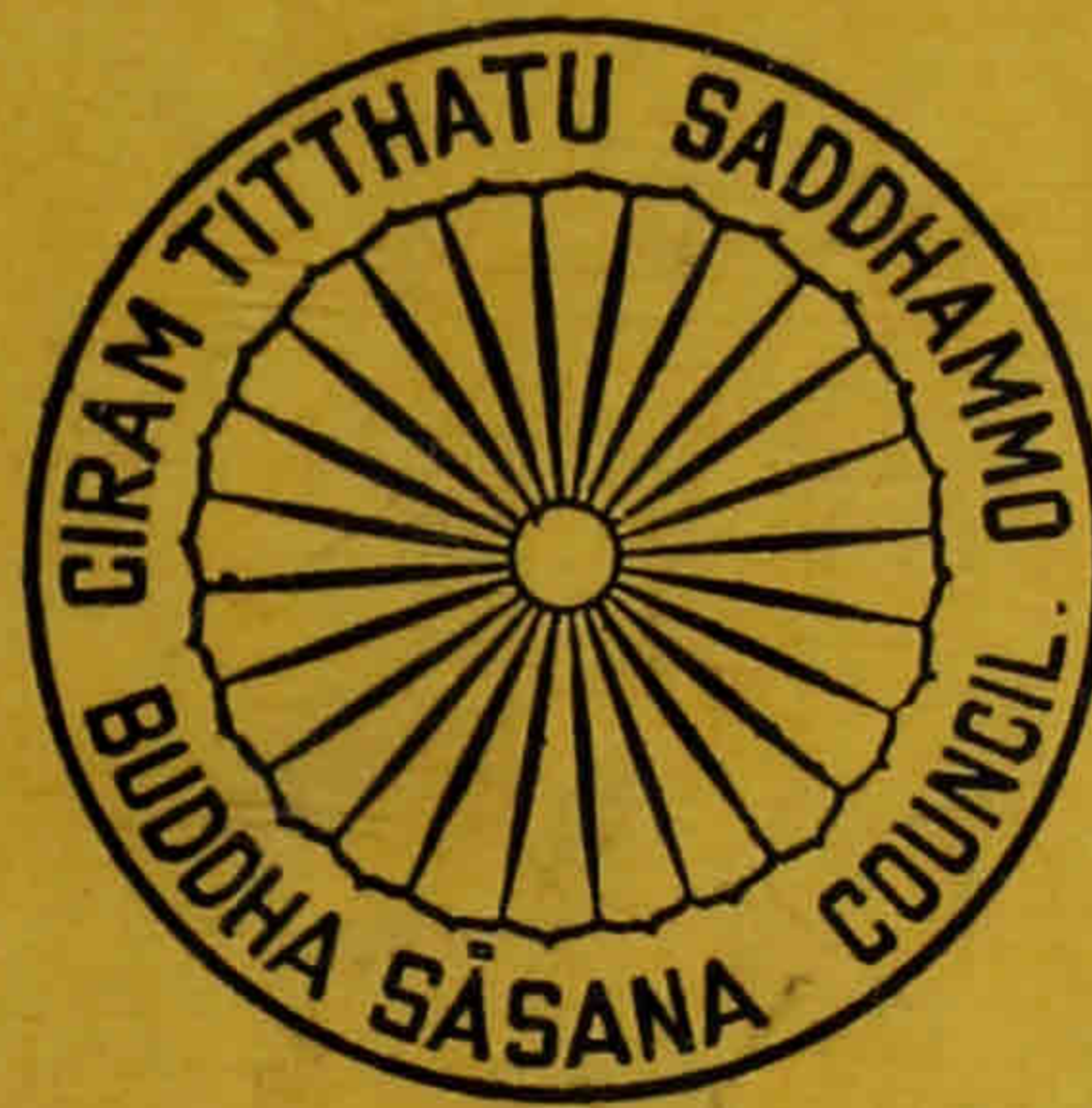


DĪGHA NIKĀYA SĪLAKKHANDHA

SAMĀÑÑAPHALA SUTTA

(Discourse on the Advantages of a Samaṇa's Life)



Translated by the English Editorial Department,
Union Buddha Sāsana Council

DIGHA NIKĀYA
SĪLAKKHANDHAVAGGA
SĀMAÑÑAPHALA SUTTA

(Discourse on the advantages of a Samāṇa's Life)

Translated by the Editors of "The Light of the Dhamma".

Thus I have heard. At one time the Bhagavā was staying at Rājagaha in the Mango Grove of Jīvaka, the adopted son of Abhaya, the king's son, with a great company of the brethren, with twelve hundred and fifty of the brethren.

At that time, on the night of the full moon day of the month of Kattika, the end of the four months in which the white water-lily blossoms, King Ajātasattu of Magadha, the son of Queen Videha, was seated on the upper terrace of his palace surrounded by his ministers.

Then the king, on that Fast Day, uttered the following inspired oration :

‘How pleasant, friends, is this moonlight night !

How beautiful, friends, is this moonlight night !

How lovely, friends, is this moonlight night !

