

Majjhima Nikāya - The Middle Length Discourses

The Major Lion's Roar (Mahaasiihanaadasutta)

I heard thus.

At one time the Blessed One lived in Vesaali outside the city in the forest stretch below the fortress, it was the time when Sunakkhatta the son of the Licchavi's had recently left the dispensation Then he went about Vesaali saying the recluse Gotama has no special knowledge above human, he teaches something realized by himself by logical and discriminative thinking and for whatever purpose it is taught he reaches the rightful ending of unpleasantness by logical reasoning. Then venerable Saariputta putting on robes in the morning taking bowl and robes entered Vesaali for alms, when going for alms venerable Saariputta heard the son of the Licchavis saying this to those gatherings in Vesaali- The recluse Gotama has no special knowledge above human, he teaches something realized by himself by logical and discriminative thinking and for whatever purpose it is taught, he reaches the rightful ending of unpleasantness by logical reasoning.

Then venerable Saariputta after the alms round, and after partaking of the meal and returning, approached the Blessed One worshipped, sat on a side and said thus to the Blessed One: Venerable sir, the son of the Licchavis, Sunakkhatta, who left the dispensation recently says this to the gatherings of Vesaali 'The recluse Gotama has no special knowledge above human, he teaches something realized by himself by logical and discriminative thinking and for whatever purpose it is taught he reaches the rightful ending of unpleasantness by logical reasoning.'

Saariputta, Sunakkhatta the foolish man says those words out of anger. Thinking I will blame he says those words, yet he praises the Thus Gone One with those words. Saariputta, it is praise for the Thus Gone One, when he says, for whatever purpose it is taught, he reaches the rightful ending of unpleasantness by logical reasoning.

Saariputta, the foolish man Sunakkhatta has not come to the main drift of my Teaching: That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and Blessed. Thus too the foolish man Sunakkhatta has not come to the main drift of my Teaching. That Blessed One partakes of manifold super normal powers. Being one becomes many, Being many becomes one. Appearing and disappearing unobstructed across walls, embankments and rocks as moving in space. On earth diving and coming out as on water, On water going unbroken as on earth. In space sitting cross legged like birds small and large. The moon and sun as powerful as they are brushes with the hand, as far as the world of Brahmaa he holds power with the body. Saariputta, thus too the foolish man Sunakkhatta has not come to the main drift of my Teaching. That Blessed One with the purified heavenly ear, beyond human, hears both sounds heavenly and human, far and near, Saariputta, thus too the foolish man Sunakkhatta has not come to the main drift of my Teaching- That Blessed One penetrates and sees the minds of other beings. Knows the greedy mind and the not greedy mind, - knows the contracted mind and the distracted mind, knows the developed mind and the undeveloped mind, knows the mind with compare and the mind without compare, knows the concentrated mind and the unconcentrated mind, knows the released mind and the unreleased mind .

Saariputta, the Thus Gone One endowed with these ten powers is acknowledged the leader in gatherings, roars the lion's roar and keeps the divine wheel arolling. What ten: Saariputta, the Thus Gone One knows the possibility as the possibility, and the impossibility as the impossibility, as it really is, endowed with this power the Thus Gone One is acknowledged the leader in gatherings roars the lion's roar and keeps the divine wheel arolling. Again, Saariputta, the Thus Gone One knows the results of actions in the past future and present according to locality, cause and results as it really is, endowed with this power the Thus Gone One is acknowledged the leader in gatherings roars the lion's roar and keeps the divine wheel arolling. Again, the Thus Gone One knows the method in which everything goes to cessation, as it really is, endowed

