will stop from running towards this, and away from that.

1099. “Let whatever came before, just dry up and wither away, but don’t replace it with something else.
By keeping or grasping nothing, you will attend *only* to the middle, and in just this way, you will live at peace and fully appeased.

1100. “And when the Brahmin lives thus, free from greed and wanting towards all things belonging to the realm of name and form, he will then most certainly remove all the contaminants from his heart, and be forever released from the grip of Death.”



Snp. 5.13

Badrāvudhamāṇavapucchā Sutta

"Questions of the Brahmin Badrāvudha"

1101. "I have come to ask the Wise One who gave up the security of the household life; the One who severed and cut off craving completely," said the brahmin Badrāvudha, as he continued:

"O! Emancipated One! You, who have crossed the floods, leaving all manner of delight seeking behind. Once having listened to the Great Nāga's words, all walk away with their minds gladdened with humility.

1102. "O! Hero! So many people have come together from various districts, longing to hear You speak. Please, I ask that you to teach us the Dhamma, which you know through and through."

1103. And The Blessed One said:

"Badrāvudha, whether above, below, across or anywhere in between, whatever is identified with and held onto, makes

one take the bait of Māra, who, right then and there, has you by the hook.

1104. “But, by knowing and understanding this truth, the mindful Bhikkhu continues giving up, never identifying with nor grabbing onto anything in the world, unlike the many who are attached to taking up and seizing, which only keeps them stuck in the domain of death.”



Snp. 5.14

Udayamāṇavapucchā Sutta

"Questions of the Brahmin Udaya"

1105. The brahmin Udaya said:

"O! Resplendent Meditator, seated as You are, stainless with all contaminants of the heart destroyed," as he continued:

"You, who have completed the Task; done what should be done, having gone through all phenomena by crossing beyond to the farther shore. I have come to you with the desire to make this request.
Please help me understand the nature of Release, by way of Directly Knowing that obliterates ignorance."

1106. And The Blessed One instructed by saying:

"Give up entirely your impassioned attitude towards sensual pleasures, as well as towards painful and distressing situations.
Throw out drowsiness, and cultivate wise restraint, so to eliminate all regrets.

1107. "And as you work on purifying the practice with mindfulness and equanimity, continue applying wholesome

examination of the various states you encounter. This way, I declare, you will come to personally taste Release, by way of Directly Knowing that obliterates ignorance."

1108. The brahmin Udaya then said:

"What is the relationship between the world and the fetters?
How can one identify them for what they truly are?
And by abandoning what exactly, can one finally experience Nibbāna?"

1109. The Blessed One replied:

"Seeking enjoyment is the fetter of the world. Thinking and pondering about things leads to identifying, but it is through the abandoning of craving that one can finally experience Nibbāna. This, is what I declare."

1110. The brahmin Udaya then said:

"Behaving mindfully in which manner could consciousness come to cease, without a trace?
We come to listen to The Blessed One's instruction on this. Kindly speak to us the words that will clarify this for us."

1111. And The Blessed One replied:

"No longer looking for satisfaction in feelings, be they internally or externally generated. When one behaves mindfully in this manner, then consciousness comes to cease, without a trace."

Snp. 5.15

Posālamāṇavapucchā Sutta

"Questions of the Brahmin Posāla"

1112. Then the brahmin Posāla said:

"O, Imperturbable Revealer! You, who are the Unfailing Knower of past births, with all doubts destroyed!
I have come to find out the answer to my question from The One, who has gone beyond all things.

1113. "My question is about those, for whom all forms of perception have disappeared into nothingness; the ones who have given up the whole body.
Having reached the state where nothing is left, whether internally or externally, I ask the Sākyan Sage what His instruction might be, so I may no longer remain stuck, and instead advance further in my practice."

1114. And The Blessed One said:

"O! Posāla, The Tathāgata, having directly known and experienced all the stations of consciousness, recognizes the person who is stuck; the one who is fully liberated, and the one who is on the Path to be released.