How soothing, friends, is this moonlight night !

How remarkable, friends, is this moonlight night !

‘Who is the samāṇa or brahman we may visit tonight, who, when we call upon him, will be able to purify our minds ?’

When he had thus spoken, a certain minister said to the king: ‘Your Majesty ! There is Pūraṇa Kassapa, who is the head of an Order, has followers, is a teacher of a school of thought, well known and of repute as a man clever in argument, is declared by the people as a virtuous man, is a man of ripe experience, is one who has long been a samāṇa, knows events that took place in olden days, and well advanced in years. Let your Majesty pay a visit to him. It may well be that, on calling upon him, your Majesty's mind will be purified.’

But when he had thus spoken King Ajātasattu kept silent.

The second minister said to the king : ‘Your Majesty! There is Makkhali of the cow-pen,

The third minister said to the king : ‘Your Majesty! There is Ajita of the garment of hair,

The fourth minister said to the king : ‘Your Majesty! There is Pakudha Kaccāyana,.....

The fifth minister said to the king: ‘Your Majesty.’ There is Sañjaya Belaṭṭha-putta,.....

The sixth minister said to the king: ‘Your Majesty! There is Nigaṇṭha Nāṭaputta,.....

But when they had thus spoken, King Ajātasattu kept silent’.

At that time Jīvaka the doctor was seated, in silence, not far from King Ajātasattu, and the king said to him: ‘But you, friend, Jīvaka, why do you keep silent?’

‘Your Majesty! One Worthy of Offerings, the Supremely Enlightened Buddha is now dwelling in our Mango Grove, with a great company of the brethren, with twelve hundred and fifty of the brethren. And this is the good news that has been widely spread as to the Supreme Buddha: “That Enlightened One is accomplished and worthy of offerings, fully enlightened, possessed of clear vision and virtuous conduct, happily attained, the knower of worlds, the incomparable leader of men to be tamed, the teacher of Devas and men, enlightened and sublime”. Let your Majesty pay a visit to him. It may well be that, on calling upon Him, your Majesty's mind will be purified.’

‘Then, friend Jīvaka, have the riding-elephants made ready.’

‘Very well, your Majesty !’, replied Jīvaka,

Then Jivaka the doctor had five hundred she-elephants made ready, and the state elephant the king used to ride, and addressed the king: 'Your Majesty! The elephants have been richly dressed. Your Majesty now knows the best time to proceed.'

Then the king had five hundred of his women mounted on she-elephants, one on each; and himself mounted on the state elephant; and he went forth, the attendants bearing torches, in royal pomp from Rājagaha to Jivaka the doctor's Mango Grove.

And the king, on arriving near the Mango Grove, was suddenly stricken with fear and alarm, and the hairs on his body stood erect. In anxiety and excitement, he said to Jivaka: 'Jivaka, is it sure that you are not playing me tricks? Is it sure that you are not deceiving me? Is it sure that you are not betraying me to my enemies? How could it be possible that there should be no sound at all, not a sneeze nor a cough, in so large a company of the brethren, among twelve hundred and fifty of the brethren?'

'Do not fear, O king. I play no trick, neither deceive you; nor would I betray you to the enemy. Go on, your Majesty, go straight on! There, in the pavillion hall, the lamps are burning brightly.'

Then the king went on, on his elephant as far as the path was passable for elephants, and then on foot to the door of the pavillion; and then said to Jivaka the doctor: 'But Jivaka, where is the Enlightened One?'

'Your Majesty! The One sitting against the middle pillar, and facing the East, with the brethren around Him is the Enlightened One.'

Then King Ajātasattu approached the Buddha and stood at one side. As he stood there and looked at the assembly, seated in perfect silence, calm as a clear lake, he exclaimed: 'Would that my son, Udaya Bhadda, might have such calm as this assembly of brethren now has'.

'So your thoughts go where love guides them?', asked the Buddha.

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

The King then paid his respects to the Enlightened One, and stretching forth his hands as a token of respect to the Order took his seat and said to the Buddha: 'I would

like to question the Enlightened One on a certain matter, if He will allow me to do so.'

The Buddha replied: 'O king, ask what you wish.'

'Lord, there are a number of ordinary crafts:—mahouts, horsemen, charioteers, archers, standard bearers, adjutants, commandos, high military officers of royal birth, shock troops, men brave as elephants, extraordinarily brave men, mail-clad warriors, home-born slaves, cooks, barbers, bath attendants, confectioners, garland-makers, washermen, weavers, bamboo mat makers, potters, arithmeticians, accountants, and many other crafts of like nature. All these enjoy, in this very life, the visible advantages of their craft. They maintain themselves, and their parents and children and friends, in happiness and comfort. They offer gifts, the object of which is to be reborn in the higher planes and the planes of Devas, to samaṇas and brahmans,—gifts that lead to rebirth in the higher planes, in the planes of Devas, that bring food and supreme results. Can you, Lord, declare to me any such immediate advantage, visible in this very life, of the life of a Samaṇa?'

