0.0.1 Mahali (excerpt)

1. Thus was heard by me. At one time the Auspicious One dwelled at Vesali, in the Great Wood, at the Hall with the Peaked Roof. At that time, many Kosalan and Magadhan Brahmin envoys also dwelled in Vesali on some business. Those Kosalan and Magadhan Brahmiṇ envoys heard: "The samana Gotama, son of the Sakyans, having gone forth from the Sakyan clan, abides in this Vesali, at the Hall with the Peaked Roof. Now a good reputation has been spread about that Auspicious Gotama thus: "Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious." Having realized this world with its devas, maras and brahmas, together with the population of samanas and brahmanas, devas and humans, he causes to make it known. He teaches the Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing, making known the life of purity that is utterly perfect and pure. Now good is the sight of such arahants."

2. Then, the Kosalan and Magadhan Brahmin envoys stopped by the Great Wood, at the Hall with the Peaked Roof. At that time the venerable Nagita was the Auspicious One's attendant. Then, the Kosalan and Magadhan Brahmin envoys went to the venerable Nagita. Upon arrival, they said this to the venerable Nagita: "Where,

O Master Nagita, is he, the good Gotama, abiding at present? Indeed, we have a desire to see that Auspicious Gotama." "It is not the right time, O friends, for seeing the Auspicious One. The Auspicious One is in seclusion." Then, those Kosalan and Magadhan Brahmin envoys sat down just there on one side [thinking]: "Only having seen that Auspicious Gotama will we go."

3. Otthaddha the Licchavi also visited with the venerable Nagita in the Great Wood, at the Hall with the Peaked Roof with a large Licchavi assembly. Upon arrival, he bowed down to the venerable Nagita and stood to one side. Having stood to one side, Otthaddha the Licchavi, too, said this to the venerable Nagita: "Where, O Bhante Nagita, is he, the Auspicious One, the Arahant, the rightly self-awakened One abiding at present? We have a desire to see that Auspicious One, the Arahant, the rightly self-awakened one."

4. "It is not the right time, O Mahali, for seeing the Auspicious One. The Auspicious One is in seclusion." Otthaddha the Licchavi, too sat down just there on one side [thinking]: "Only having seen that Auspicious One, the Arahant, the rightly self-awakened One, will I go."

5. So then, Siha the novice went to the venerable Nagita. Upon arrival, he bowed down to the venerable Nagita and stood to one side. Having stood to one side, Siha the novice said this to the venerable Nagita: "O Bhante

Kassapa, these many Kosalan and Magadhan Brahmin envoys have come here to see the Auspicious One. Otthaddha the Licchavi too, has come here with a large assembly to see the Auspicious One. It will be good, O Bhante Kassapa, if these people get to see the Auspicious One."

6. "Well then Siha, you just inform the Auspicious One." "Yes, Bhante." Siha the novice, having replied to the venerable Nagita, went to the Auspicious One, bowed down to the Auspicious One and stood to one side. Having stood to one side, Siha the novice said this to the Auspicious One: O Bhante, these many Kosalan and Magadhan Brahmin envoys have come here to see the Auspicious One. Otthaddha the Licchavi too, has come here with a large assembly to see the Auspicious One. It will be good, O Bhante, if these people get to see the Auspicious One."

7. "Well then Siha, prepare a seat in the shade of the dwelling."

8. "Yes, Bhante." Siha the novice, having replied to the Auspicious One, prepared a seat in the shade of the dwelling. Then the Auspicious One, having gone out of his dwelling, sat down on the seat prepared in the shade of the dwelling.