with this power, the Thus Gone One is acknowledged the leader in gatherings, roars the lion's roar and keeps the divine wheel arolling. Again, the Thus Gone One knows the innumerable elements in the diverse elemental worlds as it really is, endowed with this power, the Thus Gone One is acknowledged the leader in gatherings, roars the lion's roar and keeps the divine wheel arolling. Again, Saariputta, the Thus Gone One knows the various releases of beings as they really are, endowed with this power, the Thus Gone One is acknowledged the leader in gatherings roars the lion's roar and keeps the divine wheel arolling. Again, Saariputta, the Thus Gone One knows the ranges of the mental faculties of other beings, as they really are, endowed with this power, the Thus Gone One is acknowledged the leader in gatherings roars the lion's roar and keeps the divine wheel arolling. Again, Saariputta, the Thus Gone One knows the defilements, purity and the risings from the jhaanas, releases, concentrations, and attainments as they really are, endowed with this power, the Thus Gone One is acknowledged the leader in gatherings roars the lion's roar and keeps the divine wheel arolling. Again, Saariputta, the Thus Gone One recollects the manifold previous births such as one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, innumerable forward cycles of births, innumerable backward cycles of births, innumeraable forward and backward cycles of births. There I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span, disappearing from there was born there with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span disappearing from there is born here. Thus the manifold previous births are recollected with all modes and details. Endowed with this power, the Thus Gone One is acknowledged the leader in gatherings roars the lion's roar and keeps the divine wheel arolling. Again, Saariputta, the Thus Gone One with the purified heavenly eye sees beings disappearing and appearing unexalted and exalted, beautiful and ugly, in good and bad states, knows beings according their actions. These good beings misbehaving by body words and mind, blaming noble ones, with wrong view and acting with wrong view, after death go to loss, are born in hell. As for these good beings behaving by body, words and mind, not blaming noble ones, with right view, acting accordingly, after death go to increase, are born in heaven. Endowed with this power, the Thus Gone One is acknowledged the leader in gatherings, roars the lion's roar and keeps the divine wheel arolling. Again, Saariputta, the Thus Gone One abides desires destroyed, the mind released and released through wisdom, here and now by himself knowing and

realizing Endowed with this power the Thus Gone One is acknowledged the leader in gatherings, roars the lion's roar and keeps the divine wheel arolling.

Saariputta, the Thus Gone One endowed with these ten powers is acknowledged the leader in gatherings, roars the lion's roar and keeps the divine wheel arolling. Look! Saariputta, to me who knows thus and sees thus and says thus if it was said the recluse Gotama has no supernormal knowledge above human, he teaches something realized by himself, by logically thinking and discriminating. Saariputta, without dispelling those words, without dispelling that mental state, without giving up that view, he is here and now in hell as if led and lain there. Just as Saariputta, a bhikkhu endowed with virtues, concentration and wisdom is here and now convinced of perfection. Therefore I tell Saariputta, without dispelling those words, without dispelling that mental state, without giving up that view, he is in hell as if led and lain there.

Saariputta, these four are the self confidences of the Thus Gone One, endowed with which the Thus Gone One is acknowledged the leader in gatherings, roars the lion's roar and keeps the divine wheel arolling. What four. By one acknowledging enlightenment rightfully, these things are not rightly understood. I do not see a possibility for this issue to be raised rightfully by a recluse, or brahmin, or god, or Maara, or Brahmaa, or by anyone in the world. Seeing this I abide appeased, fearless and self confident.

To one who acknowledges the destruction of desires, a certain desire is not destroyed. I do not see, a possibility for this issue to be raised rightfully by a recluse, or brahmin, or god, or Maara, or Brahmaa, or by anyone in the world. Seeing this I abide appeased, fearless and self confident.

To one pursuing the impedimental things, they are not sufficient impediments.* I do not see a possibility for this issue to be raised rightfully by a recluse, or brahmin, or god, or Maara, or Brahmaa, or by anyone in the world. Seeing this I abide appeased, fearless and self confident. This teaching, for the destruction of unpleasantness does not lead one to the destruction of unpleasantness rightfully

when logically argued. I do not see a possibility for this issue to be raised rightfully by a recluse, or brahmin, or god, or Maara, or Brahmaa, or by anyone in the world. Seeing this I abide appeased, fearless and self confident. .

Saariputta, the Thus Gone One endowed with these four self confidences is acknowledged the leader in gatherings, roars the lion's roar, and keeps the divine wheel arolling. Look! Saariputta, to me who knows thus, sees thus and says thus, if it was said the recluse Gotama has no supernormal knowledge above human, he teaches something realized by himself by logically thinking and discriminating. Without dispelling those words, without dispelling that mental state, without giving up that view, he is here and now in hell, as if led and lain there. Just as Saariputta a bhikkhu endowed with virtues, concentration and wisdom is here and now convinced of perfection. Therefore I tell Saariputta, without dispelling those words, without dispelling that mental state, without giving up that view, he is here and now in hell as if led and lain there.