'Do you remember, O king, that you have ever put the same question to other samaṇas or brahmans?', asked the Buddha.

'Yes, I do, Lord', replied the king.

'How did they answer it? If it is not a burden to you, please tell us how they answered it', said the Buddha.

'In the place where the Enlightened One, or other like Him, sits, it is not a burden to me, Lord', replied the king.

'If that be the case, kindly speak, O king', said the Buddha.

PŪRAṆAKASSAPA'S VIEW

'Once I went to Pūraṇa Kassapa, and after exchanging with him greetings and compliments of friendship and courtesy, I sat at one side and put the following question:

'O Pūraṇa Kassapa, there are many kinds of ordinary crafts. What are they? They are: mahouts, horsemen, charioteers,..... visible in this very life, of the life of a samaṇa. 'Then Pūraṇa Kassapa said to me: "O king, to him who acts, or causes another to act, to him who cuts or causes another to cut, to him who torments or causes another to torment,

to him who harasses another or causes one to harass another, to him who frightens another or causes one to frighten another, to him who kills a living creature, who takes what is not given, who breaks into houses, who commits dacoity, or robbery, highway robbery, or adultery, or who tells lies, to him there is no evil action. If with a wheel fitted with razor blades he should make all living creatures on the earth one heap, one pile of flesh, there would be no evil action thence resulting, no increase of evil action. Were he to go along the south bank of the Ganges killing and causing to kill men, cutting and causing to cut men into pieces, oppressing and causing to oppress men, there would be no evil action thence resulting, no increase of unwholesome deed would ensue. Were he to go along the north bank of the Ganges giving alms, causing to give alms, offering sacrifices, and causing to offer sacrifices, there would be no merit thence resulting, no increase of merit. In liberality, in control of the senses, in abstinence from evil deeds, in speaking the truth there is neither merit nor increase of it."

"Thus, Lord, did Pūraṇa Kassapa, when asked what was the advantage of a samāṇa's life in this very life, expound his View of the Inefficacy of action. Just, Lord, as if a man, when asked what a mango was, should explain what a bread-fruit is. Just so did Pūraṇa Kassapa, when asked what was the advantage of a samāṇa's life in this very life, expound his View of the Inefficacy of action.

"Then Lord, it occurred to me: "How should such a one as I think of blaming any samāṇa or brahman residing in my kingdom?"

"Lord, I neither applauded nor rejected what he said, and though not agreeable to me, through neither applauding nor rejecting what he said, I did not say anything about my disagreement, and without accepting or paying attention to that answer of his, I rose from my seat, and departed thence."

MAKKHALI-GOSĀLA'S VIEW

"On one occasion I went to Makkhali-Gosāla (Makkhali of the cow-pen). After exchanging with him greetings and compliments of friendship and courtesy, I sat at one side, and put the question to him:

"O Makkhali-Gosāla, there are many kinds of ordinary crafts. What are they? They are: mahouts, horsemen..... visible in this very life, of a samāṇa's life?"

"Then Makkhali-Gosāla said to me: "O king, there is no cause or condition for beings to get defiled; without any cause or condition beings get defiled; there is no cause or condition for beings to be ethically pure; without any cause or condition they are ethically pure; there is no action done by oneself: there is no action done by another; there is no action done by a man; there is no Power; there is no Energy; there is no strength of a man; there is no exertion of a man. All sentient beings, everything that breathes, all living beings whatsoever, and all things that have the life principle, are without force and power and energy of their own. They happen to be according to their fate, the necessary conditions of the class to which they belong and their individual nature; and it is according to their position in one or other of the six special castes that they experience pleasure or pain.

"There are one million four hundred and six thousand six hundred types of beings. There are five hundred kinds of Kamma, and again five and again three; and there is a whole Kamma and a half Kamma.

"There are sixty-two methods of practice, sixty-two world-cycles, six kinds of special castes, the eight stages of a man, forty-nine hundred kinds of modes of living, forty-nine hundred kinds of wandering mendicants, forty-nine hundred abodes of Nāgas, two thousand faculties, three thousand hells, thirty-six places where atoms of dust accumulate, seven kinds of rebirth with perception and seven kinds of rebirth without perception, and seven kinds of rebirths from grafting, seven kinds of Devas, seven kinds of men, seven kinds of sprites, seven kinds of lakes, seven great protuberances, seven hundred small protuberances, seven great chasms, seven hundred small chasms, seven major dreams and seven hundred minor dreams.

"There are eighty-four hundred thousand aeons during which both fools and wise alike, wandering from one existence to another, shall at last make an end of suffering. There is no such possibility as: "By this virtue or this practice, or this austerity, or this righteousness will I make ripe the Kamma that is not ripe yet and I will get rid of the Kamma that has already ripened, as I come across it." The pleasure and pain have been measured as if with a measuring basket. The round of rebirths has its limit. There is no increase or decrease. Just as when a ball of string is thrown forward it will spread out

just as far, and no farther, than it can unwind, just so both fools and wise alike shall wander from one existence to another and enjoy pleasure and pain.”