9. So then, those Kosalan and Magadhan Brahmin envoys went to the Auspicious One. Upon arrival, they exchanged greetings with the Auspicious One. Having exchanged friendly greetings and cordial talk, they sat down to one side. Otthaddha the Licchavi also went to the Auspicious One with a large Licchavi assembly. Upon arrival, he bowed down to the Auspicious One and sat down to one side. Having sat down to one side, Otthaddha the Licchavi said this to the Auspicious One:

10. Formerly, O Bhante, a day before, Sunakkhatta, son of the Licchavis, visited with me. Upon arrival, he said this to me: "So far, O Mahali, in no long time, it will be three years since I lived in dependence on the Auspicious One. Indeed, I see divine forms that are enticing, connected with sensual desires, provocative of lust. But I do not hear divine sounds that are enticing, connected with sensual desires, provocative of lust." "O Bhante, are there also divine sounds that are enticing, connected with sensual desires, provocative of lust, that Sunakkhatta, son of the Licchavis cannot hear, or are there not?"

11. "There are, O Mahali, also divine sounds that are enticing, connected with sensual desires, provocative of lust, that Sunakkhatta, son of the Licchavis cannot hear. It is not [the case that] there are not."

12. “What, O Bhante is the cause? What is the reason why there are also divine sounds that are enticing, connected with sensual desires, provocative of lust, that Sunakkhatta, son of the Licchavis cannot hear, and not [the case that] there are not?”

13. “Here, O Mahali, a bhikkhu develops a unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the eastern direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust. In that developed unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the eastern direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust, he sees divine forms that are enticing, connected with sensual desires, provocative of lust in the eastern direction, but does not hear divine sounds that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the eastern direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust.

14. Furthermore, O Mahali, a bhikkhu develops a unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the southern direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust. In that developed unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the southern direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust, he sees divine forms that are enticing, connected with sensual desires, provocative of lust in the southern direction, but does not hear divine sounds that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the southern direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust.

15. Furthermore, O Mahali, a bhikkhu develops a unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the western direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust. In that developed unimodal samadhi for the seeing of divine forms that are enticing,

connected with sensual desires, provocative of lust in the western direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust, he sees divine forms that are enticing, connected with sensual desires, provocative of lust in the western direction, but does not hear divine sounds that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the western direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust.

16. Furthermore, O Mahali, a bhikkhu develops a unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the northern direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust. In that developed unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the northern direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust, he sees divine forms that are enticing, connected with sensual desires, provocative of lust in the northern direction, but does not hear divine sounds that are enticing, connected with sensual desires, provocative

of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the northern direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust.

17. Furthermore, O Mahali, a bhikkhu develops a unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust, above, below and across, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust. In that developed unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust, above, below and across, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust, he sees divine forms that are enticing, connected with sensual desires, provocative of lust, above, below and across, but does not hear divine sounds that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust, above, below and across, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust.

18. Here, O Mahali, a bhikkhu develops a unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the eastern direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust. In that developed unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the eastern direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust, he hears divine sounds that are enticing, connected with sensual desires, provocative of lust from the eastern direction, but does not see divine forms that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the eastern direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust.

19. Furthermore, O Mahali, a bhikkhu develops a unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the southern direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust. In that developed unimodal samadhi for the hearing of divine sounds that are entic-

ing, connected with sensual desires, provocative of lust from the southern direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust, he hears divine sounds that are enticing, connected with sensual desires, provocative of lust from the southern direction, but does not see divine forms that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the southern direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust.

20. Furthermore, O Mahali, a bhikkhu develops a unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the western direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust. In that developed unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the western direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust, he hears divine sounds that are enticing, connected with sensual desires, provocative of lust from the western direction, but does not see divine forms that are enticing, connected with sensual desires,

provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the western direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust.

21. Furthermore, O Mahali, a bhikkhu develops a unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the northern direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust. In that developed unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the northern direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust, he hears divine sounds that are enticing, connected with sensual desires, provocative of lust from the northern direction, but does not see divine forms that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the northern direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust.

22. Furthermore, O Mahali, a bhikkhu develops a unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from above, below and across, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust. In that developed unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from above, below and across, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust, he hears divine sounds that are enticing, connected with sensual desires, provocative of lust from above, below and across, but does not see divine forms that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from above, below and across, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust.

23. Here, O Mahali, a bhikkhu develops a bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the eastern direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust. In that developed bimodal samadhi

for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the eastern direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust, he sees divine forms that are enticing, connected with sensual desires, provocative of lust in the eastern direction, and hears divine sounds that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the eastern direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust.

24. Furthermore, O Mahali, a bhikkhu develops a bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the southern direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust. In that developed bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the southern direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust, he sees divine forms that are enticing, connected with sensual desires, provocative of lust in the southern direction, and hears divine sounds that are enticing, connected with sensual desires, provocative of

lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the southern direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust.

25. Furthermore, O Mahali, a bhikkhu develops a bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the western direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust. In that developed bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the western direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust, he sees divine forms that are enticing, connected with sensual desires, provocative of lust in the western direction, and hears divine sounds that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the western direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust.

26. Furthermore, O Mahali, a bhikkhu develops a bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the northern direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust. In that developed bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the northern direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust, he sees divine forms that are enticing, connected with sensual desires, provocative of lust in the northern direction, and hears divine sounds that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the northern direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust.

27. Furthermore, O Mahali, a bhikkhu develops a bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust, above, below and across, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust. In that developed bimodal samadhi for the seeing of divine forms that are entic-

ing, connected with sensual desires, provocative of lust, above, below and across, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust, he sees divine forms that are enticing, connected with sensual desires, provocative of lust, above, below and across, and hears divine sounds that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust, above, below and across, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust.

28. This, O Mahali, is the cause, this is the reason why there are divine sounds that are enticing, connected with sensual desires, provocative of lust, that Sunakkhatta, son of the Licchavis cannot hear, and not [the case that] there are not?"

29. "Surely, O Bhante, the realization of this samadhi enculturation is the reason bhikkhus live the life of purity under the Auspicious One."

30. "No Mahali, the realization of this samadhi enculturation is not the reason bhikkhus live the life of purity under me. There are, O Mahali, certainly other dhammas that are higher and more excellent for the realization of

which is the reason bhikkhus live the life of purity under me."

31. "But, O Bhante, what are those dhammas that are higher and more excellent, for the realization of which is the reason bhikkhus live the life of purity under the Auspicious One?"

32. Here, O Mahali, from the complete extinction of the three fetters, a bhikkhu is a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening. This, O Mahali, is a higher and more excellent dhamma, for the realization of which is the reason bhikkhus live the life of purity under me.

33. Furthermore, O Mahali, from the complete extinction of the three fetters and reduction of greed, hatred and delusion, a bhikkhu is a sakadagami, who having come back only once to this world, makes the end of suffering. This too, O Mahali, is a higher and more excellent dhamma, for the realization of which is the reason bhikkhus live the life of purity under me.

34. Furthermore, O Mahali, from the complete extinction of the five fetters that binds one to the near shore, a bhikkhu comes to be born spontaneously [in the pure abodes]. He is one bound to attained final nibbana in that place, not subject to return from that world. This

too, O Mahali, is a higher and more excellent dhamma, for the realization of which is the reason bhikkhus live the life of purity under me.

35. Furthermore, O Mahali, with the extinction of the asavas, a bhikkhu, having realized for himself with direct knowledge, in this very life, the asava-free mind liberation, wisdom liberation, and having entered upon it, dwells in it. This too, O Mahali, is a higher and more excellent dhamma, for the realization of which is the reason bhikkhus live the life of purity under me.These, O Mahali, are those dhammas that are higher and more excellent for the realization of which is the reason bhikkhus live the life of purity under me."

36. "But, O Bhante, is there a path, is there a path to tread for the realization of these dhammas?"

37. "There is a path, O Mahali, there is a path to tread for the realization of these dhammas."

38. "But, O Bhante, what is the path, what is the path to tread for the realization of these dhammas?"

39. "It is just this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right samadhi. This,

O Mahali, is the path, this is the way to tread for the realization of these dhammas."