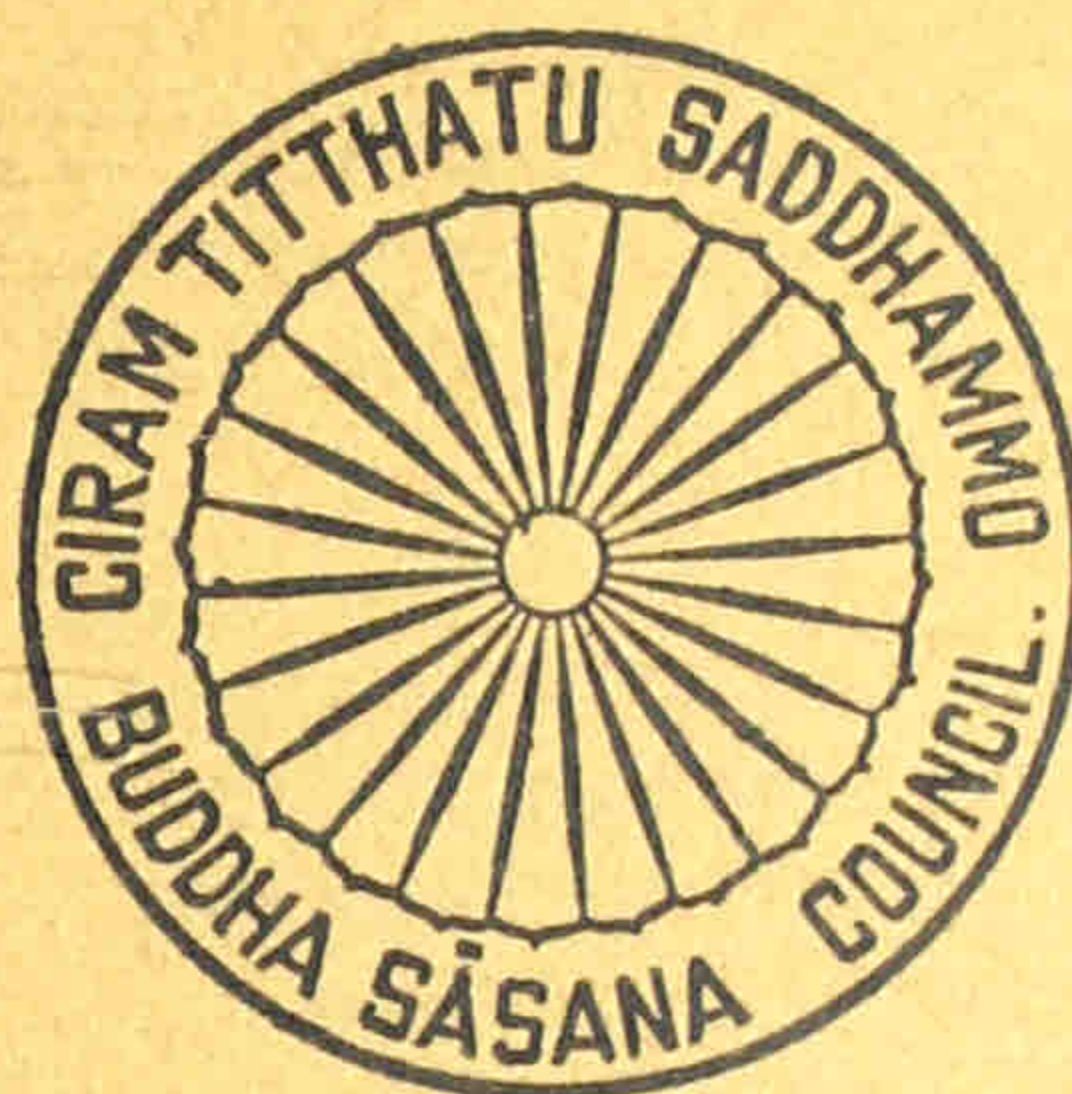


DĪGHA NIKĀYA SĪLAKKHANDHA VAGGA

AMBATṬHA SUTTA



1960

Translated by the English Editorial Department,
Union Buddha Sāsana Council.

Price K. 1]

NOW AVAILABLE

(FOREIGN PRICE)

SĀMAÑÑAPHALA SUTTA :—(Fruits of the Life of a Recluse) A most important sermon with the basic Teaching. K. 2/-

TWO SPEECHES DELIVERED IN U.S.A. on the Buddhist Teaching, by Hon'ble Justice U Chan Htoon of Burma. K. 1.40.

CHAṬṬHA SANGĀYANĀ SOUVENIR ALBUM:—234 pages art paper, profusely illustrated in halftone—printed in Burmese with COMPLETE ENGLISH TRANSLATION, a full historical documentation of the Sixth Great International Buddhist Council. Size 15 in. × 10 in. Board covers, cloth bound. Printed at the Union Buddha Sāsana Council Press, Rangoon. K. 14.60.

CHAṬṬHA SANGĀYANĀ 2500TH BUDDHA JAYANTI CELEBRATIONS :—66 pp. art paper, profusely illustrated in halftone—printed in English, a gist of the larger Album. Size 7 in. × 9 1/2 in. Paper Covers. Printed at the Government Printing Press, Rangoon. K. 2-20.

BRAHMA-JĀLA SUTTA (DISCOURSE ON THE SUPREME NET):—26 pp., the English translation of one of the longest and most important Sermons of the Buddha, the perfect net to catch all "views", translated by the English Editorial Department, Union Buddha Sāsana Council, with copious notes and appendices. Size 7 in. X 9 1/2 in. Paper covers. Printed at the Union Buddha Sāsana Council Press, Rangoon. K. 2-00.

PRACTICAL BASIC EXERCISES IN SATIPATṬHĀNA VIPASSANĀ MEDITATION:—by *Aggamahāpaṇḍita* Bhadanta Sobhana, Mahā Thera (Mahāsi Sayadaw). pp 14. This forms the introductory instructions to those who come for the 'Practice' to the Thāthana Yeikthā, the leading 'Meditation' Monastery subsidised by the Union Buddha Sāsana Council. Of great interest and help to those who wish some knowledge of Vipassanā and to those who wish to undertake the practice. Size 6 1/2 in. × 8 in. Paper Covers. Printed at the Union Buddha Sāsana Council Press, Rangoon. K, 1-15.

PAGODAS OF PAGAN:—by *Thiripyanchi* U Lu Pe Win, M. A. of Archæological Survey Ministry of Culture, Union of Burma. A short treatise on the subject by an outstanding worker in this field. 13 full-page halftone illustrations, 7 pages of reading matter. Size 6 1/2 in. × 8 in. Paper Covers. Printed at the Union Buddha Sāsana Council Press, Rangoon. K. 1-90.

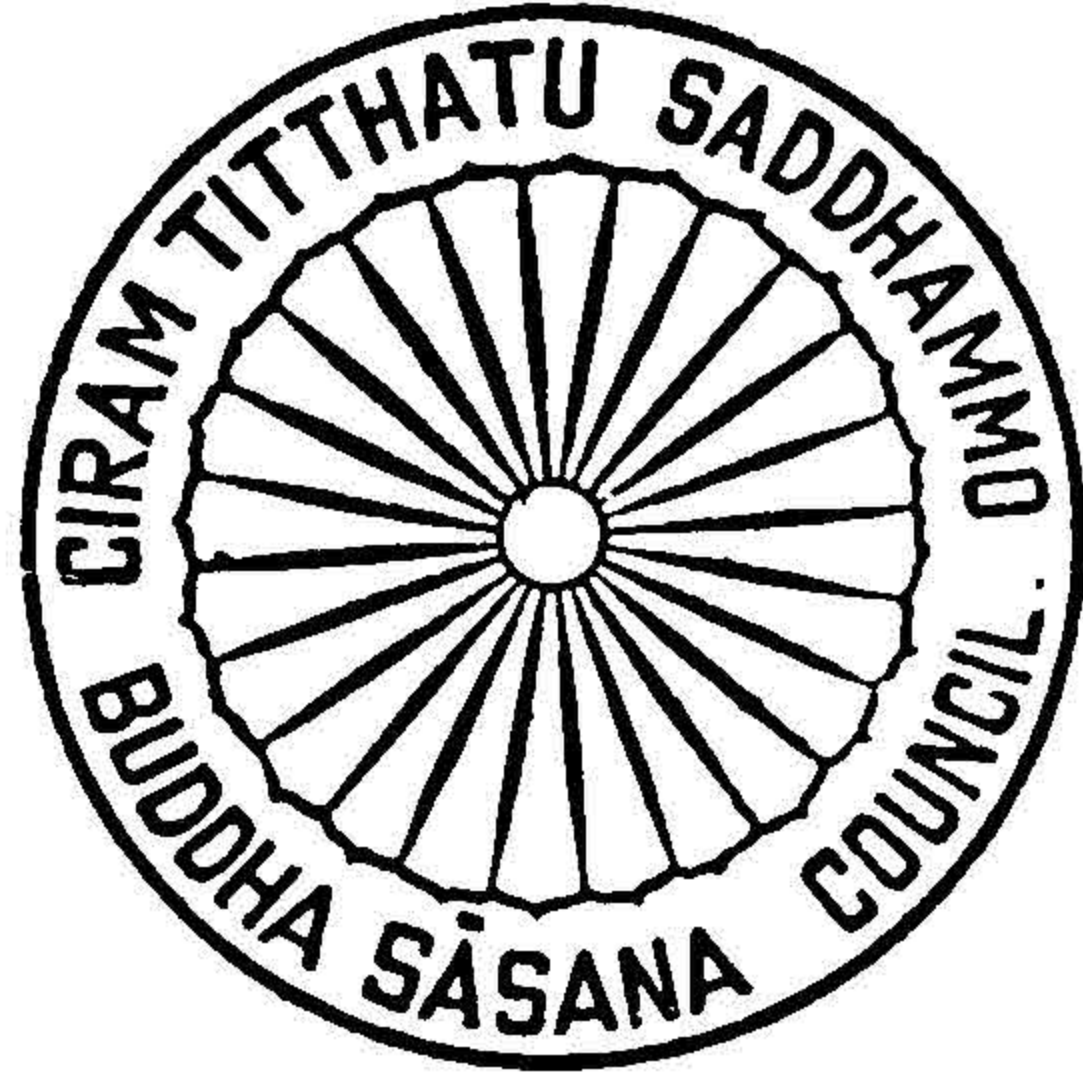
HISTORIC SITES AND MONUMENTS OF MANDALAY AND ENVIRONS:—by *Thiripyanchi* U Lu Pe Win, M. A., of Archæological Survey, Ministry of Culture, Union of Burma, with 17 full-page halftone illustrations, 8 pages of reading matter. Size 6 1/2 in. × 8 in. Paper Covers. Printed at the Union Buddha Sāsana Council Press, Rangoon. K. 1-90.

THE WORD OF THE BUDDHA:—by the late Venerable Nyanatiloka Mahāthera; an authoritative and concise exposition of the Buddha's Teaching given very largely in the Buddha's own words. This is vitally necessary for the earnest student of Buddhism who is not able to read the original Pāli or the Burmese translations. Printed in Ceylon, eleventh edition, revised and enlarged, paper cover, K. 2/- per copy only.

DĪGHA NIKĀYA

SĪLAKKHANDHA VAGGA

AMBATṬHA SUTTA



1960

Translated by the English Editorial Department,
Union Buddha Sāsana Council.

SUTTANTA PIṬAKA-DĪGHA NIKĀYA, SĪLAKKHANDHA VAGGA, AMBATṬHA SUTTA

—Pages 82-102, 6th Synod Edition.

(Translated by the Editors of “The Light of the Dhamma”.)

Buddha’s visit to Brāhmaṇa Pokkharasāti’s Territory :

Thus I have heard. On one occasion while the Exalted One was touring through the kingdom of Kosala with a great company of brethren—with about five hundred brethren,—He arrived at a Brāhmaṇa village in Kosala named Icchānaṅgala; and He stayed in the Icchānaṅgala Wood nearby.