Thus, Lord, did Makkhali-Gosāla, when asked what was the advantage of a samāṇa's life in this very life, expound his “View of the Uncausedness” of existence. Just, Lord, as if a man, when asked what a mango was, should explain what a bread-fruit is. Just so did Makkhali-Gosāla, when asked what was the advantage of a samāṇa's life in this very life, expound his “View of Uncausedness of existence.”

‘Then Lord, it occurred to me: “How should such a one as I think of blaming any samāṇa or brahman residing in my kingdom?”’

Lord, I neither applauded nor rejected what he said, and though not agreeable to me through neither applauding nor rejecting what he said, I did not say anything about my disagreement, and without accepting or paying attention to that answer of his, I rose from my seat, and departed thence.’

AJITA KESAKAMBALA'S VIEW

‘On one occasion I went to Ajita Kesakambala (Ajita of the garment of hair). After exchanging with him greetings and compliments of friendship and courtesy, I sat at one side, and put the question to him :

‘O Ajita Kesakambala, there are many kinds of ordinary crafts:—.....’

‘Then Ajita Kesakambala said to me : “O king ! There does not really exist almsgiving. There really does not exist offering on a big scale. There really does not exist offering on a small scale. There really do not exist wholesome and unwholesome volitional actions as cause and their fruits as result. There really does not exist this world. There really do not exist the other worlds or planes. There is neither mother nor father, nor beings born without the instrumentality of parents. There really do not exist in this world samāṇas and brahman who have followed the Dhamma-path and possess tranquillity of mind, and having themselves seen, through “Higher Spiritual Powers”, this very world and the other worlds, expound their knowledge to others. This being is nothing but the combination of the Four Great Essentials. On the dissolution of

the body after death, the Element of Extension will go to the earth-group; the Element of Cohesion will go to the water-group; the Element of Kinetic Energy will go to the fire-group; the Element of Motion will go to the wind-group; and the Faculties move up to the sky. Four carriers (with the bier as the fifth) carry the corpse; the remains are seen up to the cemetery; the bones become pigeon-coloured; and his offerings end in ashes. Almsgiving has been prescribed by fools. Their words are empty, false and idle. Both the foolish and the wise, on the dissolution of the body after death are annihilated and destroyed; and nothing comes again into being.

Thus, Lord, did Ajita Kesakambala, when asked what was the advantage of a samāṇa's life in this very life, expound his view of Annihilation. Just, Lord, as if a man, when asked what a mango was, should explain what a bread-fruit is. Just so did Ajita Kesakambala, when asked what was the advantage of a samāṇa's life in this very life, expound his view of Annihilation.

Then Lord, it occurred to me : “How should such a one as I think of blaming any samāṇa or brahman residing in my kingdom?”

Lord, I neither applauded nor rejected what he said, and though not agreeable to me, neither applauding nor rejecting what he said, I did not say anything about my disagreement, and without accepting or paying attention to that answer of his, I rose from my seat, and departed thence.’

PAKUDHA KACCĀYANA'S VIEW

‘On one occasion I went to Pakudha Kaccāyana. After exchanging with him greetings and compliments of friendship and courtesy, I sat at one side, and put the question to him :

‘O Pakudha Kaccāyana, there are many kinds of ordinary crafts:—.....’

‘Then Pakudha Kaccāyana said to me : “O king, the following seven are neither made nor caused to be made,* neither created nor caused to be created, they are unproductive, immovable as a mountain peak, as a pillar firmly planted. They do not waver, neither do they change, they do not interfere with one another, nor cause pleasure nor pain nor pleasure *and* pain. What are the seven?

* neither by any proximate cause nor caused by Kamma.

The four elements—earth, water, fire, and air—and pleasure, and suffering, and the life-principle. These seven are neither made nor caused to be made, neither created nor caused to be created; they are unproductive, immoveable as a mountain peak, as a pillar firmly planted. They do not waver, neither do they change; they do not interfere with one another, nor cause pleasure nor pain, nor pleasure *and* pain. Among those things there is neither killer nor the causer of killing, hearer or speaker, knower or maker-to-know. Even when one with a sharp weapon cuts another's head into two, it does not mean that one kills another; only the weapon has penetrated in between these seven.

Thus, Lord, did Pakudha Kaccāyana, when asked what was the advantage of a samaṇa's life in this very life, expound the matter by means of some irrelevant things. Just, Lord, as if a man, when asked what a mango was, should explain what a bread-fruit is. Just so did Pakudha Kaccāyana, when asked what was the advantage of a samaṇa's life in this very life, expound the matter by some irrelevant things.

Then, Lord, it occurred to me: "How should such a one as I think of blaming any samaṇa or brahman residing in my kingdom?"

Lord, I neither applauded nor rejected what he said, and though not agreeable to me, neither applauding nor rejecting what he said, I did not say anything about my disagreement, and without accepting or paying attention to that answer of his, I rose from my seat, and departed thence.

