0.0.1 The Brahma Tissa

1. Thus was heard by me: At one time the Auspicious One was dwelling at Rajagaha on the Gijjhakuta mountain. Then the night having advanced, two devas of stunning beauty, having illuminated almost the whole Gijjhakuta, visited with the Auspicious One. Upon arrival, having bowed down to the Auspicious One, they stood to one side. Standing to one side, one deva said this to the Auspicious One. “These bhikkhunis, O Bhante are liberated.” Another deva said this to the Auspicious One: “These bhikkhunis, O Bhante are well-liberated without residue remaining.” This is what those devas said. The Teacher approved. Those devas [knowing], The Teacher has approved, having bowed down, having circumambulated the Auspicious One, they disappeared right there.

2. Then when the night had passed, the Auspicious One addressed the bhikkhus. “This night, O bhikkhus, two devas of stunning beauty, having illuminated almost the whole Gijjhakuta, visited me. Upon arrival, having bowed down to me, they stood to one side. Having stood to one side, one deva said this to me: “These bhikkhunis, O Bhante are liberated.” Another deva said this to me: “These bhikkhunis, O Bhante are well-liberated without residue remaining.” This, O bhikkhus, is what those devas said. Having said this, having bowed down, having circumambulated me, they disappeared right there.”

3. At that time, the venerable Mahamoggallana was seated not far from the Auspicious One. Then for the venerable Mahamoggallana, this occurred: “For which devas is there knowledge thus: “There is residual remaining,” when residual remains therein, or “there is no residual remaining,” when no residual remains therein?”

4. Now at that time a bhikkhu named Tissa had recently passed away and arisen in a certain brahma world. There too they knew him thus: “The brahma Tissa, of great power, of great majesty.”

5. So then, just as a strong man might bend back his outstretched arm or stretch out his bent arm, just so the venerable Mahamoggallana disappeared from the Gijjhakuta mountain and appeared in the brahma world. The brahma Tissa saw the venerable Mahamoggallana approaching from afar. Having seen, he said this to the venerable Mahamoggallana:

6. Come dear sir Moggallana, welcome dear sir Moggallana. It has been long, dear sir Moggallana, since this arrangement was made, specifically for your coming here. Have a seat dear sir Moggallana. This seat is ready. The venerable Mahamoggallana sat down on the prepared seat. The brahma Tissa, having bowed down to the venerable Mahamoggallana, also sat down to one side. Having sat down to one side, the venerable Mahamoggallana said this to the brahma Tissa:

7. “For which devas is there knowledge thus: “There is residual remaining,” when residual remains therein, or “there is no residual remaining,” when no residual remains therein?”

8. “For the devas of the brahma group, dear sir Moggallana, there is knowledge thus: “There is residual remaining,” when residual remains therein, or “there is no residual remaining,” when no residual remains therein?”

9. “Is there knowledge, O Tissa, for all the devas of the brahma group, thus: “There is residual remaining,” when residual remains therein, or “there is no residual remaining,” when no residual remains therein?”

10. Not for all the devas of the brahma group, dear sir Moggallana, is there knowledge thus: “There is residual remaining,” when residual remains therein, or “there is no residual remaining,” when no residual remains therein?” Those devas of the brahma group, dear sir Moggallana, who are contented with the brahma life span, contented with the brahma beauty, with the brahma happiness, with the brahma fame, with the brahma rulership, those who do not know of a higher escape than that, as it has come to be, for them there is no knowledge thus: “There is residual remaining,” when residual remains therein, or “there is no residual remaining,” when no residual remains therein.” But those devas of the brahma group, dear sir Moggallana, who are not contented with

the brahma life span, not contented with the brahma beauty, with the brahma happiness, with the brahma fame, with the brahma rulership, those who know of a higher escape than that, as it has come to be, for them there is knowledge thus: "There is residual remaining," when residual remains therein, or "there is no residual remaining," when no residual remains therein?"

11. Here dear sir Moggallana, a bhikkhu is both ends liberated. By that the devas understand thus: "This venerable one is both ends liberated. For as long as his body remains, for that long devas and humans will see him. With the breakup of the body, after death, devas and humans will not see him." Thus too dear sir Moggallana, for those devas there is knowledge thus: "There is residual remaining," when residual remains therein, or "there is no residual remaining," when no residual remains therein?"

12. Still here dear sir Moggallana, a bhikkhu is wisdom liberated. By that the devas understand thus: "This venerable one is wisdom liberated. For as long as his body remains, for that long devas and humans will see him. With the breakup of the body, after death, devas and humans will not see him." Thus too dear sir Moggallana, for those devas there is knowledge thus: "There is residual remaining," when residual remains therein, or "there is no residual remaining," when no residual remains therein?"