At that time the Brāhmaṇa Pokkharasāti ruled over Okkaṭṭha, a royal domain which was densely populated, abounded in cattle, with plenty supply of grass, firewood, water and corn, and which was granted to him by King Pasenadi of Kosala as a royal legacy (*Rājadāyaṃ*) and as a gift in the highest form (*Brāhmadeyyaṃ*).*

The Brāhmaṇa Pokkharasāti heard thus: ‘Friends ! It is said that the Samaṇa Gotama of the Sākya clan, who went forth from a Sākya family into a homeless life, while touring through the kingdom of Kosala with a great company of brethren—with about five hundred brethren,—has now arrived at the village of Icchānaṅgala and is staying at the Icchānaṅgala Wood nearby. And this is the good news that has been widely spread as to the Samaṇa Gotama: “That Enlightened One is accomplished and worthy of offerings, Supremely Enlightened, Possessed of Clear Wisdom and Conduct, Happily Attained, Knower of Worlds, the Incomparable Leader of men to be tamed, the Teacher of Devas and men, the Enlightened One, the Exalted One. He, by His Omniscience, knows face to face this universe, including the worlds of Devas, the Brahmās and the Māras, and the world of men with its *samaṇas* and *brāhmaṇas*, its kings and men, and knowing it, proclaims the Dhamma to men—which is good at the beginning, good in the middle and good at the end, and which has the

fulness of meaning in spirit and letter. He shows the course of noble practice (*Brahma-cariya*), in all its fulness and in all its purity.” To pay one’s veneration to such an Arahat is well and good.’

Ambatṭha being sent by Pokkharasāti to find out if Gotama really was a Buddha :

Now at that time there was a youth named Ambatṭha, a disciple of Pokkharasāti the Brāhmaṇa. He was able to recite the Vedic verses, and also carried the Vedas by heart. He had mastered the Three Vedas** with *Nighaṇḍu*, *Ketubhānaṃ* and *Akkharappabheda*, and mastered the five Vedas with *Itihāsa* as the fifth,** and could explain the Vedas word by word.

‘ He was also well conversant with *lokāyata* (sophistry), and the reading of the bodily marks of great men. In regard to his master’s explanations of the Three Vedas himself, his master had admitted “You know what I know”, and he had professed “I know what you know”.

Then the Brāhmaṇa Pokkharasāti said to Ambatṭha the youth: ‘Dear Ambatṭha, it is said that the Samaṇa Gotama, of the Sākya clan, who went forth from a Sākya family into a homeless life, while touring through the kingdom of Kosala with a great company of brethren—with about five hundred brethren,—has now arrived at the village of Icchānaṅgala and is staying at the Icchānaṅgala Wood nearby. And this is the good news that has been widely spread as to the Samaṇa Gotama: “That Enlightened One is accomplished and worthy of offerings, Supremely Enlightened, Possessed of Clear Wisdom and Conduct, Happily Attained, Knower of Worlds, the Incomparable Leader of men to be tamed, the Teacher of Devas and men, the Enlightened One, the Exalted One. He, by His Omniscience, knows face to face this

* i.e. as an irrecoverable gift—(Commentary).

** i.e. Iruveda, Yajurveda and Sāmaveda—(Commentary.)

*** i.e. the said Three Vedas plus Ātappana Veda and Itihāsa —Ibid.

universe, including the worlds of Devas, the Brahmās and the Maras, and the world of men with its *samaṇas* and *brahmaṇas*, its kings and men; and knowing it, proclaims the Dhamma to men—which is good at the beginning, good in the middle and good at the end, and which has the fulness of meaning in spirit and letter. He shows the course of noble practice (*Brahmacariya*), in all its fulness and in all its purity.” To pay one’s veneration to such an Arahāt is well and good.’

‘Come, dear Ambaṭṭha. Go to the Samaṇa Gotama and verify for our information whether the repute is based on facts or not—whether He is such or not.’

‘But how, Sir, shall I verify whether the repute is based on facts or not—whether He is such or not?’

‘Dear Ambaṭṭha, in our Vedas mention has been made of the thirty-two bodily marks of a great man—bodily marks, for the possessor of which, there are two alternatives only, and nothing else. If he leads a household life he will be a Universal Monarch, a righteous monarch, a ruler to the four ends (of the world), a conqueror, a ruler of a peaceful state, a possessor of the seven precious things. And these are the seven precious things that he has—the Wheel, the Elephant, the Horse, the Ruby, the Woman, the Banker, and the Eldest son as the seventh. Besides, he has more than a thousand brave and heroic sons of good physique, able to defeat the armies of the foe. And he peacefully reigns over this earth from ocean to ocean, ruling it in righteousness without the necessity of using a stick or a weapon. But if he goes forth from the household life into the homeless life, he will become one worthy of offerings,—a Supremely Enlightened Buddha who knows all the Dhammas by Himself and removes the veil (of mental and moral defilements) in the universe.

‘Indeed, Ambaṭṭha I taught you the Vedic verses and you have learnt them.’

‘Very well, Sir,’ replied Ambaṭṭha; and rising from his seat and paying his respects to Pokkharasāti, he mounted a chariot, and proceeded, with a retinue of young Brāhmaṇas to the Icchānaṅgala Wood. He then travelled in the chariot as far as the road was passable for vehicles, and after getting down, went on foot to the monastery.

Ambaṭṭha’s Interview with Gotama Buddha:

Now at that time a great number of Bhikkhus were walking up and down in the open air meditatively. Ambaṭṭha approached them and said: ‘Sirs, where will the Venerable Gotama be staying now? We have come to this place to pay our veneration to Him.’

Then those Bhikkhus considered thus: ‘This young Brāhmaṇa Ambaṭṭha is of prominent family, and a pupil of the prominent Brāhmaṇa Pokkharasāti. It will not be a burden to the Exalted One to hold conversation with such a one.’

The said to Ambaṭṭha; ‘There, Ambaṭṭha, is His *vihāra* (monastery), the door of which is shut. Go there quietly, enter the porch gently, give a cough and tap the door, when the Exalted One will open the door for you.’

When Ambaṭṭha the youth quietly approached the monastery, gently entered the porch, gave a cough and tapped the door, the Exalted One opened the door, and Ambaṭṭha went in. The other young Brāhmaṇas also entered into the monastery, and having exchanged greetings and compliments of felicitation with the Exalted One, sat at one side.

Ambaṭṭha’s Rudeness:

As for the youth Ambaṭṭha, he greeted the Exalted One by passing some derogatory remarks walking while the Exalted One was seated and by passing some derogatory remarks standing while the Exalted One was seated.

Then the Exalted One said to the youth Ambaṭṭha: ‘Ambaṭṭha, is that the way you would speak to aged teachers, and teachers of your teachers well advanced in years, as you do now, walking about or standing up, while I am sitting?’

Ambaṭṭha’s First Reproach:

‘No indeed, Gotama. It is befitting to speak walking to a Brāhmaṇa who is walking, and to speak sitting to a Brāhmaṇa who is seated, and to speak lying to a Brāhmaṇa who lies down. But, indeed, Gotama, with shavelings, bogus *samaṇas* of low caste,* black coloured, born of the Brahmā’s heels, I would talk to them as I do to you.’

‘Ambaṭṭha, you came here on business. You should concentrate your mind on the

* *Ibbhā*, i.e. *Gahapatikā* according to the Commentary.

business on which you have come. Friends, this Ambaṭṭha thinks that he has been well trained although he is not. What other reason than lack of good training can there be (for this rudeness)?

When the Exalted One said he did not have good training, Ambaṭṭha was very angry and displeased. Then, having a desire to retaliate, reproach and accuse the Exalted One, and with the thought: "Gotama will be put by me in his proper place (with reference to rudeness, etc.)", taunting, deriding and accusing, Ambaṭṭha said: 'O Gotama, the Sākyas are wild, rude, light-hearted and talkative. Although they are of comparatively low caste, they do not revere Brāhmaṇas; they do not pay regard to Brāhmaṇas; they do not make offerings to Brāhmaṇas; they do not pay respects to Brāhmaṇas. It is not fit and proper for Sākyas who are mere *Ibbhās*, not to revere Brāhmaṇas, not to pay regard to them, nor esteem them, nor to give presents to them, nor to pay respects to them.'

Thus the youth Ambaṭṭha for the first time reproached the Sākyas with the word "*Ibbhā*."

'How have the Sākyas offended you, Ambaṭṭha?'

Ambaṭṭha's Second Reproach:

'O Gotama, on one occasion I had to go to Kapilavatthu on a certain business of Pokkharasāti's, and went into the Sākyas' Assembly Hall. At that moment, many Sākyas were seated on raised platforms in the hall, tickling one another with their fingers, laughing heartily and laughing gently. In fact, it seems to me that they were laughing at me. No body in the hall offered me a seat. That, Gotama, is neither fit nor proper, that the Sākyas, who are *Ibbhās*, should neither revere Brāhmaṇas, nor pay regard to them, nor esteem them, nor give presents to them, nor pay respects to them.'

Thus did the youth Ambaṭṭha for the second time reproach the Sākyas with the word "*Ibbhā*".

Ambaṭṭha's Third Reproach:

'Ambaṭṭha, even a female skylark can make such noise as she pleases in her own nest. This Kapilavatthu is the Sākyas'. Ambaṭṭha,

you should not bear grudge on the Sākyas for such a trifling thing.'

'Gotama, there are four castes—the ruling class, the Brāhmaṇas, the traders, and the working class. Of these four, the ruling class, the traders and the working class are, in fact, the attendants on the Brāhmaṇas. So, Gotama, that is neither fit nor proper, that the Sākyas, who are of comparatively low caste, should neither revere Brāhmaṇas, nor pay regard to them, nor esteem them, nor give presents to them, nor pay respects to them.'

Thus did the youth Ambaṭṭha reproach the Sākyas with the word "*Ibbhā*."

Origin of Kaṇhāyanas (Ambaṭṭha being one of them) and Origin of Sākyas (Gotama Buddha being one of them):

Then the Exalted One thought thus: 'This youth Ambaṭṭha intensely degrades the Sākyas as *Ibbhās*. Should I not ask him his lineage?'

After that, the Exalted One asked Ambaṭṭha: 'Ambaṭṭha, to what family do you belong?'

'I belong to Kaṇhāyana family.'

'Ambaṭṭha, if the name and lineage of your parents be recollected, the Sākyas are descendants of a master, and you are a descendant of his slave girl.'

'Ambaṭṭha, the Sākyas recognised King Okkāka as their foremost ancestor. What had happened in former days was this. "King Okkāka being desirous of giving the throne in succession to the son of his favourite queen, exiled his elder sons—Okkāmkha, Karakaṇḍa, Hatthinika, and Sinisūra—from the country. Those elder sons who were thus exiled from the country took up their residence in a teak grove near a lake on the slopes of the Himalayas. Fearing that the purity of their lineage would be polluted, they intermarried with their sisters.'

Then, King Okkāka asked the ministers at his court:

'Ministers, where do the children live now?'

'Your Majesty! The young princes are now living in a teak grove near a lake on the slopes of the Himalayas. Fearing that the

* i.e. *Gahapatikā* according to the Commentary.

purity of their lineage may be polluted, they have intermarried with their sisters.'

'Ambaṭṭha, King Okkāka then exclaimed: "Ministers, skilful (*sakya*) are my sons! Very skilful are my sons! Ambaṭṭha, since that exclamation, Sākyas* have appeared, and he is their foremost ancestor.'

'Ambaṭṭha, King Okkāka had a slave girl named Disā. She gave birth to a black child. As soon as he was born the newly born child said: "Wash me, mother. Bathe me, mother. Clean the dirt from my body. I shall be of use to you."