NIGAṆṬHA NĀṬAPUTTA'S VIEW

'On one occasion I went to Nigaṇṭha Nāṭaputta. After exchanging with him greetings and compliments of friendship and courtesy, I sat at one side, and put the question to him:

'O Aggivessana* there are many kinds of ordinary crafts:—.....'
'Then Nigaṇṭha Nāṭaputta said to me: "O king, in this world a Nigaṇṭha is disciplined with four kinds of self-discipline. How? In this world a Nigaṇṭha lives disciplined in respect to water; lives disciplined in respect to evil; has thrown off all evil by thus controlling evil; and has been infused with the disci-

pline in respect to all evil. O king, a Nigaṇṭha who lives disciplined in respect to these four kinds of self-discipline is said to be one who is self-perfected, self-controlled, steadfast.**

Thus, Lord, did Nigaṇṭha Nāṭaputta, when asked what was the advantage of a samaṇa's life in this very life, expound his view of the fourfold self-discipline. Just, Lord, as if a man, when asked what a mango was, should explain what a bread-fruit is. Just so did Nigaṇṭha Nāṭaputta, when asked what was the advantage of a samaṇa's life in this very life, expound his view of the fourfold discipline.

Then, Lord, it occurred to me: "How should such a one as I think of blaming any samaṇa or brahman residing in my kingdom?"

Lord, I neither applauded nor rejected what he said, and though not agreeable to me, neither applauding nor rejecting what he said, I did not say anything about my disagreement and without accepting or paying attention to that answer of his, I rose from my seat, and departed thence.

SAÑJAYA BELAṬṬHAPUTTA'S VIEW

'On one occasion I went to Sañjaya Belaṭṭhaputta' After exchanging with him greetings and compliments of friendship and courtesy, I sat at one side, and put the question to him:

'O Sañjaya, there are many kinds of ordinary crafts:—.....'

'Then Sañjaya Belaṭṭhaputta said to me "O king, if I be asked whether there is another world, if I thought there were, I should say so: But I don't take it this way. And also I don't take it that way. I don't take it to be otherwise nor the contrary. And I don't take it that there neither is nor is not another world."

If I be asked.....

There is not another world; (peyyāla)***
there both is, and is not, another world;
there are 'spontaneously-manifesting'
beings;

there are no such beings;
there both are, and are not, such beings;
there is fruit, resultant effect of wholesome and unwholesome volition?l
actions;

* Aggivessana, the family name of Nigaṇṭha Nāṭaputta. The Nigaṇṭhas are also known as Jains.

** The Jain ideal is control of evil: The Buddhist ideal is eradication of evil.

*** Peyyāla:—"And so on and so on". The phrase occurs after each proposition below.

there is not;
 there both is, and is not;
 there neither is, nor is not;
 a being continues to exist after death;
 he does not;
 he both does and does not;
 he neither does, nor does not.

Thus, Lord, did Sañjaya Belaṭṭhaputta, when asked what was the advantage of a samaṇa's life in this very life, expound his evasive view. Just, Lord, as if a man, when asked what a mango was, should explain what a bread-fruit is. Just so did Sañjaya Belaṭṭhaputta, when asked what was the advantage of a samaṇa's life in this very life, expound his evasive view.

Then, Lord, it occurred to me: "Of all samaṇas and brahmins this man is the most foolish and confused. When asked what was the advantage of a samaṇa's life in this very life, this man merely gave an evasive answer. Then, Lord, it occurred to me: "How should such a one as I think of blaming any samaṇa or brahmin residing in my kingdom?"

Lord, I neither applauded nor rejected what he said, and though not agreeable to me, neither applauding nor rejecting what he said, I did not say anything about my disagreement, and without accepting or paying attention to that answer of his, I rose from my seat, and departed thence.'

ADVANTAGE OF A SAMANA'S LIFE VISIBLE HERE AND NOW

'And now, Lord, I put the question to the Bhagavā;

There are many kinds of ordinary crafts. What are they? They are:—mahouts, horsemen, charioteers, archers, standard bearers, adjutants, commandos, high military officers of royal birth, shock troops, men brave as elephants, extraordinarily brave men, mail-clad warriors, home-born slaves, cooks, barbers, bath attendants, confectioners, garland-makers, washermen, weavers, bamboo mat makers, potters, arithmeticians, accountants and many other crafts of like nature. All these enjoy, in this very life, the visible advantages of their craft. They maintain themselves, and their parents and children and friends, in happiness and comfort. They offer gifts, the object of which is to be reborn in the higher planes and the planes of Devas, to samaṇas and brahmins,—gifts that lead to rebirth in the higher planes, in the planes

of Devas, that bring good and high results. Can you, Lord, declare to me any such immediate advantage, visible in this very life, of the life of a samaṇa?"

'Yes, I can, O king. And in order to do so I should like to put a counter-question to you, and you may answer it as you please. What opinion have you of the following?

