0.0.1 Makhadeva

makhādevasuttaṃ

1. Thus was heard by me: At one time the Auspicious One was dwelling at Mithila, in the Makhadeva Mango Grove. It so happened that the Auspicious One displayed a smile at a certain spot. Then of the venerable Ananda, this occurred: “What is the cause? What is the reason for the Auspicious One’s displaying of a smile? Tathagatas do not display a smile without a cause.” Then the venerable Ananda, having arranged his robe on one shoulder, having stretched out his hands in anjali towards the Auspicious One, said this to the Auspicious One: “What, O Bhante, is the cause? What is the reason for the Auspicious One’s displaying of a smile? Tathagatas do not display a smile without a cause.”

evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā mithilāyaṃ viharati makhādevambavane. atha kho bhagavā aññatarasmiṃ padese sitaṃ pātvākāsi. atha kho āyasmato ānandassa etadahosi: ko nu kho hetu, ko paccayo bhagavato sitassa pātukammāya? na akāraṇe tathāgatā sitaṃ pātukarontī’ti. atha kho āyasmā ānando ekaṃsaṃ cīvaraṃ katvā yena bhagavā tenañjalimpaṇāmetvā bhagavantaṃ etadavoca: ko nu kho bhante hetu, ko paccayo bhagavato sitassa pātukammāya? na akāraṇe2 tathāgatā sitaṃ pātukarontī’ti.

2. Once upon a time, O Ananda, in just this Mithila, there was a king named Makhadeva, a righteous, lawful king who stood firm in the Dhamma, a great king who fared by the Dhamma among Brahmiṇs and Householders, town and country folks, and he observed the uposatha on the fourteenth, fifteenth, and the eighth days of the lunar fortnight.

bhūtapubbaṃ ānanda, imissāyeva mithilāyaṃ rājā ahosi makhādevo3 nāma dhammiko dhammarājā dhamme ṭhito mahārājā dhammaṃ carati brāhmaṇagahapatikesu negamesu4 cepi jānapadesu ca. uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiñca pakkhassa.

3. Then, O Ananda, from the lapse of many years, many hundreds of years, many thousands of years, many hundreds of thousands of years, king Makhadeva addressed his barber: “when, good barber, you can see that grey hairs have emerged on my head, then you should inform me.” “Yes, your majesty,” O Ananda, the barber replied to king Makhadeva. Then from the lapse of many years,

atha kho ānanda, rājā makhādevo bahunnaṃ5 vassānaṃ bahunnaṃ vassasatānaṃ bahunnaṃ vassasahassānaṃ accayena kappakaṃ āmantesi: ‘yadā me samma kappaka, passeyyāsi sirasmiṃ palitāni6 jātāni, atha me āroceyyāsī’ti. evaṃ devāti kho ānanda, kappako rañño makhādevassa paccas-

many hundreds of years, many thousands of years, many hundreds of thousands of years, O Ananda, the barber saw that grey hairs have emerged on king Makhadeva's head. Having seen, he said this to king Makhadeva: "The divine messengers have appeared. The emergence of grey hairs have been seen on your head." "Well then good barber, having carefully pulled out the grey hairs with tweezers, place them in my cupped hand." "Yes, your majesty," O Ananda, the barber having replied to king Makhadeva, having carefully pulled out the grey hairs with tweezers, place them in king Makhadeva's cupped hand.

sosi. addasā kho ānanda, kappako bahunnaṃ vassānaṃ bahunnaṃ vassasatānaṃ bahunnaṃ vassasahassānaṃ accayena rañño makhādevassa sirasmiṃ palitāni jātāni. disvāna rājānaṃ makhādevaṃ etadavoca: pātubhūtā kho devassa devadūtā, dissanti sirasmiṃ palitāni6 jātānī'ti. tena hi samma kappaka, tāni palitāni sādhukaṃ saṇḍāsena uddharitvā mama7 añjalismiṃ patiṭṭhāpehī'ti. evaṃ devāti kho ānanda, kappako rañño makhādevassa paṭissutvā tāni palitāni sādhukaṃ saṇḍāsena uddharitvā rañño makhādevassa añjalismiṃ patiṭṭhāpesi.

4. Then, O Ananda, king Makhadeva, having given an excellent village to the barber, having summoned his eldest son, the prince, said this: "My son prince, the divine messengers have appeared. The emergence of grey hairs have been seen on my head. Since human sensual pleasures have been enjoyed by me, [now is] the occasion to seek after celestial sensual pleasures. Come you my son prince, rule this kingdom. Now having shaved off hair and beard, having put on the brownish robe, I will go forth from the home life into homelessness. Well now my son prince, when you too can see that grey hairs emerge on your head, then having given an excellent village to the barber, having thoroughly instructed the eldest son, the prince, in the kindom, having shaved off hair and beard, having put on the brownish robe, you should go

atha kho ānanda, rājā makhādevo kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ āmantāpetvā etadavoca: pātubhūtā kho me tāta kumāra devadūtā, dissanti sirasmiṃ palitāni jātāni, bhuttā kho pana me mānusakā kāmā, samayo dibbe kāme pariyesituṃ. ehi tvaṃ tāta kumāra, imaṃ rajjaṃ paṭipajja. ahaṃ pana kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmi. tena hi tāta kumāra, yadā tvampi passeyyāsi sirasmiṃ palitāni jātāni, atha kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanusāsitvā kesamassuṃ ohā-

forth from the home life into homelessness. Continue in succession this good custom laid down by me. Let you not be my last man. Among a pair of individuals existing, O my son prince, he who the cutting off of such a good custom comes to be, he becomes the last man of them. That I to you my son prince, say thus: “Continue in succession this good custom laid down by me. Let you not be my last man.”

retvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyāsi. yena me idaṃ kalyāṇaṃ vaṭṭaṃ1 nihitaṃ anuppavatteyyāsi. mā kho me tvaṃ antimapuriso ahosi. yasmiṃ kho tāta kumāra, purisayuge vattamāne evarūpassa kalyāṇassa vaṭṭassa samucchedo hoti so tesaṃ antimapuriso hoti. taṃ tāhaṃ tāta kumāra, evaṃ vadāmi: yena me idaṃ kalyāṇaṃ vaṭṭaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahosī’ti.

5. Then, O Ananda, king Makhadeva having given an excellent village to the barber, having thoroughly

atha kho ānanda, rājā makhādevo kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ

instructed the eldest son, the prince, in the kindom, in this Makhadeva Mango Grove, having shaved off hair and beard, having put on the brownish robe, went forth from the home life into homelessness. With a mind imbued with metta, he dwelled pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world he dwelled pervading with a mind imbued with metta, abundant, exalted, immeasurable, and free from enmity and ill-will. With a mind imbued with compassion, he dwelled pervading one direction. With a mind imbued with mudita, he dwelled pervading one direction. With a mind imbued with equanimity, he dwelled pervading one direction, likewise the second direction, likewise the third direction, likewise the

rajje samanusāsitvā imasmiṃyeva makhādevambavane kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji. so mettāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ,2 iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā vihāsi. karuṇāsahagatena cetasā -pemuditāsahagatena cetasā -pe- upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ2 iti

fourth direction, above, below, around, to all beings in the entire world he dwelled pervading with a mind imbued with equanimity, abundant, grown great, immeasurable, and free from enmity and ill-will.

uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā vihāsi.

6. For eighty four thousand years [as a child], O Ananda, king Makhadeva amused himself with children games. For eighty four thousand years he occupied the office of sub-king. For eighty four thousand years he ruled the kingdom. For eighty four thousand years, in this very Makhadeva Mango Grove, he went forth from the home life into homelessness to fare the life of purity. Having enculturated the four divine abidings, with the breakup of the body, after death, he fared on to the brahma world.

rājā kho panānanda, makhādevo caturāsītivassasahassāni kumārakīḷitaṃ kīḷi, caturāsītivassasahassāni oparajjaṃ3 kāresi, caturāsītivassasahassāni rajjaṃ kāresi, caturāsītivassasahassāni imasmiṃyeva makhādevambavane agārasmā anagāriyaṃ pabbajito brahmacariyaṃ cari. so cattāro brahmavihāre bhāvetvā kāyassa bhedā parammaraṇā brahmalokūpago ahosi.

7. Then, O Ananda, from the lapse of many years, many hundreds of years, many thousands of years, many hundreds of thousands of years, king Makhadeva's son addressed his barber: "when, good barber, you can see that grey hairs have emerged on my head, then you should inform me." "Yes, your majesty," O Ananda, the barber replied to king Makhadeva's son. Then from the lapse of many years, many hundreds of years, many thousands of years, many hundreds of thousands of years, O Ananda, the barber saw that grey hairs have emerged on king Makhadeva's son's head. Having seen, he said this to king Makhadeva's son: "The divine messengers have appeared. The emergence of grey hairs have been seen on your head." "Well then good barber, having carefully pulled out the grey hairs with tweezers,

atha kho ānanda, rañño makhādevassa putto bahunnaṃ vassānaṃ bahunnaṃ vassasatānaṃ bahunnaṃ vassasahassānaṃ accayena kappakaṃ āmantesi: 'yadā me samma kappaka, passeyyāsi sirasmiṃ palitāni jātāni, atha me āroceyyāsī'ti. evaṃ devāti kho ānanda, kappako rañño makhādevassa puttassa paccassosi. addasā kho ānanda, kappako bahunnaṃ vassānaṃ bahunnaṃ vassasatānaṃ bahunnaṃ vassasahassānaṃ accayena rañño makhādevassa puttassa sirasmiṃ palitāni jātāni. disvāna rañño makhādevassa puttaṃ etadavoca: 'pātubhūtā kho devassa deva-

place them in my cupped hand.” “Yes, your majesty,” O Ananda, the barber having replied to king Makhadeva’s son, having carefully pulled out the grey hairs with tweezers, place them in king Makhadeva’s son’s cupped hand.

dūtā, dissanti sirasmiṃ palitāni jātānī’ti. tena hi samma kappaka, tāni palitāni sādhukaṃ saṇḍāsena uddharitvā mama añjalismiṃ patiṭṭhāpehī’ti. evaṃ devāti kho ānanda, kappako rañño makhādevassa puttassa paṭissutvā tāni palitāni sādhukaṃ saṇḍāsena uddharitvā rañño makhādevassa puttassa añjalismiṃ patiṭṭhāpesi.

8. Then, O Ananda, king Makhadeva’s son, having given an excellent village to the barber, having summoned his eldest son, the prince, said this: “My son prince, the divine messengers have appeared. The emergence of grey hairs have been seen on my head. Since human sensual pleasures have been

atha kho ānanda, rañño makhādevassa putto kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ āmantāpetvā etadavoca: ‘pātubhūtā kho me tāta kumāra devadūtā, dissanti sirasmiṃ palitāni jātāni, bhuttā kho pana me mānu-

enjoyed by me, [now is] the occasion to seek after celestial sensual pleasures. Come you my son prince, rule this kingdom. Now having shaved of hair and beard, having put on the brownish robe, I will go forth from the home life into homelessness. Well now my son prince, when you too can see that grey hairs emerge on your head, then having given an excellent village to the barber, having thoroughly instructed the eldest son, the prince, in the kindom, having shaved off hair and beard, having put on the brownish robe, you should go forth from the home life into homelessness. Continue in succession this good custom laid down by me. Let you not be my last man. Among a pair of individuals existing, O my son prince, he who the cutting off of such a good custom comes to be, he becomes the last man of them. That I to

sakā kāmā, samayo dibbe kāme pariyesituṃ. ehi tvaṃ tāta kumāra, imaṃ rajjaṃ paṭipajja. ahaṃ pana kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmi. tena hi tāta kumāra, yadā tvampi passeyyāsi sirasmiṃ palitāni jātāni, atha kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanusāsitvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyāsi. yena me idaṃ kalyāṇaṃ vaṭṭaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahosi. yasmiṃ kho tāta kumāra, puri-

you my son prince, say thus: "Continue in succession this good custom laid down by me. Let you not be my last man."

sayuge vattamāne evarūpassa kalyāṇassa vaṭṭassa samucchedo hoti, so tesaṃ antimapuriso hoti. taṃ tāhaṃ tāta kumāra, evaṃ vadāmi: yena me idaṃ kalyāṇaṃ vaṭṭaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahosī'ti.

9. Then, O Ananda, king Makhadeva's son having given an excellent village to the barber, having thoroughly instructed the eldest son, the prince, in the kindom, in this Makhadeva Mango Grove, having shaved off hair and beard, having put on the brownish robe, went forth from the home life into homelessness. With a mind imbued with metta, he dwelled pervading one direction, likewise the sec-

atha kho ānanda, rañño makhādevassa putto kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanusāsitvā imasmiṃyeva makhādevambavane kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji. so mettāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, ta-

ond direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world he dwelled pervading with a mind imbued with metta, abundant, exalted, immeasurable, and free from enmity and ill-will. With a mind imbued with compassion, he dwelled pervading one direction. With a mind imbued with mudita, he dwelled pervading one direction. With a mind imbued with equanimity, he dwelled pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world he dwelled pervading with a mind imbued with equanimity, abundant, grown great, immeasurable, and free from enmity and ill-will.

thā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya1 sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā vihāsi. karuṇāsahagatena cetasā -pe- muditāsahagatena cetasā -pe- upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā vihāsi.

10. For eighty four thousand years [as a child], O Ananda, king Makhadeva's son amused himself with children games. For eighty four thousand years he occupied the office of sub-king. For eighty four thousand years he ruled the kingdom. For eighty four thousand years, in this very Makhadeva Mango Grove, he went forth from the home life into homelessness to fare the life of purity. Having enculturated the four divine abidings, with the breakup of the body, after death, he fared on to the brahma world.

rañño kho panānanda, makhādevassa putto caturāsītivassasahassāni kumārakīḷitaṃ kīḷi, caturāsītivassasahassāni oparajjaṃ kāresi, caturāsītivassasahassāni rajjaṃ kāresi, caturāsītivassasahassāni imasmiṃyeva makhādevambavane agārasmā anagāriyaṃ pabbajito brahmacariyaṃ cari. so cattāro brahmavihāre bhāvetvā kāyassa bhedā parammaraṇā brahmalokūpago ahosi.

11. The sons of sons of king Makhadeva, O Ananda, eighty four thousand kattiyas in succession, in this very Makhadeva Mango Grove, having shaved off hair and beard, having put on the brownish robe, went forth

rañño kho panānanda, makhādevassa puttappaputtakā2 tassa paramparā caturāsītikhattiyasahassāni3 imasmiṃyeva makhādevambavane kesamassuṃ ohāretvā kāsāyāni vatthāni ac-

from the home life into homelessness. With a mind imbued with metta, they dwelled pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world they dwelled pervading with a mind imbued with metta, abundant, exalted, immeasurable, and free from enmity and ill-will. With a mind imbued with compassion, they dwelled pervading one direction. With a mind imbued with mudita, they dwelled pervading one direction. With a mind imbued with equanimity, they dwelled pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world they dwelled pervading with a mind imbued with equanimity, abundant, grown great,

chādetvā agārasmā anagāriyaṃ pabbajiṃsu. te mettāsahagatena cetasā ekaṃ disaṃ pharitvā vihariṃsu, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ.4 iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā vihariṃsu. karuṇāsahagatena cetasā -pe- muditāsahagatena cetasā -peupekkhāsahagatena cetasā ekaṃ disaṃ pharitvā vihariṃsu. tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena

immeasurable, and free from enmity and ill-will.

cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā vihariṃsu.

12. For eighty four thousand years [as children] they amused themselves with children games. For eighty four thousand years they occupied the office of sub-king. For eighty four thousand years they ruled the kingdom. For eighty four thousand years, in this very Makhadeva Mango Grove, they went forth from the home life into homelessness to fare the life of purity. Having enculturated the four divine abidings, with the breakup of the body, after death, they fared on to the brahma world.

te caturāsītivassasahassāni kumārakīḷitaṃ kīḷiṃsu, caturāsītivassasahassāni oparajjaṃ1 kāresuṃ, caturāsītivassasahassāni rajjaṃ kāresuṃ, caturāsītivassasahassāni imasmiṃyeva makhādevambavane agārasmā anagāriyaṃ pabbajitā brahmacariyaṃ cariṃsu. te cattāro brahmavihāre bhāvetvā kāyassa bhedā parammaraṇā brahmalokūpagā ahesuṃ.

13. King Nimi was the last of those kings, a righteous, lawful king who stood firm in the Dhamma, a great king

nimi tesaṃ rājā rājānaṃ2 pacchimako ahosi dhammiko dhammarājā dhamme ṭhito

who fared by the Dhamma among Brahmiṇs and Householders, town and country folks, and he observed the uposatha on the fourteenth, fifteenth, and the eighth days of the lunar fortnight. Once upon a time, O Ananda, the Tavatimsa devas, having assembled at the Sudhamma hall, this topic of conversation arose as they settled: "It is a gain indeed sirs, for the videhans, it is a good gain indeed sirs, for the videhans, for whom king Nimi is a righteous, lawful king who stand firm in the Dhamma, a great king who fares by the Dhamma among Brahmiṇs and Householders, town and country folks, and observes the uposatha on the fourteenth, fifteenth, and the eighth days of the lunar fortnight."

mahārājā dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca, uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiñca pakkhassa. bhūtapubbaṃ ānanda, devānaṃ tāvatiṃsānaṃ sudhammāyaṃ sabhāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi: 'lābhā vata bho videhānaṃ, suladdhaṃ vata bho videhānaṃ, yesaṃ nimi rājā dhammiko dhammarājā dhamme ṭhito mahārājā dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca, uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiñca pakkhassā'ti.

14. Then, O Ananda, Sakka, ruler of the devas, addressed the Tavatimsa devas: Do you, dear sirs, wish to see king Nimi? We, dear sir, wish to see king Nimi. At that time, on the fifteenth day of the lunar fortnight, that being the uposatha day, king Nimi having washed his head, having gone to the upper floor of his lofty palace, was seated observing the uposatha. Then, O Ananda, just as a strong man might bend back his outstretched arm or stretch out his bent arm, just so Sakka, ruler of the devas, disappeared among the Tavatimsa devas and appeared in front of king Nimi.

atha kho ānanda, sakko devānamindo deve tāvatiṃse āmantesi: ‘iccheyyātha no tumhe mārisā, nimiṃ rājānaṃ daṭṭhunti icchāma mayaṃ mārisa, nimiṃ rājānaṃ daṭṭhunti. tena kho pana samayena nimi rājā tadahuposathe pannarase sasīsaṃ nahāto3 uposathiko upari pāsādavaragato nisinno hoti. atha kho ānanda, sakko devānamindo seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ sammiñjeyya, evamevaṃ devesu tāvatiṃsesu antarahito nimissa rañño pamukhe pāturahosi.

atha kho ānanda,

15. Then, O Ananda, Sakka, ruler of the devas, said this to king Nimi: “It is a gain for you, great king, it is a good gain for you, great king. The Tavatimsa devas, O great king, having assembled at the Sudhamma assembly hall, are singing your praises as they settled: “It is a gain indeed sirs for the videhans, it is a good gain indeed sirs, for the videhans, for whom king Nimi is a righteous, lawful king who stand firm in the Dhamma, a great king who fares by the Dhamma among Brahmiṇs and Householders, town and country folks, and observes the uposatha on the fourteenth, fifteenth, and the eighth days of the lunar fortnight.” We the Tavatimsa devas, O great king, wish to see you. I, O great king, will send a chariot drawn by a thousand thoroughbred horses for you. Climb aboard that divine vehicle, O great king, without hesitation.”

sakko devānamindo nimiṃ rājānaṃ etadavoca: ‘lābhā te mahārāja, suladdhaṃ te mahārāja. devā te mahārāja, tāvatiṃsā sudhammāyaṃ sabhāyaṃ kittayamānarūpā sannisinnā: ‘lābhā vata bho videhānaṃ, suladdhaṃ vata bho videhānaṃ, yesaṃ nimi rājā dhammiko dhammarājā dhamme ṭhito mahārājā dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca, uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiñca pakkhassā’ti. devā te mahārāja, tāvatiṃsā dassanakāmā, tassa te ahaṃ mahārāja, sahassayuttaṃ ājaññarathaṃ pahiṇissāmi, abhiruheyyāsi

King Nimi, O Ananda, consented by silence. So then, O Ananda, Sakka, ruler of the devas, having known of king Nimi's consent, just as a strong man might bend back his outstretched arm or stretch out his bent arm, just so Sakka, ruler of the devas, disappeared in front of king Nimi and appeared among the Tavatimsa devas.

mahārāja, dibbaṃ yānaṃ avikampamāno'ti. adhivāsesi kho ānanda, nimi rājā tuṇhībhāvena. atha kho ānanda, sakko devānamindo nimissa raññño adhivāsanaṃ viditvā seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evamevaṃ nimissa raññño pamukhe antarahito devesu tāvatiṃsesu pāturahosi.

16. Then, O Ananda, Sakka, ruler of the devas, addressed Matali, the charioteer: "Come you good Matali, having harnessed a chariot drawn by a thousand thoroughbred horses, having approached king Nimi, you say thus: "This chariot drawn by a thousand thoroughbred horses,

atha kho ānanda, sakko devānamindo mātalisaṅgāhakaṃ āmantesi: ehi tvaṃ samma mātali, sahassayuttaṃ ājaññarathaṃ yojetvā nimiṃ rājānaṃ upasaṅkamitvā evaṃ vadesi: 'ayaṃ te mahārāja, sahassayutto

O great king, has been sent by Sakka, ruler of the devas, for you. Climb aboard the divine vehicle, O great king, without hesitation." "Yes Lord," O Ananda, Matali, the charioteer, having replied to Sakka, ruler of the devas, having harnessed a chariot drawn by a thousand thoroughbred horses, having approached king Nimi, said thus: "This chariot drawn by a thousand thoroughbred horses, O great king, has been sent by Sakka, ruler of the devas, for you. Climb aboard the divine vehicle, O great king, without hesitation." "But great king, by what [route do you prefer to be] led by me? That by which those who do evil kamma experience the results of their evil kamma or that by which those who do good kamma experience the results of their good kamma?" "Just lead me, O Matali, by both." Matali, the charioteer,

ājaññaratho sakkena devānamindena pesito. abhiruheyyāsi mahārāja, dibbaṃ yānaṃ avikampamāno'ti. evaṃ bhaddantavāti1 kho ānanda, mātali saṅgāhako sakkassa devānamindassa paṭissutvā sahassayuttaṃ ājaññarathaṃ yojetvā nimiṃ rājānaṃ upasaṅkamitvā etadavoca: 'ayaṃ te mahārāja, sahassayutto ājaññaratho sakkena devānamindena pesito, abhiruha mahārāja, dibbaṃ yānaṃ avikampamāno. api ca mahārāja, katamena taṃ nemi, yena vā pāpakammā pāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedenti, yena vā kalyāṇakammā kalyāṇānaṃ kammānaṃ vipākaṃ paṭi-

O Ananda, led king Nimi to Sudhamma assembly hall. Sakka, ruler of the devas, O Ananda, saw king Nimi approaching from afar. Having seen, he said this to king Nimi: “Come great king, welcome great king, the Tavatimsa devas, O great king, having assembled at the Sudhamma assembly hall, are singing your praises as they settled: “It is a gain indeed sirs, for the videhans, it is a good gain indeed sirs, for the videhans, for whom king Nimi is a righteous, lawful king who stand firm in the Dhamma, a great king who fares by the Dhamma among Brahmiṇs and Householders, town and country folks, and observes the uposatha on the fourteenth, fifteenth, and the eighth days of the lunar fortnight.” We the Tavatimsa devas, O great king, wish to see you. Take delight, O great king, in divine power among the devas.” Enough,

saṃvedentī’ti? ubhayeneva maṃ mātali nehīti. sampāpesi2 kho ānanda, mātalisaṅgāhako nimiṃ rājānaṃ sudhammaṃ sabhaṃ.3 addasā kho ānanda, sakko devānamindo nimiṃ rājānaṃ dūratova āgacchantaṃ. disvāna nimiṃ rājānaṃ etadavoca: ehi kho mahārāja, svāgataṃ4 mahārāja, devā te5 mahārāja, tāvatiṃsā sudhammāyaṃ sabhāyaṃ kittayamānarūpā sannisinnā: ‘lābhā vata bho videhānaṃ, suladdhaṃ vata6 bho videhānaṃ, yesaṃ nimi rājā dhammiko dhammarājā dhamme ṭhito mahārājā dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca.

dear sir, lead me back just there to Mithila. There I will fare by the Dhamma among Brahmiṇs and Householders, town and country folks, and observe the uposatha on the fourteenth, fifteenth, and the eighth days of the lunar fortnight." So then, O Ananda, Sakka, ruler of the devas, addressed Matali, the charioteer: "Come you good Matali, having harnessed a chariot drawn by a thousand thoroughbred horses, lead king Nimi back just there to Mithila." "Yes Lord," O Ananda, Matali, the charioteer, having replied to Sakka, ruler of the devas, having harnessed a chariot drawn by a thousand thoroughbred horses, led king Nimi back just there to Mithila.

uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiñca pakkhassā'ti. devā te mahārāja, tāvatiṃsā dassanakāmā, abhirama mahārāja, devesu devānubhāvenā'ti. alaṃ mārisa, tattheva maṃ mithilaṃ paṭinetu. tatthāhaṃ dhammaṃ carissāmi brāhmaṇagahapatikesu negamesu ceva jānapadesu ca, uposathañca upavasissāmi cātuddasiṃ pañcadasiṃ aṭṭhamiñca pakkhassā'ti. atha kho ānanda, sakko devānamindo mātali saṅgāhakaṃ āmantesi: ehi tvaṃ samma mātali, sahassayuttaṃ ājaññarathaṃ yojetvā nimiṃ rājānaṃ tattheva mithilaṃ paṭinehīti. evaṃ bhaddantavāti kho

ānanda, mātali saṅgāhako sakkassa devānamindassa paṭissutvā sahassayuttaṃ ājaññarathaṃ yojetvā nimiṃ rājānaṃ tattheva mithilaṃ paṭinesi.

17. Just there, O Ananda, king Nimi fared by the Dhamma among Brahmiṇs and Householders, town and country folks, and observed the uposatha on the fourteenth, fifteenth, and the eighth days of the lunar fortnight. Then, O Ananda, from the lapse of many years, many hundreds of years, many thousands of years, many hundreds of thousands of years, king Nimi addressed his barber: “when, good barber, you can see that grey hairs have emerged on my head, then you should inform me.” “Yes, your majesty,” O Ananda, the barber replied

tatra sudaṃ ānanda, nimi rājā dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca, uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiñca pakkhassa. atha kho ānanda, nimi rājā bahunnaṃ vassānaṃ bahunnaṃ vassasatānaṃ bahunnaṃ vassasahassānaṃ7 accayena kappakaṃ āmantesi: ‘yadā me samma kappaka, passeyyāsi sirasmiṃ palitāni jātāni, atha me

to king Nimi. Then from the lapse of many years, many hundreds of years, many thousands of years, many hundreds of thousands of years, O Ananda, the barber saw that grey hairs have emerged on king Nimi's head. Having seen, he said this to king Nimi: "The divine messengers have appeared. The emergence of grey hairs have been seen on your head." "Well then good barber, having carefully pulled out the grey hairs with tweezers, place them in my cupped hand." "Yes, your majesty," O Ananda, the barber having replied to king Nimi, having carefully pulled out the grey hairs with tweezers, place them in king Nimi's cupped hand.

āroceyyāsī'ti. evaṃ devāti kho ānanda, kappako nimissa raññho paccassosi. addasā kho ānanda, kappako bahunnaṃ vassānaṃ bahunnaṃ vassasatānaṃ bahunnaṃ vassasahassānaṃ accayena nimissa raññho sirasmiṃ palitāni jātāni. disvāna nimiṃ rājānaṃ etadavoca: pātubhūtā kho devassa devadūtā, dissanti sirasmiṃ palitāni jātānī'ti. tena hi samma kappaka, tāni palitāni sādhukaṃ saṇḍāsena uddharitvā mama añjalismiṃ patiṭṭhāpehī'ti. evaṃ devāti kho ānanda, kappako nimissa raññho paṭissutvā tāni palitāni sādhukaṃ saṇḍāsena uddharitvā nimissa raññho añja-

17. Then, O Ananda, king Nimi, having given an excellent village to the barber, having summoned his eldest son, the prince, said this: "My son prince, the divine messengers have appeared. The emergence of grey hairs have been seen on my head. Since human sensual pleasures have been enjoyed by me, [now is] the occasion to seek after celestial sensual pleasures. Come you my son prince, rule this kingdom. Now having shaved off hair and beard, having put on the brownish robe, I will go forth from the home life into homelessness. Well now my son prince, when you too can see that grey hairs emerge on your head, then having given an excellent village to the barber, having thoroughly instructed the eldest son, the prince, in the kin-

lismiṃ patiṭṭhāpesi.

atha kho ānanda, nimi rājā kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ āmantāpetvā etadavoca: 'pātubhūtā kho me tāta kumāra devadūtā, dissanti sirasmiṃ palitāni jātāni, bhuttā kho pana me mānusakā kāmā, samayo dibbe kāme pariyesituṃ. ehi tvaṃ tāta kumāra, imaṃ rajjaṃ paṭipajja. ahaṃ pana kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmi. tena hi tāta kumāra, yadā tvampi passeyyāsi sirasmiṃ palitāni jātāni, atha kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ

dom, having shaved off hair and beard, having put on the brownish robe, you should go forth from the home life into homelessness. Continue in succession this good custom laid down by me. Let you not be my last man. Among a pair of individuals existing, O my son prince, he who the cutting off of such a good custom comes to be, he becomes the last man of them. That I to you my son prince, say thus: “Continue in succession this good custom laid down by me. Let you not be my last man.”

rajje samanusāsitvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyāsi. yena me idaṃ kalyāṇaṃ vaṭṭaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahosi. yasmiṃ kho tāta kumāra, purisayuge vattamāne evarūpassa kalyāṇassa vaṭṭassa samucchedo hoti so tesaṃ antimapuriso hoti. taṃ tāhaṃ tāta kumāra, evaṃ vadāmi: ‘yena me idaṃ kalyāṇaṃ vaṭṭaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahosī’ti.

18. Then, O Ananda, king Nimi having given an ex-

atha kho ānanda, nimi rājā kappakassa gāmavaraṃ datvā

cellent village to the barber, having thoroughly instructed the eldest son, the prince, in the kindom, in this Makhadeva Mango Grove, having shaved off hair and beard, having put on the brownish robe, went forth from the home life into homelessness. With a mind imbued with metta, he dwelled pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world he dwelled pervading with a mind imbued with metta, abundant, exalted, immeasurable, and free from enmity and ill-will. With a mind imbued with compassion, he dwelled pervading one direction. With a mind imbued with mudita, he dwelled pervading one direction. With a mind imbued with equanimity, he dwelled pervading one direction, likewise the

jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanusāsitvā imasmiