0.0.1 Pacetana

1. At one time the Auspicious One was dwelling in Varanasi at Isipatana, the deer park. At that place the Auspicious One address the bhikkhus. Bhikkhus. “Bhante.” those bhikkhus replied to the Auspicious One. The Auspicious One said this:

2. Once in the past, O bhikkhus, there was a king called Pacetana. Then, O bhikkhus, king Pacetana addressed his chariot maker. My good chariot maker, six months from now, there will be a battle. Are you able, my good chariot maker, to make a new pair of wheels? “I am able, Great King”, O bhikkhus, the chariot maker assured king Pacetana. Then, O bhikkhus, in six months less six days, the chariot maker finished one wheel. So then, O bhikkhus, King Pacetana addressed the chariot maker. My good chariot maker, six days from now there will be a battle. Are those new pair of wheels finished? In these six months less six days, O Great King, I have finished one wheel. But are you able, my good chariot maker, to finish the second wheel in these six days? “I am able, Great King”, O bhikkhus, the chariot maker assured king Pacetana. So then, O bhikkhus, the chariot maker, having finished the second wheel in six days, having taken the new pair of wheels, he approached King Pacetana. Having approached, he said this to King Pacetana. Here, O Great King, the new pair of wheels are finished. “But of the wheel, O good chariot maker, which took six months less six days to finish, and the wheel

which took six days to finish, what is the difference? I cannot see any difference." Indeed, O Great King, there is a difference. Observe the difference, O Great King.

3. So then, O bhikkhus, the chariot maker set rolling the wheel that took six days to finish. While rolling, it reached as far as the impetus would take it. Having gone that far, having wobbled and whirled around, it fell to the ground. However, when he set rolling the wheel that took six months less six days to finish, while rolling, it reached as far as the impetus would take it. Having gone that far, it stood as if fixed on an axle.

4. "What, O good chariot maker, is the cause, what is the reason because of which the wheel that took six days to finish, while rolling, reached as far as the impetus would take it and having gone that far, having wobbled and whirled around, it fell to the ground. What, O good chariot maker, is the cause, what is the reason because of which the wheel that took six months less six days to finish, while rolling, reached as far as the impetus would take it and having gone that far, stood as if fixed on an axle?" "This wheel, O Great King, which took six days to finish has a rim that is crooked, faulty, defective. The spokes too are crooked, faulty, defective. The hub too is crooked, faulty, defective. Due to the crookedness, faultiness, defectiveness of the rim, also the crookedness, faultiness, defectiveness of the spokes, also the crookedness, faultiness, defectiveness of the hub, while rolling,

it reached as far as the impetus would take it and having gone that far, having wobbled and whirled around, it fell to the ground. Whereas this wheel that took six months less six days to finish has a rim that is not crooked, not faulty and not defective. The spokes too are not crooked, not faulty and not defective. The hub too is not crooked, not faulty and not defective. Due to the non-crookedness, non-faultiness and non-defectiveness of the rim, also the non-crookedness, non-faultiness and non-defectiveness of the spokes, also the non-crookedness, non-faultiness and non-defectiveness of the hub, while rolling, it reached as far as the impetus would take it and having gone that far, stood as if fixed on an axle."

5. "Now it may occur to you, O bhikkhus, that at that time, the chariot maker was someone else." But, O bhikkhus, this should not be seen thus. At that time I was that chariot maker. Back then, O bhikkhus, I was skilled in crookedness of wood, faultiness of wood, defectiveness of wood. But at present, O bhikkhus, I am the Arahant, the rightly self-awakened one, skilled in bodily crookedness, bodily faultiness, bodily defectiveness; skilled in verbal crookedness, verbal faultiness, verbal defectiveness; skilled in mental crookedness, mental faultiness, mental defectiveness.

6. Whichever bhikkhus or bhikkhunis, O bhikkhus, in whom bodily crookedness, bodily faultiness and bodily defectiveness are not abandoned; verbal crookedness,

verbal faultiness and verbal defectiveness are not abandoned; mental crookedness, mental faultiness and mental defectiveness are not abandoned, they, O bhikkhus, have fallen down in this Dhamma and Discipline, just like the wheel that took six days to finish.

7. Whichever bhikkhus or bhikkhunis, O bhikkhus, in whom bodily crookedness, bodily faultiness and bodily defectiveness are abandoned; verbal crookedness, verbal faultiness and verbal defectiveness are abandoned; mental crookedness, mental faultiness and mental defectiveness are abandoned, they, O bhikkhus, stand firmly in this Dhamma and Discipline, just like the wheel that took six months less six days to finish.

8. Therefore O bhikkhus, thus should it be trained: "We will abandon bodily crookedness, bodily faultiness and bodily defectiveness; we will abandon verbal crookedness, verbal faultiness and verbal defectiveness; we will abandon mental crookedness, mental faultiness and mental defectiveness." Thus indeed, O bhikkhus, should it be trained.