Saariputta, eightfold are the gatherings. Warrior gatherings, brahmin gatherings, householder gatherings, gatherings of recluses, gatherings of the four heavenly kings, gatherings of the thirty three gods, gatherings of Maaras, gatherings of Brahmaas, These are the eight gatherings. The Thus Gone One endowed with these four self confidences would approach any of these gatherings and accost them. I recall of various warrior gatherings approaching me. On account of their approach I would not change my sitting posture, my conversation or the topic of discussion. When they approached I did not experience any fear or timidity. Not seeing such fears, I abide fearless and self confident. I recall of various brahmin gatherings, -householder gatherings, -gatherings of recluses, gatherings of the four heavenly kings, gatherings of the thirty three gods, gatherings of Maaras, gatherings of Brahmaas, approaching me. On account of their approach I would not change my sitting posture, my conversation, or the topic of discussion. When they approached I did not experience any fear or timidity. Not seeing such fears, I abide fearless and self confident. Look! Saariputta, to me who knows thus sees thus, and says thus, if it was said the recluse Gotama has no supernormal knowledge above human, he teaches something realized by himself by logically thinking and discriminating. Without dispelling those words, without dispelling that mental state,

without giving up that view, he is here and now in hell, as if led and lain there. Just as Saariputta a bhikkhu endowed with virtues, concentration and wisdom is here and now convinced of perfection. Therefore I tell Saariputta, without dispelling those words, without dispelling that mental state, without giving up that view, he is here and now in hell, as if led and lain there.

Saariputta, fourfold are the ways of birth. What four: Birth from an egg, birth in water, birth in moisture and the spontaneous birth. What is birth from an egg. When beings are born from an egg it is called birth from an egg. What is birth in water. When beings are born in the membranous sheath of a male, it is called birth in water. What is birth in moisture. When beings are born in putrid fish, in a putrid carcase, in rotten rice, in a village pool or pond , it is called the birth in moisture. What is spontaneous birth. Saariputta, a being is once a god, again a hellish being, another time human, and again in loss to this is called a spontaneous birth. .

Saariputta, these are the fourfold ways of birth. Look! Saariputta, to me who knows thus sees thus, and says thus, if it was said the recluse Gotama has no supernormal knowledge above human, he teaches something realized by himself by logically thinking and discriminating. Without dispelling those words, without dispelling that mental state, without giving up that view, he is here and now in hell, as if led and lain there. Just as Saariputta a bhikkhu endowed with virtues, concentration and wisdom is here and now convinced of perfection. Therefore I tell Saariputta, without dispelling those words, without dispelling that mental state, without giving up that view, he is here and now in hell, as if led and lain there.

Saariputta, fivefold are the behaviours. What five: hellish behaviour, animal behaviour, ghostly behaviour, human and godly behaviours. Saariputta, I know the hellish behaviour, the path and method for birth in hell, and how after death beings are born in loss in decrease in hell. I know the animal behaviour, the path and method for birth as animal, and how after death are born as animals. I know the ghostly behaviour, the path and method for birth as ghost, and how after death are born as ghosts. I know human behaviour, the path and method for birth as human, and how after death are born as humans. I know godly behaviour too, the path and method for birth as god, and how after

death are born as gods. I know the path and method of extinction, how with the destruction of desires, without desires the mind released and released through wisdom, here and now by oneself knowing and realizing would abide.

Saariputta, I penetrate and see the mind of a certain person and know, according to the manner this person deports himself and according to the path he has taken, after death he will be born in hell. After some time, with my purified heavenly eye, beyond human I see him, after death born in hell and feeling sharp rough unpleasant feelings. Like a man following the single path to a pit of burning embers which burns to about a man's height .He follows the path exhausted overcome by the heat and thirst..A wise man seeing him would say according to this man's deportment, and according to the path he has taken he will end in the pit of embers. Then he sees him fallen into the pit of embers and feeling sharp, rough unpleasant feelings. In the same manner I penetrate and see the mind of a certain person and know, according to the manner this person deports himself, and according to the path he has taken, after death, he will be born in hell feeling sharp, rough unpleasant feelings. After some time with my purified heavenly eye, beyond human, I see him, after death born in hell feeling sharp rough unpleasant feelings.

Saariputta, I penetrate and see the mind of a certain person and know, according to the manner this person deports himself and according to the path he has taken, after death he will be born in the animal world. After some time, with my purified heavenly eye, beyond human, I see him, after death born in the animal world feeling sharp, rough unpleasant feelings Like a man following the single path to a pit of excreta, which is full up to the height of a man. He follows the path exhausted, overcome by the heat and thirst. A wise man seeing him would say, according to his deportment and the path he has taken he will end in the pit of excreta. Then he sees him fallen into the pit of excreta and feeling sharp, rough unpleasant feelings.. In the same manner I penetrate and see the mind of a certain person and know, according to the manner this person deports himself and according to the path he has taken, after death he will be born in the animal world, feeling sharp, rough unpleasant feelings. After some time with my purified heavenly eye, beyond human, I see him, after death born in the animal world feeling sharp rough unpleasaant feelings. .