'Ambaṭṭha, just as nowadays when people see demons they call them *pisāca* (demons), in those days too when the people saw demons they called them as *kaṇha* (blackies). They said: "This youngster spoke as soon as he was born. A *kaṇha* was born. A demon was born." Depending on this word "*kaṇha*" the descendants of this black child became known as, '*kaṇhāyana*.' That Kaṇha is the foremost ancestor of the *Kaṇha* lineage. Thus, Ambaṭṭha, if the name and lineage of your parents be remembered, the Sākyas are descendants of a master, and you are a descendant of his slave girl.'

When He had thus spoken, the young Brāhmaṇas said to the Exalted One: 'Venerable Gotama, do not degrade Ambaṭṭha too severely with this reproach of being a descendant of a slave girl. Venerable Gotama, Ambaṭṭha belongs to a good caste and a good family; he is well-informed, good at speaking and learned. He is able to discuss this matter with the Venerable Gotama.

Then the Exalted One said to them: 'If you consider that Ambaṭṭha does not belong to a good caste, or a good family, is not well-informed, is not good at speaking, is not learned and is not able to discuss the matter with Venerable Gotama, let Ambaṭṭha stop. You better discuss the matter with me. But, if you consider that Ambaṭṭha belongs to a good caste and a good family, is well-informed, is good at speaking, is learned, and is able to discuss this matter with the Venerable Gotama, you better stop, and let Ambaṭṭha discuss this matter with me.'

'Venerable Gotama, Ambaṭṭha belongs to a good caste and a good family, is well-informed, is good at speaking, is learned and

is able to discuss this matter with the Venerable Gotama. We shall remain silent. Let Ambaṭṭha discuss the matter with the Venerable Gotama.'

Then the Exalted One said to the youth Ambaṭṭha: 'Now, Ambaṭṭha, there arises a relevant question which you will have to answer although you may not want to do so. If you do not give a definite answer, or give an evasive answer, or remain silent, or go away without answering, your head will split into seven pieces here and now. Ambaṭṭha, how do you consider this? What have you heard when Brāhmaṇas, old and well advanced in years, teachers of teachers of yours, were talking, as to whence the Kaṇhāyanas first appeared and who is their foremost ancestor?'

When He had thus questioned, Ambaṭṭha remained silent. For the second time the Exalted One asked Ambaṭṭha thus: 'Ambaṭṭha, how do you consider this? What have you heard when Brāhmaṇas old and well advanced in years, teachers of teachers of yours, were talking, as to whence the Kaṇhāyanas first appeared and who is their foremost ancestor?'

For the second time too Ambaṭṭha remained silent.

Then the Exalted One said to Ambaṭṭha; 'Ambaṭṭha, better make a reply. This is not the time for you to remain silent, for the head of whoever does not make a reply when the Tathāgata had put a relevant question to him up to three times, will split into seven pieces on the spot.'

At that time the Vajirapāṇī Yakkha stood above Ambaṭṭha in the sky with a mighty sledge-hammer all fiery, dazzling, and aglow, with the intention, if he (Ambaṭṭha) did not answer, there and then to split his head into seven pieces. Only the Exalted One and Ambaṭṭha perceived the Vajirapāṇī Yakkha.

Then Ambaṭṭha who was terrified and startled, the hairs of whose body were standing on end, seeking safety, refuge and protection in the Exalted One alone, sat close to the Exalted One and said: 'What was it the Exalted One said? Please say it again.

'What do you think Ambaṭṭha? What have you heard when Brāhmaṇas old and well

* Sākya means a skilled person.

** The *deva* who has *Vajira* (Thunder-head) weapon in his hand *i.e.* Sakka, king of *devas*.

advanced in years, teachers of teachers of yours, were talking together, as to whence the Kaṇhāyanas first appeared and who is the foremost ancestor?

'I too, Venerable Gotama, have heard just as the Venerable Gotama has said. The Kaṇhāyanas are the descendents of that Kaṇha, and he is their foremost ancestor of the Kaṇhāyanas.'

And when he had thus spoken the Brāhmaṇa youths became rowdy and said tumultuously: "Comrades, they say, Ambaṭṭha the youth does not belong to a good caste; he is not a descendent of a good family, they say, he is a descendent of a slave girl of the Sākyaans; and comrades, they say, the Sākyaans are descendants of his master. We had wrongly thought that the Venerable Gotama who had spoken the truth should be censured."

Then a thought arose in the Buddha's mind: 'These Brāhmaṇa youths are harassing Ambaṭṭha too hard as a descendent of a slave girl. Should I not save him?'

Then the Exalted One said to them: 'O youths! Do not harass Ambaṭṭha too hard with the words "descendant of a slave girl." That Kaṇha was an eminent *Isi* (hermit). He went to a suburb in the southern part of the Ganges, and after learning the supreme *mantras* there, he returned to King Okkāka and demanded his daughter Maddarūpī in marriage.'

King Okkāka saying "Comrades, this Kaṇha being the son of my slave girl, why should he come and ask for my daughter Maddarūpī in marriage?", got enraged and being displeased, fitted an arrow to his bow. But neither could King Okkāka let the arrow fly, nor could he take it off the string again. O youths, then the ministers and courtiers approached the *Isi* Kaṇha and said: "Let the King be safe, Sir; let the king be safe."

'The King shall be safe. But should he shoot the arrow downwards, the earth in the whole of his realm would collapse.'

'Let the king be safe, Sir, and the realm too.'

'The king as well as his realm shall be safe. But should he shoot the arrow upwards, there would be no rain in his realm for seven years.'

'Let the king be safe, Sir, and the realm too; and let it rain.'

'The king as well as the realm shall be safe, and it shall rain. But let the king aim his

arrow at his eldest son. The prince shall suffer no harm and not a single hair of his body shall stand on its end.'

'O youths, the ministers then addressed King Okkāka: "Let King Okkāka aim the arrow at his eldest son. The prince will suffer no harm and not a single hair of his body will stand on its end."'

Then King Okkāka aimed the arrow at his eldest son and the prince suffered no harm and not a single hair of his body stood on its end. Then King Okkāka gave his daughter Maddarūpī in marriage to the *Isi* Kaṇha as he was afraid and agitated and the hairs of his body stood on end through fright of supreme punishment (*Brāhmaṇaḍena*). O youths, you should not harass Ambaṭṭha too hard with the words "descendant of a slave girl." That Kaṇha was an eminent *Isi*.

Superiority of Khattiyas:

I. The Exalted One said to Ambaṭṭha: 'Ambaṭṭha, what do you think of this. If, in this world, a young Khattiya marries a Brāhmaṇī maiden, and from their union a son is born, would the son thus born of the Brāhmaṇī maiden through the Khattiya youth get a seat and water among Brāhmaṇas?'

'Yes, he would, Venerable Gotama.'

'And would the Brāhmaṇas allow him to partake of meals offered for the benefit of the dead, or of meals given in ceremonies, or of offerings to gods, or of meals offered to guests?'

'Yes, they would, Gotama.'

'And would Brāhmaṇas teach him the mantras or not?'

'They would, Venerable Gotama.'

'And would he be eligible, or not, for their women?'

'He would not be ineligible, Venerable Gotama.'

'But, would the Khattiyas consecrate him as a Khattiya?'

'Certainly not, Venerable Gotama, because he is not of royal descent on the mother's side.'

II. 'Then what do you think, Ambaṭṭha? If a Brāhmaṇa youth marries a Khattiya maiden, and from their union a son is born, would the son thus born of the Khattiya

maiden through the Brāhmaṇa youth get a seat and water among Brāhmaṇas?"

'Yes, he would, Venerable Gotama.'

'And would Brāhmaṇas allow him to partake of meals offered for the benefit of the dead, or of meals, given in ceremonies, or of offerings to gods, or of meals offered to guests?"

'Yes, they would, Venerable Gotama.'

'And would Brāhmaṇas teach him the mantras or not?"

'They would, Venerable Gotama.'

'And would he be eligible, or not, for their women?"

'He would not be ineligible, Venerable Gotama.'

'But would Khattiyas consecrate him as a Khattiya?"

'Certainly not, Venerable Gotama.'

Because he is not of royal descent from the father's side.'

'Then, Ambaṭṭha, comparing woman with woman, and man with man, Khattiyas are superior and Brāhmaṇas inferior.'

III. 'What do you think of this, Ambaṭṭha? Suppose, in this world, for one offence or another, Brāhmaṇas shave the head of a Brāhmaṇa, sprinkle ashes over his head and banish him from the realm or town. Would he get a seat or water among Brāhmaṇas?"

'No, he would not, Venerable Gotama.'

'And would Brāhmaṇas allow him to partake of meals offered for the benefit of the dead, or of meals given in ceremonies, or of offerings to gods, or of meals offered to guests?"

'No, they would not, Venerable Gotama.'

'And would Brāhmaṇas teach him the mantras or not?"

'No, they would not, Venerable Gotama.'

'And would he be eligible, or not for their women?"

'He would be ineligible, Venerable Gotama.'

IV. 'Ambaṭṭha, if for one offence or another, Khattiyas banish a Khattiya from the realm or town shaving his head and sprinkling ashes over his head, would he get a seat and water among Brāhmaṇas?"

'Yes, he would, Venerable Gotama.'

'And would Brāhmaṇas allow him to partake of meals offered for the benefit of the dead, or of meals given in ceremonies, or of offerings to gods, or of meals offered to guests?"

'Yes, they would, Venerable Gotama.'

'And would Brāhmaṇas teach him the mantras or not?"

'Yes, they would, Venerable Gotama.'

'And would he be eligible, or not, for their women?"

'Yes, he would be eligible, Venerable Gotama.'

'The Khattiya who has been banished from the realm or town by Khattiyas after shaving his head is degraded to the lowest position.'

Thus Ambaṭṭha, a Khattiya is superior and Brāhmaṇas are inferior even when he has been degraded to the lowest position.' Those who have Knowledge and Conduct are the most eminent:

'Ambaṭṭha, the Brahmā Sanañkumāra also uttered the following verses:

"Among the people who are particular about lineage, Khattiyas are the most eminent. Among the *devas* and men one who is replete with *vijjā-caraṇa* (Knowledge and Conduct) is the most eminent.'

'Now this verse, Ambaṭṭha, was well sung and not ill sung by Brahmā Sanañkumāra. It was well recited and not ill recited. It is beneficial and not unbeneficial. I endorse it; and Ambaṭṭha, I also say:

"Among the people who are particular about lineage, Khattiyas are the most eminent. Among the *devas* and men one who is replete with *vijjā-caraṇa* (Knowledge and Conduct) is the most eminent."

Vijjā (Knowledge) and Caraṇa (Conduct):

'But what, Venerable Gotama, is *caraṇa* (Conduct), and *vijjā* (Knowledge)?"

'To be replete with incomparable Knowledge and Conduct, one should not talk of birth or lineage, nor use the words of pride "Are you worthy of me?", "Are you not worthy of me?" When there is giving a daughter in marriage or taking a daughter in marriage or both giving and taking a daughter in marriage there is talk of birth, lineage and proud talk—"Are you worthy of me?"; 'Are you not worthy of me?"

Ambaṭṭha, those who are addicted to talking about birth and lineage, to proud talk or to giving and asking daughters in marriage, are far from being replete with *vijjā-carāṇa* (Knowledge and Conduct). It is only by getting rid of such addiction that repletion with Knowledge and Conduct can be attained.

‘But what, Venerable Gotama is that *carāṇa* (Conduct) and what *vijjā* (Knowledge)?’

‘Ambaṭṭha, there arises in the world a Tathāgata who is a Perfect One, Supremely Enlightened, Possessed of Clear Wisdom and Conduct, Happily attained, Knower of worlds, the Incomparable leader of men to be tamed, the Teacher of gods and men, the Enlightened One, the Exalted One. He, by His Omniscience, knows face to face this universe, including the worlds of Devas, the Brāhmās and the Māras, and the world of men with its *samaṇas* and *brāhmaṇas*, its kings and men; and knowing it, proclaims the Dhamma to men—the Dhamma which is good at the beginning, good in the middle and good at the end, and which has the fulness of meaning in spirit and letter. He shows the pure life of a *samaṇa*, in all its fulness and in all its purity.’