1115. “Knowing and understanding full-well that delighting in the experience of the realm of nothingness, is but a shackle and a fetter that leads to further rebirth - this *itself* is the necessary insight, which allows the Brahmin to push through, and truly live the Perfect Life.”



Snp. 5.16

Mogharājamāṇavapucchā Sutta

"Questions of the Brahmin Mogharājā"

1116. "O, Blessed One!" said the brahmin Mogharājā.

"I have twice asked a question, but no answer was given by the Sākyan who possesses the Pure Vision. I am now here again, because I have heard that if one asked the same question yet a third time, the Divine Seer would go ahead and answer it.

1117. "I have come to know the teachings of Gautama, the Prominent Sākyan, and learn from Him about this world, the next world, about the world of Brahmā, and the world of Devas.

1118. "Therefore, I am here to ask the One with the Most Excellent Vision, on what the best way is to look upon the world and live one's life, so that the King of Death would be unable to see him."

1119. And The Blessed One replied:

“Mogharājā, when you live mindfully and look upon the world as empty, you will be able to uproot from your heart the wrong view of a substantial or an independent self.

“That is how you should look upon the world.

“For when you train and live in this way, the King of Death will neither be able to reach you, nor even see you.”



Snp. 5.17

Piṅgiyamāṇavapucchā Sutta

"Questions of the Brahmin Piṅgiya"

1120. "I am now old, all wrinkly and weak, having lost my vigor and youth, with discolored skin," the brahmin Piṅgiya said:
"I can barely see now, in addition to losing my hearing, day by day.

"Please, help me Teacher, because I do not want to die like this, all lost and confused.
Explain to me the Dhamma, so that I may finally understand birth and death, while still alive, and thus finally rid myself from both."

1121. The Blessed One replied:

"Witnessing how negligent people, infatuated by all things that have form, sooner or later, due to their heedlessness, become tormented and overwhelmed by the very forms they were smitten by.
Therefore, Piṅgiya, be diligent and just drop this reliance on matter altogether, so you never come back to this vicious cycle of birth and death, ever again."

1122. And the brahmin Piṅgiya then said:

“Nothing can lie hidden from Your vision!
Throughout the four quarters, the sections in between, and whether above or below, there is nothing in any of these directions of the world, which has not been seen, heard, sensed, or cognized by You!

“Please, show me the way, so that I can free myself from rebirth, and from getting old.”

1123. The Blessed One said:

“Piṅgiya, look around at those who, due to their heedlessness, continue to be tormented and overwhelmed by the very forms they were smitten by, as a result of which they blindly fall victim, to old age and anguish.

“So, Piṅgiya, be diligent and just drop craving altogether, and end rebirth, once and for all.”



Snp. 5.18

Pārāyanatthutigāthā Sutta

"Homage to the Path that Takes One to the Beyond"

The Blessed One taught this while staying at the Pāsāṇaka Shrine, in Magadha, where the following sixteen brahmins had come to posit their questions, and where the Great Teacher explained them all, one after another.

The explanations that the Lord Buddha provided even to a single question is enough, whereby once you understand the meaning and significance of the Dhamma presented in it and put it into practice, you can certainly come to end aging and death, by going to the farther shore.

For this reason, the Teachings found here are for crossing over and reaching to the other shore, which is why this exposition of the Dhamma is called the 'Path that Takes One to the Beyond.'

1124. Ajita, Tissametteyya, Puṇṇaka and Mettagū, Dhotaka, Upasīva, Nanda, and afterwards, Hemaka,

1125. With both Todeyya and Kappa, Jatukaṇṇī the wise one, the brahmins Badrāvudha, Udaya, Posāla, the wise Mogharājā, and the great sage Piṅgiya.