Saariputta, I penetrate and see the mind of a certain person and know, according to the manner this person deports himself, according to the path he has taken, after death he will be born in the sphere of ghosts. After some time, with my purified heavenly eye beyond human, I see him, after death born in the sphere of ghosts, feeling sharp unpleasant feelings. Like a man following a single path to a tree in an uneven area with few leaves and patchy shade. Then he falls to that path exhausted, overcome by heat and thirst. A wise man seeing him would say, according to his deportment and the path he has taken, he will go to that same tree. Then he sees him seated or lying under that same tree feeling much unpleasantness. In the same manner I penetrate and see the mind of a certain person and know, according to the manner this person deports himself and according to the path he has taken, after death he will be born in the sphere of ghosts and after some time, with my purified heavenly eye beyond human, I see him after death born in the sphere of ghosts feeling sharp unpleasant feelings.

Saariputta, I penetrate and see the mind of a certain person and know according to the manner this person deports himself, according to the path he has taken, after death he will be born with humans. After some time, with my purified heavenly eye beyond human, I see him, after death born among humans, feeling much pleasant feelings. Like a man following a single path to a tree in an even stretch of land with much leaves and a pleasant shade. Then he falls to that single path exhausted, overcome by the heat and thirst. A wise man seeing him would say, according to his deportment and the path he has taken this good man will go to that same tree. Then he sees him seated or lying under the pleasant shade of the tree feeling much pleasantness. In the same manner, I penetrate and see the mind of a certain person and know according to the manner this person deports himself, according to the path he has taken, after death he will be born with humans. After some time, with my purified heavenly eye beyond human, I see him, after death born among humans, feeling much pleasantness.

Saariputta, I penetrate and see the mind of a certain person and know according to the manner this person deports himself, according to the path he has taken, after death he will be born in heaven. After some time, with my purified heavenly eye beyond human, I see him, after death born in heaven

feeling only pleasant feelings. Like a man following a single path to a gabled mansion with walls white washed, with doors and windows fixed to ward off winds. Where there are couches, woollen rugs, fringed coverlets, overhead canopies, and red cushions placed on either side. Then he falls to that single path exhausted, overcome by the heat and thirst. A wise man seeing him would say, according to his deportment, and according to the path he has taken this good man will go to that gabled mansion. Then he sees him seated or lying on the cushion feeling only pleasant feelings. In the same manner, I penetrate and see the mind of a certain person and know according to this person's deportment and the path he has taken, after death will be born in heaven. After some time, with my purified heavenly eye beyond human, I see him, after death born in heaven feeling only pleasant feelings.

Saariputta, I penetrate and see the mind of a certain person and know, according to this person's deportment and the path he has taken, he will destroy desires and the mind released from desires and released through wisdom, here and now will abide knowing and realizing, feeling only pleasant feelings. Like a man following a single path to a pond of cool clear water, with a densely grown forest near by. Then he falls to that single path exhausted, overcome by heat and thirst. A wise man seeing him would say, according to his deportment and the path he has taken he will indeed reach the pond. Then he sees him descended in the pond, bathing, drinking overcoming his thirst and weariness and coming up from the pond, sitting or lying in the dense forest feeling only pleasant feelings. In the same manner, I penetrate and see the mind of a certain person and know according to this person's deportment and the path he has taken, he will destroy desires, and the mind released from desires and released through wisdom, here and now will abide knowing and realizing, feeling only pleasant feelings. . .

Saariputta, these are the fivefold behaviours Look! Saariputta, to me who knows thus sees thus, and says thus, if it was said the recluse Gotama has no supernormal knowledge above human, he teaches something realized by himself by logically thinking and discriminating. Without dispelling those words, without dispelling that mental state, without giving up that view, he is here and now in hell, as if led and lain there. Just as Saariputta a bhikkhu endowed with virtues, concentration and wisdom

is here and now convinced of perfection. Therefore I tell Saariputta, without dispelling those words, without dispelling that mental state, without giving up that view, he is here and now in hell, as if led and lain there.

Saariputta, I have practised the fourfold holy life. Of austerities I have practised the highest, of coarsenesses I know the highest, of foulnesses I know the highest, and of seclusions I know the highest.

Saariputta, these were the austerities I observed, went without clothes, observed no manners, licked hands,

didn't accept an invitation, didn't extend an invitation, didn't accept anyone's support, didn't accept an offering, didn't accept, from a pot, from a basin, when a goat obstructed, when a stick obstructed, when a broom obstructed, when two were partaking, from a woman bearing a child, from one giving suck, from one gone with a man, from a defiled woman, or from where she is supported, or from a place where flies abound. Didn't accept fish, meat, intoxicating drinks, drinks brewed from flowers or gruel. I was supported in one house or on one morsel, in two houses, or on two morsels, in three houses or on three morsels, in four houses or on four morsels, in five houses or on five morsels, in six houses or on six morsels, in seven houses or on seven morsels I was supported on the givings of one woman, two women, three women, four women, five women, six women and seven women, I yoked myself to this method of support for two weeks. Then I partook vegetables, or millets, or raw rice, or dadulla rice, or water plants, or husked rice powder, or rice foam, or ground sesame, or grass, or cowdung, or roots in the forest, or picked fruits. I wore hemp garments, coarse garments, wretched garments, rag garments, bark garments, hide garments, grass garments, garments made of hair, garments made of tails and garments made of wings of owls. Then I yoked to pulling out hair of head and beard. I yoked myself to standing erect and rejecting seats, to squatting. Then I slept on beds of thorns. I was yoked to descending into water three times a day. Thus I was yoked to giving various kinds of torture to the body. Saariputta, these are the highest austerities I practised.

Saariputta, these were my coarsenesses. On my body was collected dust for an innumerable number of years, from them shoots had sprung. Like a burnt stump near a hermitage, where is collected waste for an innumerable number of years with shoots coming up. In the same manner on my body was collected dust for an innumerable number of years, from them shoots had sprung. It did not occur to me I should brush this dirt with my hand, or may somebody else brush it away. Such was my coarseness.

Saariputta I practised the highest foulnesses, mindfully I went forward and mindfully I turned back with aroused compassion for even the drops of water, may I not hurt the smallest creatures owing to misconduct by body. Saariputta, I practised such foulness.

Saariputta, such was the seclusion I practised. I would enter a certain forest stretch and when cowherds or someone carrying grass or fire wood or even a wood cutter would come I would run from one forest stretch to another, from one valley to another. What is the reason. May they not see me and may I not see them. Just as a wild animal in the forest seeing humans would run from forest to forest and from valley to valley. In the same manner, seeing cowherds, or someone carrying grass, or fire wood or even a wood cutter I would run from forest to forest and from valley to valley. What is the reason. May they not see me and may I not see them. Saariputta, that was the seclusion I practised.

Saariputta, I approach the stables on my fours when the cowherd is away and partake of the cowdung and urine of the young cows and calves. If they are in the act of excreting or urinating, I partake of it then and there. Thus I partook very foul food.

Saariputta, I would enter and abide in fearful stretches of forest, if someone with greed were to enter such a forest, his hairs would stand on end. During winter when snow is falling, I would spend the night in open space, and during summer, I would spend the day in the hot sun and the night in the dense forest. Then this verse occurred to me never heard before.

Thoroughly heated and thoroughly cooled alone in the fearful forest

Naked but not seated on fire, thus the sage pursues desires.

Saariputta, I slept in the charnel ground supported on a skeleton, stray oxen wander there and strew chewed grass and cowdung on me, and sometimes particles get into my ear, yet anger or evil thoughts do not arise in me on account of it, such was my equanimity.

Saariputta, there are recluses and brahmins, who seek purity through food. So they say we will be supported on the jujube, they eat the jujube, and make various preparations out of the jujube. I know of being supported on a single jujube. Saariputta, do not think that the jujube was very large then. Supported on a jujube fruit, I got emaciated, as though I had completed eighty years, as though I had come to the end of my life span.. All my limbs emaciated on account of partaking little food, my bottom was like a camel's foot., my back bone was like a chain of balls when raising and bending, my ribs were like the frame work of a roof, that was falling to pieces. My eyes were like two stars, in a deep well . My head was like a dried up bitter goad.. When I touched my stomach I got hold of my back bone. When I passed excreta or urine, I fell face downwards. When I stroked my body, the hairs on my body fell rotted at the roots. Because of the little food I partook.