‘A householder or one of his children, or a man of inferior caste listens to that Dhamma; and on hearing it he has confidence in the Tathāgata; and when he is possessed of that faith, he thinks to himself:

‘Restricted with bonds is the household life, and a source of passions. Unbounded like the sky is a *samaṇa*’s life. How difficult is it for a man who is a layman to live a chaste and pure life in all its fulness, in all its purity, in all its perfection. It would be better for me to cut my hair and beard, wear the yellow robes, and go out of the household life into the homeless state.’

‘Then, before long, giving up his wealth, be it great or small, leaving his relatives, be they many or be they few, he cuts off his hair and beard, he wears the yellow robes and goes out of the household life into the homeless state.’

‘When he has thus become a *samaṇa* he lives restrained by the *samaṇa*’s disciplinary code. He is possessed of good conduct, and has a suitable subject for constant meditation; and perceiving danger even in the least offences, he observes strictly the rules of training. He has to his credit good deeds in act and word and his livelihood is

absolutely pure. He is perfect in conduct, and guards his sense-doors. He attains Mindfulness and Clearness of Comprehension, and is altogether contented.’

CARĀṆA (CONDUCT)

CŪLA SĪLA

(The Minor Morality)

‘How, O Ambaṭṭha, is his conduct good?’

‘In this, O Ambaṭṭha, that the Bhikkhu having abstained from taking the life of any living being, refrains from the destruction of life. He has laid the stick and the weapon aside; he has moral shame and dread; shows kindness towards all beings; and is full of solicitude for the welfare of all sentient beings. This is that Bhikkhu’s morality.

‘Having abstained from the taking of what is not given, the Bhikkhu refrains from taking what is not given to him. He takes only what is given to him; appreciates the giving by others; and lives in honesty and purity of heart.’

‘Having abstained from unchastity, the Bhikkhu practises chastity. He refrains from the vulgar practice and also from the sexual act which is the practice of the country folk.’

‘Getting rid of lying words, the Bhikkhu refrains from falsehood. He speaks truth, and nothing but the truth; faithful and trustworthy, he does not break his word to the world.’

‘Getting rid of slander, the Bhikkhu refrains from calumny. What he hears here he does not repeat elsewhere to raise a quarrel against the people here: what he hears elsewhere he does not repeat here to raise a quarrel against the people there. Thus he binds together those who are divided, encourages those who are friends, makes peace, loves peace, is impassioned for peace, a speaker of words leading to peace.’

‘Getting rid of rudeness of speech, the Bhikkhu refrains from using harsh language. He speaks only those words that are blameless, pleasant to the ear, lovely, reaching to the heart, polite, pleasing to the people and beloved of the people.’

‘Getting rid of frivolous talk, the Bhikkhu refrains from vain conversation. At

appropriate times he speaks, in accordance with the facts, words full of meaning, on the Doctrine, on the Vinaya. And at right time he speaks words worthy to be noted in one's mind, fitly illustrated and divided according to relevancy of facts.'

'The Bhikkhu refrains from causing injury to seeds and plants.

'He takes only one meal a day, not eating at night, and refrains from taking food after midday.

'He refrains from dancing, singing, playing music and witnessing shows with dances, singing and music.

'He refrains from wearing, adorning or ornamenting himself with garlands, scents, and ointments.

'He refrains from the use of lofty and spacious resting places.

'He refrains from accepting gold and silver.

'He refrains from accepting uncooked grain.

'He refrains from accepting raw meat.

'He refrains from accepting women or young girls.

'He refrains from accepting slave-servants of either sex.

'He refrains from accepting sheep or goats.

'He refrains from accepting fowls and pigs.

'He refrains from accepting elephants, cattle, horses, and mares.

'He refrains from accepting agricultural, or waste lands.

'He refrains from acting as an ambassador or messenger.

'He refrains from buying and selling.

'He refrains from cheating with scales or coins or measures.

'He refrains from the cunning ways of bribery, cheating and fraud.

'He refrains from causing physical injury to anyone, murder, putting in bonds, highway robbery, dacoity and plunder. These are that Bhikkhu's morality.'

Here ends the Cūla Sīla (the Minor Morality).

MAJJHIMA SĪLA (The Medium Morality)

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, cause injury to

seedlings and growing plants whether propagated from roots or stems or joints or buddings or seeds, the Bhikkhu refrains from causing such injury to seedlings and growing plants.'

'Whereas some samaṇas and brāhmaṇas while living on food provided by the philanthropic and generous, use hoarded things—foods, drinks, clothing, conveyances, bedding, scents and any eatables, the Bhikkhu refrains from storing such things up.'

'Whereas some samaṇas and brāhmaṇas while living on food provided by the philanthropic and generous, visit shows; (which are these shows? They are:)

niccam (dances);

gītaṃ (singing of songs);

vāḍitaṃ (playing instrumental music);

pekkham (theatrical shows);

akkhānam (telling stories with a mingling of doggerel and rhymes);

pāṇissaram (music attended by clapping);

vetālam (playing music by means of cymbals);

kumbhathūṇam (playing drums);

sobhanakam (art exhibitions);

caṇḍāla-vaṃsa-dhovanam (acrobatic feats on the top of a hoisted bamboo pole);

Combats of elephants, horses, buffaloes, bulls, goats, sheep, cocks, and quails;

Exercising self-defence with quarterstaff, boxing, wrestling;

Sham-fight, roll-calls, manoeuvres, troop-inspection.

The Bhikkhu refrains from visiting the above-mentioned shows.'

'Whereas some samaṇas and brāhmaṇas while living on food provided by the philanthropic and generous, indulge in the following games and recreations:—

aṭṭha padam (Games on chess boards or boards with eight rows of squares);

dasa padam (Games on chess boards or boards with ten rows or squares);

ākāsam parihāra-patham (Such games played by imagining such boards in the air);

santikam (Games somewhat akin to hopscotch; or drawing diagrams on the ground, in which one steps only where one is allowed to);

khalikam (Throwing dice);

ghatikam (Hitting a short stick with a long one; games akin to tip-cat);

salakahattham (A play where the hand is dipped in dye and used as a brush);

akkham (Games with balls of all sizes);

paṅgacīram (Blowing through toy pipes made of leaves or papers);

vaṅkakam (Ploughing with miniature ploughs);

mokkhacikam (Turning somersaults);

ciṅgulikam (Playing with paper wind-mills);

pattāḷhakam (Playing with toy measures);

rathakam (Playing with toy chariots);

dhanukam (Playing with toy bow);

akkharikam (A game where one has to find out the missing letter or letters);

manesikam (Guessing others' thoughts);

yathāvajjam (Games involving mimicry of deformities).

The Bhikkhu refrains from such games and recreations. These are that monk's morality.'

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, use high and luxurious resting places such as:

An extra long chair or spacious couch;
Thrones with animal figures carved on the supports;

Carpets or coverlets with very long fleece;

Patchwork counterpanes of many colours;

White blankets;

Woollen coverlets richly embroidered;

Quilts stuffed with cotton wool;

Coverlets embroidered with figures of lions, tigers, etc;

Rugs with fur on both sides or with fur on one side;

Coverlets embroidered with gold threads, or silk coverlets;

Carpets woven with furs;

Elephant, horse, or chariot rugs;

Rugs of antelope skins sewn together;

Carpets with awnings overhead;

Sofas with red pillows for the head and feet.

'The Bhikkhu refrains from using such high and luxurious resting places. Such is that Bhikkhu's morality.'

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, use means for adorning and beautifying themselves, such as:

Rubbing scented powder on one's body, massaging with oil and bathing with scents.

Massaging or patting the limbs so as to develop muscles.

The use of mirrors, eye-ointments, garlands, rouge, cosmetics, face powders, make-up, bracelets, top-knot, walking-sticks, tubes or pipes for holding anything, swords, umbrellas embroidered slippers, turbans, diadems, whisks of the yak's tail and long-fringed white robes.

The Bhikkhu refrains from such means of adorning and beautifying the person.'

'Whereas some samaṇas or brāhmaṇas while living on food provided by the philanthropic and generous, are addicted to such low talks as these:

Talks about kings, robbers, and ministers of state;

armies, dangers and war;

eating and drinking, clothes and dwellings, garlands, perfumes;

relations, chariots, villages, markets, towns and districts;

women and heroes;

Street talks, talks by the well;

Talks about those departed in days gone by;

Tittle-tattle;

Talks about land and sea; and gain and loss.

The Bhikkhu refrains from such low talk.'

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, enter into wrangling conversations, such as:

'You don't understand this Dhamma and Vinaya, I do.'

'How should you know about this Dhamma and Vinaya?'

'You are practising wrong views. It is I who practise the right one.'

'I am talking about relevant facts whereas you are not.'

'You speak last what ought to be spoken first, and first what ought to be spoken last.'

'All that you have practised is upset.'

'I have pointed out the fault in your views.'

'I have reproved you.'

'Set to work to rebut my statements.'

'Do so yourself if you can.'

The Bhikkhu refrains from such wrangling conversations.'

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, work as mediators and messengers, such as:

Acting as mediators and messengers of kings, ministers of state, royal families, brāhmaṇas, or youths, saying :

'Go there, come here, take this with you, bring that from that place.'

The Bhikkhu refrains from such servile duties.'

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, are tricksters, chanters of holy words for gain, interpreters of signs and omens, exorcists, and endeavour to obtain a lot of money from others after spending a little of their own.

The Bhikkhu refrains from such trickeries and deceptions.

Such is that Bhikkhu's morality.'

Here ends the Majjhima Sīla

(The Medium Morality).

MAHĀ SĪLA (The Major Morality)

Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, earn their living by wrong means of livelihood, by low arts, such as:

Propheying long life, prosperity, etc., or the reverse, from marks on limbs, hands and feet of a person;

Divining by means of omens and signs; Auguries drawn from thunderbolts; Propheying by interpreting dreams; Palmistry or Chircmancy; Auguries from the marks gnawed by mice;

Fire-oblation;

Offering oblations from a ladle;

Making offerings to gods of husks, of broken rice, or rice, of ghee and of oil;

Offering oblations from the mouth;

Sacrifice of human blood to gods;

Fortune telling concerning the loss of properties and sickness;

Determining whether the site for a proposed house or garden is lucky or not;

Public administration;

Knowledge of appeasing charms;

Laying ghosts;

Knowledge of charms to be pronounced by one living in an earth-house;

Snake charming;

The poison craft;

The scorpion craft;

The art of curing rat-bites;

The bird craft;

The crow craft;

Foretelling the number of years that a man has to live;

Charms to ward off arrows;

Charms to understand the language of animals.

The Bhikkhu refrains from such low arts.'

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, earn their living by wrong means of livelihood, by low arts, such as:

Knowledge of the signs of good and bad qualities and of the marks denoting the health or luck of their owners in:

Gems, apparel, staves, swords and spears two-edged swords, arrows, bows, other weapons, women, men, boys, girls, slaves, slave-girls, elephants, horses, buffaloes, bulls oxen, goats, sheep, fowls, quails, iguanas, bucks and deer.

The Bhikkhu refrains from such low arts.'

Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, earn their living

by wrong means of livelihood, by low arts, such as:

Predictions to the effect that—The chieftains will march out; the chieftains will march back: our chiefs will attack, and the enemy will retreat; the enemy will attack and ours will retreat; our chief will win the battle and the foreign chiefs will suffer defeat; the foreign chiefs will win the battle and ours will suffer defeat; thus this chief will succeed and that chief not.

The Bhikkhu refrains from such low arts.'

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, earn their living by wrong means of livelihood, by low arts, such as foretelling that there will be an eclipse of the moon, of the sun, of a constellation; that the sun or the moon will go on its usual course, there will be aberration of the sun or the moon, or that the constellations will go on their usual course, that there will be aberrations of the constellations; that there will be a fall of meteors, disā-dāha ("sky-glow"), an unusual redness of the horizon, that there will be an earthquake, that there will be a wild Devadundubhi (a supernatural rumble), that there will be rising and setting, clearness and dimness, of the sun or the moon of the constellations.

The Bhikkhu refrains from such low arts.'

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, earn their livelihood by such wrong means, by such low arts as:—foretelling an abundant rainfall, a deficient rainfall, a good harvest, a bad harvest or scarcity of food, tranquillity, disturbances, pestilence, a healthy season, counting on the fingers, by means of arithmetic; by means of formulae, prosody, lokāyataṃ (popular lore and custom.)

The Bhikkhu refrains from such low arts.'

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, earn their living by wrongful means of livelihood, by low arts, such as—effecting marriages in which the bride or bridegroom is brought home, or sent forth, effecting betrothals, or divorces, saving money, expending money, subhagakaraṇaṃ (using charms to make people happy), dubbhagakaraṇaṃ (using

charms to make people unhappy), giving medicine to preserve the foetus in cases of abortive women, incantations to make the tongue stiff, to make the jaws of a person stiff, to make a man throw up his hands, to bring on deafness, making use of a mirror to obtaining answers to questions put to it, obtaining oracular answers through a girl possessed, from a god, the worship of the sun, of the Brahmā, bringing forth flames from one's mouth, invoking the goddess of Luck.

The Bhikkhu refrains from such low arts.'

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, earn their living by wrongful means, by low arts, such as—vowing gifts to a god if a certain benefit be obtained, observing such vows, practising ghost craft, practising arts and crafts while lodging in an earth-house, causing virility, causing femininity, preparing sites for buildings and consecrating them, causing a person to vomit, causing a person to take a bath, offering sacrificial fires, administering emetics, purgatives, expectorants and phlegmagogues, causing blood and other impurities to come out of the head and thus relieving it, preparing oil for people's ears, preparing oil to be used as eye-drops, administering drugs through the nose, preparing powerful eye-drops, preparing eye-drops that produce a cooling effect, curing cataracts, practising surgery, practising as a children's doctor, administering original drugs and medicines, and preparing new drugs and medicines.

The Bhikkhus refrains from such low arts.

Such is the morality of that Bhikkhu'.

Here ends the Major Morality.

'O Ambaṭṭha, that Bhikkhu who has established himself in morality sees no danger from any side, so far as his restraint of conduct is concerned. Just, O Ambaṭṭha, as a sovereign, duly crowned, whose enemies have been defeated, sees no danger from any side, so far as his enemies are concerned, that Bhikkhu who has established himself in morality, sees no danger whatsoever, in regard to his restraint of conduct. And possessed of this group of excellent moralities, he experiences within himself a sense of unalloyed happiness. Thus, O Ambaṭṭha that Bhikkhu has established himself in morality.'

GUARDING THE SENSES:

‘How, O Ambaṭṭha, is the Bhikkhu guarded as to the sense doors? Whenever the Bhikkhu perceives a form with the eye, he is neither led away by the general outward appearance nor its details and he strives to guard his sense of sight to ward off such mean and evil things as covetousness and grief, which would flow in over him, if he were to remain with unguarded sense of sight. He enters upon this course in regard to the faculty of sight; he guards his sense of sight; and he restrains his sense of sight.

Whenever he hears a sound with the ear,.....

Whenever he smells an odour with the nose,.....

Whenever he tastes a flavour with the tongue,.....

Whenever he feels a contact with the body,.....

Whenever he cognises a mental object with his mind, he is neither entranced with the general outward appearance nor its details, and he strives to guard his sense of mind to ward off such mean and evil things, as covetousness and grief which would flow in over him, if he were to remain with unguarded senses. He enters upon this course in regard to the faculty of mind; he guards his sense of mind; and he restrains his sense of mind.

And possessed of this superior kind of self-restraint, he experiences, within himself, a sense of unalloyed happiness. Thus is it, O Ambaṭṭha, that the Bhikkhu becomes guarded as to the sense-doors.’

MINDFULNESS AND CLEARNESS OF COMPREHENSION:

‘How, O Ambaṭṭha, does the Bhikkhu possess Mindfulness and Clearness of Comprehension?

‘O Ambaṭṭha, in this Sāsanā the Bhikkhu practises only clear comprehension in going and coming back. So also in looking forward, or in looking round; in bending his arm, or in stretching it again; in wearing his robes and carrying his bowl; in eating, drinking, chewing and savouring; in defecating and urinating; in walking, in standing; in sitting, in falling asleep, in waking, in speaking or in keeping quiet. ‘Thus, O Ambaṭṭha, the Bhikkhu becomes replete with mindfulness and Clearness of Comprehension.

‘How, O Ambaṭṭha, is the Bhikkhu contented?

‘O Ambaṭṭha, in this Sāsanā, the Bhikkhu is contented with robes just sufficient to protect his body, and with food just sufficient to sustain his belly. Wherever he goes, he goes freely, taking his requisites only. Just, O Ambaṭṭha, as a bird flies anywhere freely, having only its wings as its burden, that Bhikkhu is contented with the requisite robes and food. Thus is it, O Ambaṭṭha, that the Bhikkhu becomes contented.’

‘Then that Bhikkhu, having established himself in this group of moralities, possessed of this noble restraint of the senses, having attained this noble mindfulness and clearness of comprehension, filled with this noble contentedness, chooses some lonely spot in the woods, at the foot of a tree, on a hill side, in a cave, in a mountain cleft, in a cemetery, or in a forest thicket, or in the open air, or on a heap of straw. After his meal and on his return from the almsround, he repairs thence, sits down, when his meal is done, cross-legged, keeping his body erect and concentrates his attention on the subject of meditation.

‘That Bhikkhu banishes sensual desire; he dwells with a mind free from sensual desire; from sensual desire he cleanses his mind.

‘He banishes ill-will; he dwells with a mind free from ill-will; with goodwill and compassion towards all living beings, he cleanses his mind from ill-will.

‘He banishes torpor and languor; he dwells free from torpor and languor; with clear perception, with watchful mind, with clear comprehension, he cleanses his mind from torpor and languor.

‘He banishes restlessness and worry; dwelling with mind undisturbed, with mind full of peace, he cleanses his mind from restlessness and worry.

‘He banishes sceptical doubt; dwelling free from doubt, full of confidence in the good, he cleanses his mind from doubt.’

EXAMPLE OF FREEDOM FROM SENSUAL DESIRE :

‘Then just, O Ambaṭṭha, as when a man, after taking a loan should start a business, and his business should succeed, and he should not only be able to repay the loan there should be a surplus over to maintain his wife; then would he consider thus: “I had formerly to carry on my business by

taking a loan from others, but my business prospers and I have not only cleared up my debts, but also have a surplus over to maintain my wife." He would be glad at that, and would be joyous at that.'

EXAMPLE OF FREEDOM FROM ILL-WILL :

'Then just, O Ambaṭṭha, as if a man were a victim to disease, in pain, and very ill, and had no appetite for food, and had lost his strength; after a time he were to recover from that disease, his appetite returns, and he gains in strength, then would he consider thus: "Formerly I was a victim to disease, in pain, and very ill. I had no appetite for food and had no strength. But now, I recover from that disease, my appetite returns, and I am gaining in strength." He would be glad at that, and would be joyous at that.'

EXAMPLE OF FREEDOM FROM TORPOR AND LANGUOR :

'Then just, O Ambaṭṭha, as if a man were confined in a prison, and after a time he should be released from the prison safe and sound, and without any confiscation of his property. Then would he consider thus: "Formerly I was confined in prison, but now I have been released, safe and sound, and none of my property has been confiscated." He would be glad at that, and would be joyous at that.'

EXAMPLE OF FREEDOM FROM RESTLESSNESS AND WORRY :

'Then just, O Ambaṭṭha, as if a man were a slave, not his own master, subject to another, unable to go where he wished, and after a time he should be freed from that slavery, become his own master, not subject to another, a free man, able to go where he wished. Then would he consider thus: "Formerly I was a slave, not my own master, subject to another, unable to go where I wished, but now I am freed from that slavery, I have become my own master, not subject to another, a free man, able to go where I wish." He would be glad at that, and would be joyous at that.'

EXAMPLE OF FREEDOM FROM SCEPTICAL DOUBT :

'Then just, O Ambaṭṭha, as if a man, carrying his riches and goods, were to find himself on a long road, in a desert, where food was scarce, danger abounding, and after

a time he were to find himself out of that long, dangerous road and arrived at a village where there was security and peace. Then would he consider thus: "Formerly I, carrying riches and goods was on a long road, in the desert, where food was scarce but danger abounding. But now I am out of that dangerous road, safe and sound, in a village where there is security and peace." He would be glad at that, and would be joyous at that.'

'Just so, O Ambaṭṭha, he, as long as these five Hindrances are not banished from him, looks upon himself as in debt, diseased, in prison, in slavery, on a long and dangerous road. But when these five Hindrances have been banished, he looks upon himself as freed from debt, recovered from disease, released from prison, freed from slavery and out of the long and dangerous road.

'When he realises that these five Hindrances have been banished from his mind, gladness springs up within him, and joy arises to him in this glad state, and thus rejoicing, all his body becomes calm, and being thus calm he enjoys happiness, and being thus happy, his mind becomes tranquil.'

THE FIRST JHĀNA

'Then that Bhikkhu will be devoid of sensuous pleasures and evil thoughts and abide in the first Jhāna, which is accompanied by Thought-Conception and Discursive Thinking is born of Detachment, and filled with Rapture and Joy.

"His whole being does he so pervade drench, permeate, and suffuse with Rapture and Joy born of Detachment, that there is no spot in his whole body not suffused with it.

'Just, O Ambaṭṭha, as when a skilful bath attendant or his apprentice strews scented powder in a metal dish, and then sprinkles it with water and kneads it together to form a soft lump, the water gradually soaks the powder and forms an amorphous mass, the water permeates through the whole of the scented powder and pervades it within and without, and there is no possible exudation.

'In the same way, O Ambaṭṭha, the Bhikkhu causes his body to be soaked with Rapture and Joy born of Detachment; causes the whole body to be pervaded with Rapture and Joy; and filled with them. Rapture and Joy permeate his whole body

within and without, and not a single space whatsoever is left unpermeated.

This is that Bhikkhu's *caraṇa* (Conduct).'

THE SECOND JHĀNA

'Then, the Bhikkhu, after calming down putting away, Thought-conception and Discursive Thinking, which is Noble and gives one-pointedness of mind, abides in the second Jhāna, which is free from Thought-conception and Discursive Thinking, born of Concentration, and accompanied by Rapture and Joy.

'And his body does he so pervade, drench, permeate, and suffuse with Rapture and Joy born of Concentration, that there is no spot in his whole body not suffused therewith.

'Just, O Ambaṭṭha, as if there were a deep pool, with water welling up from a spring below. There is no inlet from the east or the south, from the west or north, and it does not rain heavily and regularly. Even then the cool water welling up from that spring would pervade, fill, permeate, and suffuse the pool with cool water, and there would be no place whatsoever in that pool not suffused therewith.

'In the same way, O Ambaṭṭha, the Bhikkhu soaks his body with Rapture and Joy born of Concentration, and is filled with them. Rapture and Joy permeate through his whole body within and without, and not a single space whatsoever is left unpermeated.

This is that Bhikkhu's *caraṇa* (Conduct).'

THE THIRD JHĀNA

'Then, the Bhikkhu, after the fading away of Rapture dwells in equanimity, is mindful and of clear comprehension and experiences in his person that sense of pleasure which the Noble Ones talk of when they say: "Happy lives the man of equanimity and attentive mind"; thus, the Bhikkhu abides in the third Jhāna.