1126. All these sages approached The Buddha, coming one by one, to the Great Seer, who possesses flawlessly good conduct, as they obtained clarifying answers to their deeply subtle questions, from the Most Brilliant Buddha Himself.

1127. The Blessed One then proceeded to answer all their questions, one by one, delighting the satisfied brahmin sages with His clarifying explanations, that were entirely based on Truth.

1128. Being utterly pleased by the answers received from the Kinsman of the Sun, the Wise One with Pure Vision, they all then and there, one by one, went forth in The Blessed One's presence, and practiced by living the true Holy Life, in His Dispensation.

1129. If anyone were to dedicate oneself by applying the explanations given by The Blessed One, even a single one of these questions would suffice in taking that person beyond to the farther shore, to the Ultimate Security.

1130. Thus, practicing this Holy Life, completely guarantees that you will *most certainly* go from this shore, to the one beyond. And this would be the result of *your* genuine dedication to this Supreme Path, which is why this exposition of the Dhamma is called, *'The Path that Takes One to the Beyond.'*

Snp. 5.19

Pārāyanānugītigāthā Sutta

"Persevering on the Path in Going to the Beyond"

1131. Then, the brahmin Piṅgiya exclaimed:

"I am chanting and reciting, but this time I do so in honor of the Going to the Beyond, to the farther shore, as taught to us by the Wise and Flawless Sage with endless wisdom. He, after all, taught us the Dhamma as it is, which He Himself has directly known and seen.
Being free from sensuality, desireless, and fully released from all the knots, for He is the Nāga.
And He has no reasons to be speaking falsely.

1132. "Come now, let us praise with our beautifully weaved utterances, the Pure and Spotless Teacher, who is without blemish, having left all sorrow and delusion behind, along with pretending, hypocrisy, and conceit, in all their aspects.

1133. "The All Seeing Buddha, the destroyer of darkness, has overcome all and gone to the end of the world; far beyond all becoming. Now liberated from the āsavas which contaminate the heart, He is desireless, and lives having eliminated all manner of suffering.

"Truly, it is The Supreme Brahmin that I venerate!

1134. "Like a bird leaving its small nest, finding itself in a forest full of fruit trees, in abundance; so too, I find myself giving up my narrow views from the past, as I encounter the wide open spaces of freedom, where I am able to taste the expansiveness of the Dhamma, just like the swan stretching out its wings, having found the endlessly wide lake, where it can finally be free.

1135. "When, in the past, they would speak to me about the Dispensation of the recluse Gautama, I would reply by saying, *'… all that simply pertains to one's future birth, and not to their life here and now,'* or that, *'… what He's teaching is mere hearsay, speculation,'* or *'… the product of sheer logic, and nothing more.'*

1136. "But, behold! See how the Conqueror of death sits there unshakably! The Lord of the Dhamma Himself, alone and untouched by anything, yet much like the Sun, He continues radiating His light brilliantly to everyone around Him. Such, after all, is the wisdom of Gautama, spreading wide, and vast as the earth.

1137. "He is the Teacher who finally taught me the Dhamma; the Dhamma that is tangible, visible, timeless, and immediately effective, right here, right now, for it brings wellbeing and genuine safety from all mental anguish and pain; putting an end to all craving, once and for all.
There can be no comparison to the relief this brings to the heart.

1138. “So, how could I, Piṅgiya, and *why* would I, ever want to live far from Him? Even for a moment, away from my Teacher, Gautama of great wisdom? Gautama of limitless wisdom?

1139. “He is, after all, the One Teacher who finally taught me the Dhamma, the Dhamma that is tangible, visible, timeless, and immediately effective, right here, right now, for it brings wellbeing and genuine safety from all mental anguish and pain; putting an end to all craving, once and for all.
There can be no comparison to the relief this brings to the heart.

1140. “So, no, Brahmin! I could never be able to live far from Him, not even for a moment, away from Gautama of great wisdom! My Teacher, Gautama, of limitless wisdom!

1141. “He is the Only One, who taught me the True Dhamma, the Dhamma that is tangible, visible, timeless, and immediately effective, right here, right now, for it brings wellbeing and genuine safety from all mental anguish and pain; putting an end to all craving, once and for all.
There can be no comparison to the relief this brings to the heart.

1142. “Through my diligence, I see Him wherever I am, Brahmin, with my mind's eye, day and night.
I spend the night paying homage to Him, my Teacher, even when others are fast asleep.

“So, you see, He is *always* near me, and I am *always* near Him.

1143. “My faith and confidence in Him, as well as the joy and consistent mindfulness never deviate from the Dispensation of Gautama, which palpitates in my heart.

“Therefore, in whichever direction the Wise One happens to be, there I point my head, as I bow at His feet.

1144. “Being old and weak, although my broken body is not able to carry me to Him, to pay my respect and veneration at His feet, yet I am always next to Him, as I constantly go to Him with my mind. For you see, O! Brahmin, my mind and thoughts are now constantly tied to Him.

1145. “Immersed and floundering in the mud, I kept jumping from one island to the next, seeking safety. But then, I saw The Fully Self-Awakened Buddha, the ‘Flood-Crosser’ Himself, in the flesh, freed and fully liberated from all the āsavas!

1146. “As Vakkali, Badrāvudha and Gautama of Ālavi were released and fully liberated through their faith, so should you, Piṅgiya, commit yourself fully to having confidence in the Dhamma of Gautama, your Teacher.
And soon, Piṅgiya, you will also attain freedom, and go to the farther shore, crossing beyond the reach of the domains of death.

1147. “Every time I hear the Great Sage’s words, the confidence in my heart grows and becomes exceedingly bright. The Awakened One has revealed the Truth by pulling away the veil of deceit, teaching me with His kind and loving manner and with softness, when all the while, pulling the arrow out from my heart.

1148. “By knowing directly and seeing the most sublime among the Devas, He knows and understands all things, whether high or low.

“All questions have been answered, and all doubts removed, while the hearts of genuine students eager to learn, finally find, their island of rest.

1149. “Unwavering is my path, for I go to the Unshakable, the likeness of which can be found nowhere!

“With no doubts left in my heart, you should now know me as one whose mind is made up, for I will persevere on my path, as I go to the Beyond.”

Sādhu Sādhu Sādhu



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Notes:

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Venerable Dr. Candana (pronounced "*Chandana*") is a Bhikkhu (Theravāda Buddhist Monk), having been a student of the Dhamma for over thirty-five years, and teaching it for over 20 years, after receiving the title of Ācariya ("Teacher of Dhamma") in 1998 by his teacher, the late Ven. Dr. Havanpola Ratanasāra Nāyaka Mahāthero. In addition to his academic and professional accomplishments, Bhante is a Licensed Clinical Psychotherapist (*MA in Psychology: Marriage & Family Therapy*). Ven. Dr. Candana also has a Doctorate in Buddhist Ministry (USA), and aside from retranslating the Pāli Suttas and reintroducing them to the world via his narrated recordings, now freely made available on YouTube, Bhante conducts meditation retreats around the world, while guiding students and giving Dhamma Talks based on the Original Teachings of Lord Buddha, outside the commentaries.

Ven. Dr. Candana's Doctoral Dissertation titled: "***Mindful Grounding and Trauma"*** (2018), helps reconnect the modern fascination with mindfulness practice back to its roots, i.e. the Dhamma, while providing practical interventions *(*based on *virtuous living, proper meditation practice, and wisdom),* in order to heal patients and guide other clinicians in their work. Bhante's book ***"A Manual on Buddhist Meditation and Lifestyle: A Return to the Source,"*** is also freely available through his website, and is currently in its 4th publication. It has already been translated into 9 languages. Bhante embodies the homeless life of a Bhikkhu, practicing, and traveling to wherever he is most needed…and welcomed.