EXAMPLE OF A SLAVE

Suppose among the people of your household there be a slave who works for you, gets up in the morning earlier than you and goes to bed later than you, who is zealous to do your pleasure, anxious to please you in what he does and says, a man who watches your every look. Suppose he should consider: "Friends! Wonderful is it and extraordinary, this rebirth due to meritorious deeds, and this resultant effect of meritorious deeds. Here is Ajātasattu, King of Magadha, son of Queen Videha. He is a man, as I am; but the king lives in full enjoyment of the five sensuous pleasures just like a Deva. Here am I a slave, working for him, getting up before him and going to bed later than he, zealous to do his pleasure, anxious to please him in what I do and say, watching his every look. If I were to perform meritorious deeds I should be like him. Why should not I have my hair and beard shaved off, and wear the yellow robes, go out from the household state and renounce the world?" And suppose afterwards, he should go out from the household state and renounce the world, be admitted into an Order, and, live controlled in bodily, verbal and mental actions, content with but the requisite food and shelter, delighting in seclusion. And suppose your men should report to you: "May it please your Majesty! Do you know that so and so, formerly your slave, who worked for you, got up in the morning earlier than you and went to bed later than you, who was zealous to do your pleasure, anxious to please you in what he did and said, a man who watched your every look, has now worn the yellow robes and has been admitted into an Order, and lives controlled in bodily, verbal and mental actions, content with but the requisite food and shelter, delighting in seclusion."

'If they report to you so, will you then say: "Friends, let the man come back to me; let the man who worked for me, got up in the

morning earlier than I and went to bed later than I, who was zealous to do my pleasure, anxious to please me in what he did and said, a man who watched my every look, become a slave again ?”

‘No, Lord, indeed, we should pay our respects to him, respectfully rise and welcome him and beg him to be seated. Also we should invite him to accept our offer of the four requisites—robe, food, lodging and medicine. And we should provide security measures for him according to law.’

‘But what will you say, O king ? That being so, is there, or is there not, the advantage of a samāṇa’s life, visible in this very life ?’

‘Certainly, Lord, there is the advantage of a samāṇa’s life, visible here and now.’

‘This then, O king, is the advantage of a samāṇa’s life visible in this very life which I make known to you at the first instance.’

THE SECOND ADVANTAGE OF A SAMĀṆA’S LIFE, VISIBLE IN THIS VERY LIFE

‘Can you, Lord, declare to me any other such immediate advantage, visible in this very life, of the life of a samāṇa ?’

‘Yes, I can, O king. And in order to do so I should like to put a counter-question to you, and you may answer it as you please. What opinion have you of the following ? :—

EXAMPLE OF A FARMER

‘Suppose there is in your kingdom a free man who cultivates his own land, a householder, who pays taxes to swell the king’s coffers. Suppose he should think: “Friends. Wonderful is it and extraordinary, this rebirth due to meritorious deeds, and this resultant effect of meritorious deeds. Here is Ajātasattu, King of Magadha, son of Queen Videha. He is a man, as I am; but the king lives in full enjoyment of the five sensuous pleasures just like a Deva. Here am I a free man who cultivates his own land, a householder, who pays taxes to swell the king’s coffers. If I were to perform meritorious deeds, I should be like him. Why should not I have my hair and beard shaved off and wear the yellow robes, go out from the household state, renounce the world ?” And suppose afterwards, he should go out from the household state and renounce the

world, be admitted into an Order, and live controlled in bodily, verbal and mental actions, content with but the requisite food and shelter, delighting in seclusion. And suppose your men should report to you: “May it please your Majesty! Do you know that so and so, formerly a free man in your kingdom, who cultivated his own land, a householder, who paid taxes to swell the king’s coffers, has now worn the yellow robes and has been admitted into an Order, and lives controlled in bodily, verbal and mental actions, content with but the requisite food and shelter, delighting in seclusion.”

‘If they report to you so, will you then say: “Friends, let the man come back to me; let the man who resided in my kingdom, who cultivated his own land, who paid taxes to swell the king’s coffers, become my subject again.”?’

‘No, Lord, indeed, we should pay our respects to him, respectfully rise and welcome him and beg him to be seated. Also we should invite him to accept our offer of the four requisites—robe, food, lodging and medicine. And we should provide security measures for him according to law.’

‘But what will you say, O king : that being so, is there, or is there not, the advantage of a samāṇa’s life, visible in this very life ?’

‘Certainly, Lord, there is the advantage of a samāṇa’s life, visible here and now.’

‘This then, O king, is the advantage of a samāṇa’s life, visible in this very life, which I make known to you as a second.

HIGHER AND BETTER ADVANTAGES OF A SAMĀṆA’S LIFE

‘Can you, Lord, show me any other advantage of a samāṇa’s life, visible in this very life, an advantage higher and better than these ?’

‘Yes, I can, O king. Listen and pay attention and I will speak.’

‘O king ! There arises in the world a Tathāgata who is a Perfect One, Supremely Enlightened, Possessed of Clear Wisdom and Action, 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 Brahmās and the Māras, and the world of men with its samāṇas and brahmins, 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 fullness of meaning in spirit and letter. He shows the pure life of a samāṇa, in all its fullness 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:

‘Full of bondage is the household life, a path for the dirt of passion. Cool as the welcome shade of a cloud is a samāṇa’s life. How difficult is it for a man who is a layman to live a chaste and pure life in all its fullness, 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 samāṇa he lives restrained by the samāṇa’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 disciplines himself in the rules. He has to his credit good deeds in act and word and his livelihood is absolutely pure. He is perfect in conduct, and has guarded the doors of his senses. He attains Mindfulness and Clearness of Comprehension, and is altogether contented.’

CŪLA SĪLA

(The Minor Morality)

‘How, O king, is his conduct good ?

‘In this, O king, 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 toward 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 the 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 brahmins, 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 brahmins, 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 brahmins, while living on food provided by the philanthropic and generous, visit shows; (which are these shows? They are:)

niccam (dances) ;

gītam (singing of songs) ;

vāditam (playing instrumental music) ;

pekkam (theatrical shows) ;

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

pāṇissaram (music attended by clapping) ;

vetālam (playing music by means of cymbals) ;

kumbhathūnam (playing drums) ;

sobhanakim (art exhibitions) ;

caṇḍāla-vamsa-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, manœuvres, troop-inspection,

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

‘Whereas some samaṇas and brahmins, 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 of 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) ;

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

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

akkham (Games with balls of all sizes) ;

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

vankakam (Ploughing with miniature ploughs) ;

mokkhacikam (Turning somersaults) ;

cingulikam (Playing with paper wind-mills) ;

pattālakam (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 brahmins, 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 brahmins,
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, gar-
lands, rouge, cosmetics, face powders,
make-up, bracelets, top-knot, walking-
sticks, tubes or pipes for holding any-
thing, 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 brahmins,
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 dwell-
ings, 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 brahmins,
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 brahmins,
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,
brahmins, 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 brahmins,
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 brahmins,
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 Chiromancy ;
Auguries from the marks gnawed by
mice ;
Fire-oblation ;
Offering oblations from a ladle ;
Making offerings to gods of husks, of
broken rice, of 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 brahmins, 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, horse,
buffaloes, bulls, oxen, goats, sheep,
fowls, quails, iguanas, bucks and deer.

The Bhikkhu refrains from such low arts.

'Whereas some samaṇas and brahmins, 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 brahmins, 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 Deva-
dundubhi (a supernatural rumble), that there will be rising and setting, clearness and dimness, of the sun or the moon or the constellations.

The Bhikkhu refrains from such low arts.'

'Whereas some samaṇas and brahmins, 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 formulæ, prosody, lokāyatam (popular lore and custom.)

The Bhikkhu refrains from such low arts.'

'Whereas some samaṇas and brahmins, 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 obtain 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 brahmins, 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 this Bhikkhu.'

Here ends the Major Morality.

'O king, 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 king, 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 king, that Bhikkhu has established himself in morality.'

GUARDING THE SENSES :

'How, O king, 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 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 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 king, that the Bhikkhu becomes guarded as to the sense doors.

MINDFULNESS AND CLEARNESS OF COMPREHENSION

'How, O king, does the Bhikkhu possess Mindfulness and Clearness of Comprehension ?

'O king, in this Sāsana 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 king, the Bhikkhu becomes replete with mindfulness and clearness of Comprehension.

'How, O king, is the Bhikkhu contented?

'O king, in this Sāsana, 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 king, 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 king, 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 alms-round, 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 king, 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, would be joyous at that.'

EXAMPLE OF FREEDOM FROM ILL-WILL

'Then just, O king, 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 return, and he gain 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 king, 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 king, 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 king, 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 king, 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 king, 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 king, 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, O king, is the advantage of a samāṇa's life, visible in this very life, higher than the advantages previously mentioned.'

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 king, 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 king, 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, O king, is the advantage of a samāṇa's life, visible in this very life, higher than the advantages previously mentioned.'

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 king, 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 king, 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, O king, is the advantage of a samāṇa's life, visible in this very life, higher than the advantages of a samāṇa's life previously mentioned.'

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 king, as if a man were sitting so wrapt from head to foot in a clean white robe that there were no spot on his whole body not in contact with the clean white robe—just so, O king, 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, O king, is the advantage of a samāṇa's life, visible in this very life, higher than the advantages of a samāṇa's life previously mentioned.'

INSIGHT-KNOWLEDGE

'Again, O king, 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 un-

derstands: "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.

'Just, O king, as if there were a Veluriya 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 king, 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, O king, is the advantage of a samāṇa's life, visible in this very life, better and higher than the advantages of a samāṇa's life previously mentioned.'

MENTAL CREATIVE POWERS

'Again, O king, 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 king, as if a man were to pull out a reed from its sheath. He would reflect:

* Mahā-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. Pāli is: (1) pāthavī; (2) āpo; (3) tejo; (4) vāyo.

** Viññāṇa: Consciousness. This passage refutes any idea of the existence of a "soul".

“This is the reed, this the sheath. The reed is one thing, the sheath another. It is from the sheath that the reed has been drawn forth.”

“Or, O king, 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 king, 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 king, 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, O king, is the advantage of a samāṇa’s life, visible in this very life, better and higher than the advantages of a samāṇa’s life previously mentioned.”

SUPERNORMAL KNOWLEDGE

“Again, O king, 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 Brahmā plane has he mastery over his body.

“Just, O king, 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 king, 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 king, 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.”

“O king, 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, O king, is the advantage of a samāṇa’s life, visible in this very life, better and higher than the advantages of a samāṇa’s life previously mentioned.”

THE CELESTIAL EAR

“Again, O king, 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 king, 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 king, the Bhikkhu hears sounds, heavenly and human, far and near.

“This, O king, is the advantage of a samāṇa’s life, visible in this very life, better and higher than the advantages of a samāṇa’s life previously mentioned.

KNOWLEDGE OF THE MINDS OF OTHERS

“Again, O king, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imper-

turbable, 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 king, 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 king, 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, O king, is the advantage of a samana's life, visible in this very life, better and higher than the advantages of a samana's life previously mentioned.'

KNOWLEDGE OF FORMER EXISTENCES

'Again, O king, 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 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.

'Just, O king, 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 king, 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, O king, is the advantage of a samana's life visible in this very life, better and higher than the advantages of a samana's life previously mentioned.'

THE CELESTIAL EYE

'Again, O King, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imper-

turbable, he applies and bends his mind to the knowledge pertaining to vanishing and reappearing of beings, With his supernormal knowledge, surpassing that of men, he sees beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees how beings are reappearing 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 appeared 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 appeared in a happy state of existence, in a heaven state.

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

'Just, O king, as if there were a mansion with an upper terrace on it at a cross-roads, 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 man 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 king, 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 vanishing and reappearing of beings. With his supernormal knowledge, surpassing that of men, he sees beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees

how beings are reappearing 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 appeared 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 appeared in a happy state of existence, in a heaven state.

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

'This, O king, is the advantage of a samaṇa's life, visible in this very life, better and higher than the advantages of a samaṇa's life previously mentioned.

EXTINCTION OF THE ĀSAVAS

'Again, O king, 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

* Āsava: This word has been translated as "poisons", "banes", "biases", "inflows", "cankers", "intoxicants", "fluxes" and "fluxions". The latter are perhaps academically correct translations but "canker" (Childers) seems to give the more correct concept to the average Westerner. It is used figuratively in the sense of surrounding or flowing up to, much as in Western writings one finds the expression "a wave of sentiment" or "an upwelling of..." The Āsavas are: Kāmāsava, Sensuous Canker; Bhavāsava, Canker of existence; Diṭṭhāsava, Canker of views; Avijjāsava, Canker of ignorance; and they are of course corrupting biases or cankers and the manner in which they may be overcome or eradicated or cured is taught in the Bhavāsava Sutta of the Majjhima-nikāya.

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 king, 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 there exist gravel bars and shells and shoals of fishes either moving about or lying still.”

‘In the same way, O king, 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, O king, is the advantage of a samaṇa’s life, visible in this very life, better and higher than the advantages of a samaṇa’s life previously mentioned.’

‘O king, there is no other advantage of a samaṇa’s life, visible in this very life better and higher than this.’

AJĀTASATTU’S CONVERSION

And when the Bhagavā had thus spoken, King Ajātasattu addressed the Buddha:

‘Lord! It is wonderful! It is indeed wonderful! Just as, Lord, one should turn up that which is upside down or lay bare that which is concealed, or tell the way to one who is lost

or hold a lamp in the dark so that those who have eyes might see; even so have you revealed the Dhamma to me in many ways. I take refuge in the Buddha, in the Dhamma and in the Order of Bhikkhus; may the Buddha accept me as a lay disciple who has taken refuge from today onward as long as my life lasts. Sin overcame me, Lord, weak and foolish and wrong that I was, in that, for the sake of sovereignty, I put to death my father, that virtuous man, that virtuous king! May the Enlightened One accept my confession of this act as a sin to the end that in future I may restrain myself.

‘Surely, O king, it was sin that overcame you in acting thus through weakness, foolishness and ignorance, in that you killed your father, a righteous king. But inasmuch as you understand it to be a sin and make amends by confessing it as such, according to what is right, your confession thereof is accepted as to that. For O king, whosoever looks upon his wrong doing as a wrong doing, makes amends by confessing it as such, and abstains from it in future will progress according to the Rules.

After the Buddha had spoken, King Ajātasattu said:

‘Now, Lord, we may be allowed to go. We are busy, and there is much work to do.’

‘Do, O king, whatever you may deem fit and proper.

Then King Ajātasattu, pleased and delighted with the words of the Enlightened One, arose from his seat, and after expressing veneration to the Buddha, keeping him on the right hand as he passed, departed from that place.

After King Ajātasattu had left, the Buddha said: ‘O Bhikkhus, this king has been ruined, completely ruined. If he had not put to death his father, that virtuous man, that righteous king, the Dhamma-Eye* would have arisen in him, even as he sat down here.

Thus spoke the Bhagavā, and the brethren were gladdened and rejoiced thereat.

THE END

* A synonym for Sotāpatti-ñāṇa, the knowledge of the Stream-winner, the first stage of Holiness.