'And his body does he so pervade, drench, permeate, and suffuse with that sense of pleasure, rapture being absent, that there is no place in his whole body not suffused therewith.

'Just, O Ambaṭṭha, as when in a pond of blue, red, and white lotus, some blue or red or

white lotus flowers, produced in the water, growing in the water, nourished by the depths of the water, are so pervaded, drenched, permeated and suffused from their tips down to their roots with the cool moisture thereof, that there is no spot in the whole plant, whether of the blue lotus, or of the red, or of the white, not suffused therewith.

'In the same way, O Ambaṭṭha, the Bhikkhu makes himself to be soaked with rapture-free pleasure, filled with it, and suffused with it. There is no part of that Bhikkhu's body not suffused therewith.

This is that Bhikkhus's *caraṇa* (Conduct).'

THE FOURTH JHĀNA

'Then, the Bhikkhu, after giving up pleasure and pain, and through the disappearance of the previous happiness and sadness which he had, enters into a state beyond pleasure and pain, into the fourth Jhāna, a state of pure mindfulness brought about by equanimity.

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

'Just, O Ambaṭṭha, as if a man were sitting so wrapt from head to foot in a clean white robe that there was no spot on his whole body not in contact with the clean white robe—just so, O Ambaṭṭha, does that Bhikkhu sit there, so suffusing his body with that sense of purification of mind, of clearness of mind that there is no spot of his whole body not suffused therewith.

This is that Bhikkhu's *caraṇa* (Conduct).'

O Ambaṭṭha, indeed, these four Jhānas are *caraṇa* (Conduct).'

VIJĀ (KNOWLEDGE)

1. INSIGHT-KNOWLEDGE

'Again, O Ambaṭṭha, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm and imperturbable, he applies and bends his mind to insight-knowledge. The Bhikkhu thus understands: "This body of mine is made up of Four Great Root Elements,* it springs from father and mother, it thrives on

* Mahī-bhūta, Four Great Root Elements. They are:—(1) Element of Extension; (2) Element of Cohesion or Liquidity; (3) Element of Kinetic Energy; and (4) Element of Motion or Support. Pāli is; (1) pāthavī; (2) āpo; (3) tejo; (4) vāyo.

account of nutriment, it has the nature of impermanence, must be cleansed and massaged, is fragile and certain of destruction; and so also is this consciousness of mine which is connected with it, which depends on it.

‘Just, O Ambaṭṭha, as if there were a Veḷuriya gem, brilliant, genuine, with eight facets, excellently cut, of the purest quality, clear, translucent, flawless and satisfying all conditions. If a man, who is not blind, were to thread it on a string of brown, orange, red, white, or yellow colour, and having taken the gem into his hand, would reflect thus: “This gem is brilliant, genuine, with eight facets, excellently cut, of the purest quality, clear, translucent, flawless and satisfying all conditions. It is now fixed to a brown string; an orange string; a red string; a white string; or a yellow string.”

‘In the same way, O Ambaṭṭha, when his mind is thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to that insight-knowledge. Then he understands thus: “This body of mine is made up of Four Great Root Elements, it springs from father and mother, it thrives on account of nutriment, it has the nature of impermanence, must be cleansed and massaged, is fragile and certain of destruction; and so also is this consciousness of mine which is connected with it, which depends on it. *

‘This is that Bhikkhu’s *vijjā* (Knowledge).’

2. MENTAL CREATIVE POWERS

‘Again, O Ambaṭṭha, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the creation of mentally produced bodies. The Bhikkhu lets proceed from his body another mentally produced body, having all limbs and parts, not destitute of any organ.

‘Just, O Ambaṭṭha, as if a man were to pull out a reed from its sheath. He would reflect: “This is the reed, this the sheath. The reed is one thing, the sheath another. It is from the sheath the reed has been drawn forth.”

‘Or, Ambaṭṭha, take this example. If a man were to take out a sword from its

scabbard. He would reflect: “This is the sword, this the scabbard. The sword is one thing, the scabbard another. It is from the scabbard that the sword has been drawn out.”

‘O Ambaṭṭha, take another example. If a man were to take out a snake from its slough. He would reflect: “This is the snake, this the slough. The snake is one thing, the slough another. It is from the slough that the snake has been taken out.”

‘O Ambaṭṭha, when his mind is thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the creation of mentally produced bodies. Then the Bhikkhu lets proceed from his body another mentally produced body, having all limbs and parts, not destitute of any organ.

‘This is that Bhikkhu’s *vijjā* (Knowledge).’

3. SUPERNORMAL POWERS

‘Again, O Ambaṭṭha, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to supernormal powers. The Bhikkhu then enjoys the various supernormal powers—being one he becomes many, and having become many he again becomes one; he becomes visible or invisible; without being obstructed he passes through walls and mountains, just as if through the air; he walks on water without sinking, just as if on the earth; in the earth he dives and rises up again, just as if in the water; cross-legged he floats through the air, just as a winged bird; with his hand he touches sun and moon, these so mighty ones, so powerful ones; even up to the Brahma plane has he mastery over his body.

‘Just, O Ambaṭṭha, as a clever potter or his apprentice could make, could succeed in getting out of well-prepared clay, any shape of vessel he wanted to have.

Or as, O Ambaṭṭha, an ivory carver or his apprentice could make, could succeed in getting out of properly prepared ivory, any design he wanted to have.

Or as, O Ambaṭṭha, a goldsmith or his apprentice could make, could succeed in getting out of the properly worked gold, any kind of article he wanted to have.’

* *Vīññāṇa*: Consciousness. This passage refutes any idea of the existence of a “soul”.

‘O Ambaṭṭha, when his mind is thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to supernormal powers. The Bhikkhu then enjoys the various supernormal powers—being one he becomes many, and having become many he again becomes one; he becomes visible or invisible; without being obstructed he passes through walls and mountains, just as if through the air; he walks on water without sinking, just as if on the earth; in the earth he dives and rises up again, just as if in the water; cross-legged he floats through the air, just as a winged bird; with his hand he touches sun and moon, these so mighty ones, so powerful ones; even up to the Brahmā plane has he mastery over his body.

‘This is that Bhikkhu’s *vijjā* (Knowledge).’

4. THE CELESTIAL EAR

‘Again, O Ambaṭṭha, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to the celestial ear. With the celestial ear he hears sounds, heavenly and human, far and near.

‘Just, O Ambaṭṭha, as if a man going on a long journey were to hear the sound of a big drum, a cylindrical drum, a conch, a small drum and a small kettle drum, he thus understands:

“This is the sound of the big drum, this is the sound of the cylindrical drum, this of the conch, this of the small drum, and this of the small kettle drum.”

‘Thus, O Ambaṭṭha, the Bhikkhu hears sounds, heavenly and human, far and near.

‘This is that Bhikkhu’s *vijjā* (Knowledge).’

5. KNOWLEDGE OF THE MINDS OF OTHERS

‘Again, O Ambaṭṭha, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to penetration of others’ minds. He knows the minds of other beings, of other persons, by penetrating them with his own mind. He knows the lustful mind as lustful and the passionless one as passionless; knows the hostile mind as hostile and the friendly mind as friendly;

knows the dull mind as dull and the alert mind as alert; knows the contracted mind as contracted and the scattered mind as scattered; knows the developed mind as developed and the undeveloped mind as undeveloped; knows the inferior mind as inferior and the superior mind as superior; knows the concentrated mind as concentrated and the wavering mind as wavering; and knows the freed mind as freed and the unfree mind as unfree.

‘Just, O Ambaṭṭha, as a young woman, a man or a lad who is wont to beautify himself, on considering carefully the image of his face in a bright and clear mirror or in a vessel of clear water would, if it had a mole on it, know that it had, and if not, would know it had not.

‘Thus, O Ambaṭṭha, with his mind tranquil, purified, cleansed, flawless, and imperturbable, he applies and bends his mind to the knowledge pertaining to penetration of others’ minds. He knows the lustful mind as lustful and the passionless one as passionless; knows the hostile mind as hostile and the friendly mind as friendly; knows the dull mind as dull and the alert mind as alert; knows the contracted mind as contracted and the scattered mind as scattered; knows the developed mind as developed and the undeveloped mind as undeveloped; knows the inferior mind as inferior and the superior mind as superior; knows the concentrated mind as concentrated and the wavering mind as wavering; and knows the freed mind as freed and the unfree mind as unfree.

‘This is that Bhikkhu’s *vijjā* (Knowledge).

6. KNOWLEDGE OF FORMER EXISTENCES

‘Again, O Ambaṭṭha, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to remembrance of former existences. He remembers various former births, such as one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, births, remembers many formations and dissolutions of world-cycles: “These I was, such a name I had, such a clan I belonged to, such complexion I had, such food I ate, such pleasures I enjoyed and such a life span I had; and vanishing from there I entered in a certain existence. There such

ā name I had and vanishing from there I again reappeared here” Thus he remembers together with the marks and peculiarities many a former existence.

‘Just O Ambaṭṭha as if a man were to go to another village and from that one to another, and thence should return home. Then he would know: “From my own village I came to that other one. There I stood in such and such a way, sat thus, spoke thus, and remained silent thus. Thence I came to a certain other village; there I stood in such and such a way, sat thus, spoke thus, and remained silent thus. And now from that certain village, I have returned home again.”

‘Thus, O Ambaṭṭha, with his mind tranquil, purified, cleansed, flawless free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to remembrance of former existences. He remembers various former births, such as one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand births remembers many formations and dissolutions of world-cycles: “There I was, such a name I had, such a clan I belonged to, such complexion I had, such food I ate, such pleasures I enjoyed and such a life span I had; and vanishing from there I entered in a certain existence. There such a name I had,..... and vanishing, from there I again reappeared here.” Thus he remembers, together with the marks and peculiarities, many a former existence.

‘This is that Bhikkhu’s *vijjā* (Knowledge).’

7. THE CELESTIAL EYE

‘Again, O Ambaṭṭha, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm and imperturbable he applies and bends his mind to the knowledge pertaining to death and rebirth of beings. With his supernormal knowledge, surpassing that of men, he sees beings dying and being reborn low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees how beings are being reborn according to their deeds.

‘These beings indeed, followed evil ways in bodily actions, words and thoughts, insulted the Noble Ones, held wrong views, and according to their wrong views

they acted. At the dissolution of their bodies after death, they have been reborn in the lower worlds, in painful states of existence, in the world of perdition, in hell.

‘Certain other beings have good actions, bodily, verbal and mental, did not insult the Noble Ones, held Right Views, and according to their Right Views they acted. At the dissolution of their bodies after death, they have been reborn in a happy state of existence, in a heaven state.

‘Thus, with his supernormal knowledge, surpassing that of men, he sees beings dying and being reborn, low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees how beings are being reborn according to their deeds.

‘Just, O Ambaṭṭha, as if there were a mansion with an upper terrace on it at a cross-road, and a man standing thereon, and with observation, should watch men entering a house, and coming out of it, and walking up and down the street, and sitting at the junction of the four roads. Then that man knows: “These men are entering a house, and those are leaving it, and those are walking up and down the street, and these are sitting at the junction of the four roads.”

‘Thus, O Ambaṭṭha, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to death and rebirth of beings. With his supernormal knowledge, surpassing that of men, he sees dying and being reborn low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees how beings are being reborn according to their deeds. “These beings, indeed, followed evil ways in bodily actions words and thoughts, insulted the Noble Ones, held wrong views, and according to their wrong views they acted. At the dissolution of their bodies after death, they have been reborn in the lower worlds, in painful states of existence, in the world of perdition, in hell. Certain other beings, have good actions, bodily, verbal and mental, did not insult the Noble Ones, held Right Views, and according to their Right Views they acted. At the dissolution of their bodies after death, they have been reborn in a happy state of existence, in a heaven state.

‘Thus with his supernormal knowledge, surpassing that of men, he sees beings

dying and being reborn low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees how beings are being reborn according to their deeds.

‘This is that Bhikkhu’s *vijjā* (Knowledge).’

8. EXTINCTION OF THE ĀSAVAS *

‘Again, O Ambaṭṭha, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to extinction of all āsavas. He knows as it really is: “This is suffering.” He knows as it really is: “This is the origin of suffering.” He knows as it really is: “This is the extinction of suffering.” He knows as it really is: “This is the Path leading to the extinction of suffering.” He knows, as they really are: “These are āsavas.” He knows as it really is: “This is the origin of āsavas.” He knows as it really is: “This is the extinction of āsavas.” He knows as it really is: “This is the Path leading to the extinction of āsavas.” To him, thus realising, thus seeing, his mind is set free from Sensuous Āsava, is set free from Āsava of existence, is set free from Āsava of ignorance. In him, thus set free, there arises the knowledge of his Freedom, and he realises: “Rebirth is no more; I have lived the pure life, I have done what ought to be done; I have nothing more to do for the realisation of Arahatsip.”

‘Just, O Ambaṭṭha, as if in a mountain glen there were a pool of water, crystal clear and transparent; and a man standing on the bank sees all the shells, gravel bars and shoals of fishes, either moving about or lying still. He then knows: ‘This pool of water is crystal clear and transparent. In this pool of water these exist gravel bars and shells and shoals of fishes either moving about or lying still.’

‘In the same way, O Ambaṭṭha, the Bhikkhu with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable,

applies and bends his mind to the knowledge pertaining to extinction of all Āsavas. He knows as it really is: “This is suffering.” He knows as it really is: This is the origin of suffering.” He knows as it really is: “This is the extinction of suffering.” He knows as it really is: “This is the Path leading to the extinction of suffering.” He knows as they really are: “These are āsavas.” He knows as it really is: “This is the origin of āsavas.” He knows as it really is: “This is the extinction of āsavas.” He knows as it really is “This is the Path leading to the extinction of āsavas,” To him, thus realising, thus seeing, his mind is set free from Sensuous Āsava, is set free from Āsava of existence, is set free from Āsava of ignorance. In him, thus set free, there arises the knowledge of his freedom, and he realises: “Rebirth is no more; I have lived the pure life; I have done what ought to be done; I have nothing more to do for the realisation of Arahatsip.”

‘This is that Bhikkhu’s *vijjā* (Knowledge).

‘O Ambaṭṭha, indeed, these eight are *vijjā* (Knowledge).’

‘O Ambaṭṭha, this Bhikkhu is said to be perfect in *vijjā* (Knowledge), perfect in *caraṇa* (Conduct), perfect in Knowledge and Conduct. And there is no other perfection in Knowledge and Conduct higher and better than this.’**

FOUR CAUSES OF FAILURE :

‘Now, Ambaṭṭha, there are four Causes of Failure to achieve perfection in this incomparable *vijjā**** (Knowledge) and *caraṇa***** (Conduct). And what are the four?

(1) ‘In this world, Ambaṭṭha, some *samaṇa* or *brāhmaṇa*, not being able to achieve perfection in this incomparable *vijjā* and *caraṇa*, enters a forest carrying the outfits of an *Isi* (hermit) with a yoke on his shoulder, with the intention “I will be one who lives only on fruits that have fallen of themselves”. He, in fact, becomes only an attendant on one who has attained perfection

* “Āsava” means “Mental impurity”. Please see the Light of the Dhamma, Vol. V-No. 1, p 42.

** *Caraṇa* (Conduct) is of fifteen kinds, namely :

(1) Morality, (2) Guarding the Sense-doors, (3) Moderation in eating, (4) Wakefulness, (5) Faith, (6) Mindfulness, (7) Moral Shame (8) Moral Dread, (9) Great Learning, (10) Energy, (11) Wisdom, (12-15) Four Jhānas.

—Majjhima Paṇṇāsa, Sekha Sutta, p. 20, 6th Syn. Edn.

*** There are eight kinds of *vijjā* (Knowledge). They are : 1. Insight-Knowledge; 2. Knowledge pertaining to Mental Creative Powers; 3. Knowledge pertaining to Supernormal Powers; 4. The Celestial Ear; 5. Knowledge of the Minds of others; 6. Knowledge of Former existences; 7. The Celestial Eye; and 8. Knowledge pertaining to the Extinction of Āsavas.

**** Majjhima Nikāya, Majjhima Paṇṇāsa, Sekha Sutta, p. 20, 6th Syn. Edn.

in Knowledge and Conduct. This, Ambaṭṭha, is the first Cause of Failure to achieve perfection in this incomparable Knowledge and Conduct.

(2) 'And again, Ambaṭṭha, in this world some *samaṇa* or *brāhmaṇa*, not being able to achieve perfection in this incomparable Knowledge and Conduct, and also not being able to become one who lives only on fruits that have fallen of themselves, enters a forest, carrying a hoe and a basket with him with the intention "I will be one who lives only on bulbs, roots and fruits." He, in fact, becomes only an attendant on one who has attained perfection in Knowledge and Conduct. This Ambaṭṭha, is the second Cause of Failure to achieve perfection in this incomparable Knowledge and Conduct.

(3) 'And again, Ambaṭṭha, in this world, some *samaṇa* or *brāhmaṇa*, not being able to attain perfection in this incomparable Knowledge and Conduct, not being able to become one who lives only on fruits that have fallen of themselves, not being able to become one who lives only on bulbs, roots and fruits, builds a fire-house near a village or a suburb, and stays there attending to the fire. He, in fact, becomes only an attendant on one who has attained perfection in Knowledge and Conduct. This, Ambaṭṭha, is the third Cause of Failure to achieve perfection in this incomparable Knowledge and Conduct.

(4) 'And again, Ambaṭṭha, in this world, some *samaṇa* or *brāhmaṇa*, not being able to attain perfection in Knowledge and Conduct, not being able to become one who lives only on fruits that have fallen of themselves, not being able to become one who lives only on bulbs, roots and fruits, and also not being able to become one who attends to the fire, builds a four-doored house at a junction of four roads and stays there with the intention "I will make offerings to the best of my ability to those *samaṇas* and *brāhmaṇas* who come from the four directions." He, in fact, becomes only an attendant on one who has attained perfection in Knowledge and Conduct. This, Ambaṭṭha, is the fourth Cause of Failure to achieve perfection in this incomparable Knowledge and Conduct.

'Ambaṭṭha, these are the four Causes of Failure to achieve perfection in this incomparable Knowledge and Conduct.'

Inquiry about Ambaṭṭha and his teacher:

'What do you think, Ambaṭṭha? Have you and your teacher attained perfection

in the incomparable Knowledge and Conduct ?

'No! Venerable Gotama. Who are my teacher and myself? What are the incomparable Knowledge and Conduct? My teacher and I are far from perfection in the incomparable Knowledge and Conduct.'

(1) 'Ambaṭṭha, what do you think? Not being able to achieve perfection in the incomparable Knowledge and Conduct, have you and your teacher, ever entered a forest carrying the outfits of an *Isi* with yokes on your shoulder with the intention "We will live only on fruits that have fallen of themselves?"

'Not even that, Venerable Gotama.'

(2) 'Ambaṭṭha, what do you think? Not being able to achieve perfection in the incomparable Knowledge and Conduct and also not being able to become those who live only on fruits that have fallen of themselves, have you and your teacher ever entered the forest carrying hoes and baskets, with the intention "We will live only on bulbs, roots and fruits"?'

'Not even that, Venerable Gotama.'

(3) 'Ambaṭṭha, what do you think? Not being able to achieve perfection in the incomparable Knowledge and Conduct, not being able to become those who live only on fruits that have fallen of themselves, not being able to become those who live only on bulbs, roots and fruits, have you and your teacher ever built a fire-house near a village or a suburb and stayed there, attending to the fire?'

'Not even that, Venerable Gotama.'

(4) 'Ambaṭṭha, what do you think? Not being able to achieve perfection in the incomparable Knowledge and Conduct, not being able to become those who live only on fruits that have fallen of themselves, not being able to become those who live only on bulbs, roots and fruits, not being able to become those who build a fire-house near a village or a suburb and stay there attending to the fire, have you and your teacher ever built a four-doored house at a junction of four roads and stayed there with the intention "We will make offerings to the best of our ability to those *samaṇas* and *brāhmaṇas* who come from the four directions?"

'Not even that, Venerable Gotama.'

'Thus, Ambaṭṭha, you together with your teacher have failed to achieve perfection in the

incomparable Knowledge and Conduct and even to practise the four Causes of Failure to achieve it.’

‘Ambaṭṭha, Pokkharasāti *Brāhmaṇa* has uttered the words “Who are these shavelings, bogus *samaṇas*, of low caste, black coloured, born of the *Brahmā*’s heels. And what is the discussion of those who are conversant with the three Vedas!”, although he himself has not practised even the said Causes of Failure. See, Ambaṭṭha, how great is this fault of your teacher Pokkharasāti *Brāhmaṇa*.’

‘Ambaṭṭha, Pokkharasāti is enjoying what has been given to him by Pasenadi, the king of Kosala. But the king does not allow him to see him face to face.* When he consults with him he speaks to him only from behind a curtain. Why should not Pasenadi, the king of Kosala allow one, who takes only what he gets lawfully, to see him face to face? See Ambaṭṭha, how great is this fault of your teacher Pokkharasāti *Brāhmaṇa*.’

Making Ambaṭṭha realize that he and his teacher are not Isis:

‘What do you think of this, Ambaṭṭha? Suppose a king either sitting on the neck of his elephant or on the back of his horse, or standing on the footrug of his chariot, should discuss certain affairs with his ministers or princes. And suppose as he left the place and stepped on one side, a commoner or the slave of a commoner should come up and, standing there, discusses the matter saying; “King Pasenadi said in this manner. King Pasenadi said in this manner.” Even though he says what the king has said or discusses what the king has discussed, would he thereby become the king, or even one of his ministers?

‘Certainly not, Venerable Gotama.’

‘In the same way, Ambaṭṭha, there were *Isis* (hermits) who were predecessors of *brāhmaṇas* and who were authors and teachers of the *Vedas*. The ancient *Vedas* which were chanted, recited and compiled by them are being chanted, recited, explained and taught by the present day *brāhmaṇas* following their example. They were: Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrassa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. You may say, “I recite those *Vedas* together with my teacher”. but there is no reason why you

would by that much become an *Isi* or one who is trying to become an *Isi*.

‘Now what do you think of this, Ambaṭṭha? What have you heard when *brāhmaṇas*, old and well advanced in years, teachers of yours or their teachers, were talking together? There were *Isis* (hermits) who were predecessors of *brāhmaṇas* and who were authors and teachers of the *Vedas*. The ancient *Vedas* which were chanted, recited and compiled by them are being chanted, recited, explained and taught by the present day *brāhmaṇas* following their example. They were: Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrassa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu.’

‘Have you ever heard that they went about in the midst of sensual pleasures—well washed, well perfumed, well groomed, with hair and beard well trimmed wearing ruby ornaments and clad in white—like you and your teacher now?’

‘No! I have never heard so, Venerable Gotama.’

‘x x. Have you ever heard that those *Isis* lived on boiled rice of the pure strain, from which all the black specks had been sought out and removed, with many soups and curries like you and your teacher now?’

‘No! I have never heard so, Venerable Gotama.’

x x. Have you ever heard that they went about in the company of women with fringes and flounces round their loins, just as you and your teacher do now?’

‘No! I have never heard, Venerable Gotama.’

‘x x. Have you ever heard that they went about driving chariots, drawn by asses with hairs on their bodies properly brushed, poking them with long whips, like you and your teacher now?’

‘No! I have never heard so, Venerable Gotama.’

‘x x. Have you ever

* The king did not allow him to see him face to face as he had by exercise of his *Avatṭanīmāyā* (art of hypnotism or mesmerism) obtained some valuable ornaments which he (the king) never meant to give him. —Dīgha Nikāya, Silakkhandhavaggaṭṭhakathā, Pg. 243, 6th Synd. Ed.

heard that they had themselves guarded in fortified towns, with moats dug round them and cross-bars at the gates, by men armed with long swords, like you and your teacher now?"

'No! I have never heard so, Venerable Gotama.'

'So, Ambaṭṭha, neither you nor your teacher is an *Isi* nor one who is trying to become an *Isi*. However anyone who is in doubt and perplexity about me, may ask me and I shall make it clear with my answer.'

Showing Two Bodily Marks:

Then the Exalted One went to the *caṅkama*,* and began to walk up and down. Ambaṭṭha followed suit. And as he thus walked up and down, following the Exalted One, he examined whether the thirty-two bodily marks of a real superman appeared on the body of the Exalted One or not. He perceived all the bodily marks except the two—the male organ concealed under a sheath and the extensive tongue. With respect to these two bodily marks of a real superman, he was in doubt and perplexity, could not make a decision and could not believe.

Then the Exalted One thought: "This youth Ambaṭṭha has perceived all my thirty-two bodily marks of a real superman except the two—the male organ concealed under a sheath and the extensive tongue. As regards these two bodily marks he is in doubt and perplexity, cannot make a decision, and cannot believe. It will be well and good if I were to let him perceive these two bodily marks of a real superman by means of my supernormal power."

Then, the Exalted One exercised His Psychic Power in such a way that Ambaṭṭha could perceive the male organ concealed under a sheath. He then bent His tongue round in such a way that it touched and stroke both of His ears and both of His nostrils, and covered the whole surface of His forehead.

And Ambaṭṭha the youth thought: "The Samana Gotama is fully—and not partially—endowed with the thirty-two bodily marks of a real superman."

And he said to the Exalted One: 'Now, Lord, we must go. We are busy, and there is much work to do.'

'Ambaṭṭha, do what you think it is the time for', replied the Exalted One.

Ambaṭṭha returned to Pokkharasāti:

At that time the Brāhmaṇa Pokkharasāti went from Ukkatṭha with a great retinue of *brāhmaṇas*, and stayed at his garden waiting for Ambaṭṭha. Then, Ambaṭṭha went to that garden. He went in his chariot as far as the path was passable for chariots, then he got down from his chariot, went on foot to where Pokkharasāti was, saluted him respectfully and sat on one side. And when he was so seated, Pokkharasāti said to him: 'Dear Ambaṭṭha, did you see the Exalted One?'

'Yes, Sir, we saw Him.'

'Dear Ambaṭṭha! Is the general repute about the Venerable Gotama in accordance with what He really is and not otherwise? Is He such a one and not otherwise?'

'He is, Sir, as His reputation is widely spread, and not otherwise. He is such, not otherwise. And He is endowed fully—and not partially—with the thirty-two bodily marks of a real superman.'

'Did you have any talk with the Venerable Gotama, Ambaṭṭha?'

'Yes, Sir, I had,'

'What was your talk with the Venerable Gotama like?'

Then the youth Ambaṭṭha told Pokkharasāti all the conversation that had taken place between him and the Exalted One.

When he was informed thus, the Brāhmaṇa Pokkharasāti said to the youth Ambaṭṭha, "Really admirable is our wise young man! Really admirable is our well-informed young man! Really admirable is our young master of three Vedas! It has been said that on account of such a spy, one might, on the dissolution of the body—after death—be reborn in the lower regions, bad abodes, woeful states and hell."

'Ambaṭṭha, as you spoke rebuking and rebuking the Venerable Gotama in that manner, the Venerable Gotama spoke revealing and revealing our faults in that manner. Really admirable is our wise young man! Really admirable is our well-informed young man! Really admirable is our young master of three Vedas! It has been said that on account of such a spy, one might, on the dissolution of the body—after death—be

* Caṅkama : Passage ; walk ;

reborn in the lower regions, bad abodes, woeful states and hell.'

Thus saying, being angry and displeased, he kicked and rolled Ambaṭṭha with his foot; and he had a desire to go and see the Exalted One then and there.

Pokkharasāti's Approach to the Exalted One:

The *brāhmaṇas* there spoke to Pokkharasāti: 'Sir, it is now too late today to go and see the Venerable Gotama. You will go and see the Venerable Gotama tomorrow.'

Then the *Brāhmaṇa* Pokkharasāti ordered delicious eatables to be made at his house put them on chariots, and went out to Ukkatṭha to the Icchānaṅgala Wood with blazing torches. He went in his chariot as far as the path was passable for chariots, and then on foot to where the Exalted One was, and, after exchanging greetings and compliments of felicitation and courtesy with the Exalted One, sat on one side.

Having been seated thus, Pokkharasāti addressed the Buddha as follows:

'Venerable Gotama, has our pupil Ambaṭṭha the *brāhmaṇa* youth been here?'

'Yes, *brāhmaṇa*, he has.'

'And did you have any conversation with him, Venerable Gotama?'

'Yes, *brāhmaṇa*, I had.'

'What was your conversation with him like, Venerable Gotama?'

Then the Exalted One related to the *Brāhmaṇa* Pokkharasāti all the conversation that had taken place between Him and the *brāhmaṇa* youth Ambaṭṭha.

When he had thus spoken, Pokkharasāti said to the Buddha: 'Venerable Gotama, that *brāhmaṇa* youth Ambaṭṭha is young and foolish. Please forgive him, Venerable Gotama.'

The Exalted one replied: '*Brāhmaṇa*, let the *brāhmaṇa* youth Ambaṭṭha be happy.'

And the *Brāhmaṇa* Pokkharasāti examined whether the thirty-two bodily marks of a real superman appeared on the person of the Exalted One or not. He was able to perceive all the thirty-two bodily marks of a real superman except the two—the male organ concealed under a sheath and the extensive tongue. With respect to these two bodily marks of a real superman, Pokkharasāti was

in doubt and perplexity, could not make a decision and could not believe.

Then the Exalted One thought thus: 'This *Brāhmaṇa* Pokkharasāti has perceived all the thirty-two bodily marks on my person except the two—the male organ concealed under a sheath and the extensive tongue. As regards these two things which he cannot perceive, he is in doubt and perplexity, cannot make a decision and cannot believe. It will be well and good if I were to let him perceive these two.'

Thus thinking, the Exalted One exercised His Psychic Power in such a way that Pokkharasāti could perceive the male organ concealed under a sheath. He then bent round His tongue in such a way that it touched and stroke both of His ears and both of His nostrils, and covered the whole surface of His forehead.

And Pokkharasāti thought: 'The *Samaṇa* Gotama is endowed with the thirty-two bodily marks of a real superman. It is not that He is not endowed with all the thirty-two bodily marks of a real superman.'

Thus thinking, Pokkharasāti said to the Exalted One: 'May the Venerable Gotama be pleased to take His morning meal tomorrow at my house along with the members of the Order.' And the Exalted One accepted his request by remaining silent.

Then the *Brāhmaṇa* Pokkharasāti, knowing that the Exalted One had accepted his request by remaining silent, announced the time to the Exalted One thus: 'It is time, Venerable Gotama, the meal is ready.'

Then in the early morning the Exalted One, dressed Himself up, took His bowl and yellow robe and went, with a group of brethren, to Pokkharasāti's house, and sat on the seat specially prepared for Him.

And Pokkharasāti the *Brāhmaṇa* personally offered the delicious food to the Exalted One to His satisfaction, until He refused to take any more, and the young *brāhmaṇas* served the brethren. After the Exalted One had finished His meal and withdrawn His hands from His bowl, Pokkharasāti took a low seat and sat on one side.

Then to Pokkharasāti thus seated, the Exalted One delivered the following discourses in serial order:

- (1) *dāna-kathaṃ* (Discourse on Liberality);
- (2) *sīla-kathaṃ* (Discourse on Morality);

(3) *sagga-katham* (Discourse on the Heavenly Abodes); (4) *kāmaṇaṃ ādīnavam, okāraṃ samkilesam* (Discourse on the blemishes; meanness and vulgarity of sensuous pleasures); (5) *nekkhamme ānisaṃsaṃ* (Discourse on the Advantages of Renunciation).

When the Exalted One knew that Pokkharasāti had a mind capable (of realizing the four Noble Truths), meek, free (from hindrances) exalted and clear, He proclaimed the Dhamma which the Buddhas only have discovered—Suffering, the Origin of Suffering, the Cessation of Suffering, and Path leading to the Cessation of Suffering. Just as a clean stainless cloth readily takes the dye, Pokkharasāti the *Brāhmaṇa* on that very seat, obtained the pure “Eye of Wisdom”*. And he realized that whatever has an origin must have an end.

And then the *Brāhmaṇa* Pokkharasāti, as one who had realized the Truth, mastered it, penetrated into it, overcome Sceptical Doubt and dispels uncertainty, had courage of conviction and who had not to rely on others as regards the Buddha Sāsana, addressed the Exalted One as follows:

‘Wonderful, Venerable Gotama! Wonderful, Venerable Gotama! Just as one should turn up that which is upside down or lay bare that which is concealed, or tell the way to the one who has lost his way or hold a lamp in the dark so that those who have eyes might see things; the Dhamma has been revealed to me in more ways than one by the Venerable Gotama. So I, with my sons, my wife, my people and my ministers take refuge in the Buddha, in the Dhamma and in the Order of monks; may the Venerable Gotama accept us as lay disciples from today onwards as long as our lives last.

‘Now as the Venerable Gotama visits the families of His lay disciples at Ukkatṭha, even so let Him visit the family of Pokkharasāti. Then all the youths and maidens there will greet the Venerable Gotama respectfully, welcome Him, give Him a seat and also water, and that will be for their benefit and blessing for a long time.’

‘You have spoken well’, replied the Buddha.

End of Ambaṭṭha Sutta.

* Pokkharasāti became a Sotāpanna —Stream-winner.



B.S.C.P. No. 131—4-4-60—1,000.

THE HEART OF BUDDHIST MEDITATION:—Here, too, is an authoritative work. By Venerable Nyanaponika Mahāthera, with foreword by Dr. E. Graham Howe. Gives an account of the Mental Training which is the Buddha's 'Way of Mindfulness', in clear and lucid prose. Printed in Ceylon, second edition. Recently published:—In card covers, K. 3.70 in Paper cover, K. 3/-

These prices are inclusive of postage and are valid for payment in the rupee currency of India and Ceylon, which are at par with the Kyat. Prices may be worked out in other currencies as follows : 4 Kyats, or Rupees are equal to:—\$ U. S. 1., \$ Malaya 3., Sh. stg. 6. including packing and postage to these countries.

The following back numbers of the Light of the Dhamma can also be had at the following prices :

Volume I, Nos. 2, 3 & 4.
Volume II, Nos. 1, 3 & 4.
Volume III, Nos. 1, 2, 3 & 4.
Volume IV, Nos. 1, 2, 3 & 4.
Volume V, Nos. 1, 2, 3 & 4.
Volume VI, Nos. 1, 2, & 3.

Price :— K. 1.50. per copy, postage extra.

Volume VI, No. 4.

Volume VII, No. 1.

Price :— K. 2/- per copy, postage extra.

*Union of Burma, Buddha Sāsana Council,
Siri Mañgalā Hill,
Kabā Aye Pagoda Road, Kabā Aye P.O. Rangoon.*

294.312,9-45,Dig



A1ENGB015717

THE LIGHT OF THE DHAMMA

Rates of Annual Subscription (Including Postage)

Burma: Kyats 7.00; India and Ceylon: Rupees 8; Malaya: Straits dollar 6.00; Britain and British Commonwealth Countries: sh. 12 (sterling or equivalent); United States of America: \$2.00.

**THE LIGHT OF THE DHAMMA, A QUARTERLY BUDDHIST
MAGAZINE**

Union Buddha Sāsana Council, Kabā Aye P.O., Rangoon.

Telegram: "BUDHSASANA," Rangoon.

Monies may please be remitted to the Chief Executive Officer.