13. Still here, dear sir Moggallana, a bhikkhu is a body witness. By that the devas understand thus: "This venerable one is a body witness. Indeed it is well if this venerable is making use of suitable lodgings, resorting to noble friends, leveling the differences in the faculties, [then] he may dwell having entered upon that unsurpassed consummation of the life of purity for the sake of which sons of clansmen justly and rightly go forth from the household life into homelessness, having realized it with his own supreme knowledge in just this very life." Thus too dear sir Moggallana, for those devas there is knowledge thus: "There is residual remaining," when residual remains therein, or "there is no residual remaining," when no residual remains therein?"

14. Still here, dear sir Moggallana, a bhikkhu is one attained to view. By that the devas understand thus: "This venerable one is attained to view. Indeed it is well if this venerable is making use of suitable lodgings, resorting to noble friends, leveling the differences in the faculties, [then] he may dwell having entered upon that unsurpassed consummation of the life of purity for the sake of which sons of clansmen justly and rightly go forth from the household life into homelessness, having realized it with his own supreme knowledge in just this very life." Thus too dear sir Moggallana, for those devas there is knowledge thus: "There is residual remaining," when residual remains therein, or "there is no residual remaining," when no residual remains therein?"

15. Still here, dear sir Moggallana, a bhikkhu is liberated by faith. By that the devas understand thus: "This venerable one is liberated by faith. Indeed it is well if this venerable is making use of suitable lodgings, resorting to noble friends, leveling the differences in the faculties, [then] he may dwell having entered upon that unsurpassed consummation of the life of purity for the sake of which sons of clansmen justly and rightly go forth from the household life into homelessness, having realized it with his own supreme knowledge in just this very life." Thus too dear sir Moggallana, for those devas there is knowledge thus: "There is residual remaining," when residual remains therein, or "there is no residual remaining," when no residual remains therein?"

16. Still here, dear sir Moggallana, a bhikkhu is a Dhamma follower. By that the devas understand thus: "This venerable one is a Dhamma follower. Indeed it is well if this venerable is making use of suitable lodgings, resorting to noble friends, leveling the differences in the faculties, [then] he may dwell having entered upon that unsurpassed consummation of the life of purity for the sake of which sons of clansmen justly and rightly go forth from the household life into homelessness, having realized it with his own supreme knowledge in just this very life." Thus too dear sir Moggallana, for those devas there is knowledge thus: "There is residual remaining," when residual remains therein, or "there is no residual remaining," when no residual remains therein?"

17. Still here, dear sir Moggallana, a bhikkhu is a faith follower. By that the devas understand thus: "This venerable one is a faith follower. Indeed it is well if this venerable is making use of suitable lodgings, resorting to noble friends, leveling the differences in the faculties, [then] he may dwell having entered upon that unsurpassed consummation of the life of purity for the sake of which sons of clansmen justly and rightly go forth from the household life into homelessness, having realized it with his own supreme knowledge in just this very life." Thus too dear sir Moggallana, for those devas there is knowledge thus: "There is residual remaining," when residual remains therein, or "there is no residual remaining," when no residual remains therein?"

18. Then the venerable Mahamoggallana having delighted in, having rejoiced in the brahma Tissa's words, just as a strong man might bend back his outstretched arm or stretch out his bent arm, just so the venerable Mahamoggallana disappeared from the brahma world and appeared in the Gijjhakuta mountain.

19. Then the venerable Mahamoggallana visited with the Auspicious One. Upon arrival, having bowed down to the Auspicious One, they sat down to one side. Having sat down to one side, the venerable Mahamoggallana informed the Auspicious One the full extent of his friendly conversation with the brahma Tissa.

20. “But for you Moggallana, did not the brahma Tissa explain to you about the seventh individual, the one who dwells in the signless?”

21. “This is the appropriate time, O Auspicious One, this is the appropriate time, O Well-farer, the Auspicious One should teach about the seventh individual, the one who dwells in the signless? Having heard from the Auspicious One, the bhikkhus will bear it in mind.”

22. “Well then, Moggallana, listen and do mind it well. I will speak.”

23. “Yes, Bhante,” the venerable Mahamoggallana replied to the Auspicious One. The Auspicious One said this:

24. Here, O Moggallana, by non-attention to all signs, a bhikkhu enters upon and dwells in the signless samadhi state of mind. By that the devas understand thus: “By non-attention to all signs, this venerable one enters upon and dwells in the signless samadhi state of mind. Indeed it is well if this venerable is making use of suitable lodgings, resorting to noble friends, leveling the differences in the faculties, [then] he may dwell having entered upon that unsurpassed consummation of the life of purity for the sake of which sons of clansmen justly and rightly go forth from the household life into homelessness, having realized it with his own supreme knowledge in just

this very life." Thus too, O Moggallana, for those devas there is knowledge thus: "There is residual remaining," when residual remains therein, or "there is no residual remaining," when no residual remains therein?"