Saariputta, there are recluses and brahmins, who seek purity through food. They say we will be supported on a green gram-on a sesame,-on a fine grain. They eat the fine grain, and make various preparations out of the fine grain. I know of being supported on a single fine grain. Saariputta, do not think that the fine grain was very laarge then. Supported on a single fine grain, I got emaciated, as though I had completed eighty years, as though I had come to the end of my life span. All my limbs emaciated on account of taking little food, My bottom was like a camel's foot, my back bone was like a chain of balls when raising and bending, my ribs were like the frame work of a roof that was falling to pieces. My eyes were like two stars, in a deep well. My head was like a dried up bitter goad. When I touched my stomach, I got hold of my back bone. When I passed excreta or urine, I

fell face downwards. When I stroked my body, the hairs on my body fell rotted at the roots. Because of the little food I partook. Saariputta, following these difficult methods, I did not realize any supernormal knowledge above human: What is the reason: With this much only that noble wisdom is not attained, that noble wisdom attained by the noble ones which leads to the beyond, and by logical thinking leads to the destruction of unpleasantness.

Saariputta, there are recluses and brahmins who consider that purity comes through existences. In this long journey through existence there is no existence that I have missed except the pure abodes, if I had existed in the pure abodes, I would not have returned here. Saariputta, there are recluses and brahmins who consider that purity comes through births. In this long journey through existence, there is no birth that I have missed except the pure abodes, if I were born in the pure abodes, I would not have returned here. .Saariputta, there are recluses and brahmins who consider that purity comes through abodes, In this long journey through existence, there is no abode that I have missed, except the pure abodes I would not have returned here if I abode in the pure abodes. Ssariputta, there are recluses and brahmins who consider that purity comes through sacrifices. There is no sacrifice I have not done during this long journey through existence, that too as a king, or as a warrior, a head annointed brahmin, or as one of the householder stock. Saariputta, there are recluses and brahmins who desire purity by fire sacrifice. There is no sacrifice I have not done, during this long journey through existence, that too as a king, or a warrior, a head annointed brahmin. Or as one of the householder stock.

Saariputta, there are recluses and brahmins who maintain the view, that when a person is young with black hair, in the prime of youth he is endowed with the highest accomplishment of wisdom. They maintain that when he is decayed, grown old, about eighty or ninety years, come to the end of the life span that endowment of wisdom deteriorates. Saariputta, that is a wrong conclusion. Look at me Saariputta, I am now an aged man in my eightieth year. There are four disciples of mine who have lived a hundred years, endowed with mindfulness, steady behaviour, and the highest accomplishment of wisdom. Like dexterous, well trained , wakeful archers who shoot at the right moment and destroy a palm shoot Likewise would be my four disciples who have lived a hundred

years endowed with mindfulness, steady behaviour and the highest accomplishment of wisdom. They would ask me questions based on the four establishments of mindfulness, and whatever questions they asked, I would reply. They would bear in mind those replies, and those questions would not be asked again. This discussion would go non-stop other than time taken for tasting, drinking eating, enjoying, urinating and excreting. Yet the Teaching of the Thus Gone One would not exhaust, the wisdom would not exhaust, the words and phrases would come to him uninterrupted. Then at the end of the hundred years, my four disciples would die, and even if I were to be carried on a bed, yet my accomplishment of wisdom would be the same. . .

Saariputta, rightfully speaking that non-deluded man is born in the world for the good and welfare of many, for the welfare of gods and men. Rightly speaking, I am that non-deluded being, born for the good and welfare of many, born out of compassion for the world for the welfare of gods and men.

At that time venerable Naagasamaala was standing behind the Blessed One fanning him and said, wonderful venerable sir, hearing this discourse my hair stand on end. Venerable sir, what is the name of this discourse. Naagasamaala remember this discourse as the discourse which causes the hairs to stand on end.

The Blessed One said thus and venerable Naagasamaala delighted in the words of the Blessed One..

Note.

* To one pursuing impedimental things, they are not sufficient impediments. ‘ ye kho pana te antaraayikaa dhammaa vuttaa te pa.tisevato naala.m antaraayaati’ The impedimental things are sensual desires, which certain ascetics of other sects believe are not impedimental. The Blessed One’s complete Teaching is based on the destruction of unpleasantness, and sensual desires are one of the causes for the arising of unpleasantness. The Blessed One clearly explains that extinction is

not possible with even a little bit of a sensual desire. M.I.(22) Alagadduupamasutta completely explains this point.

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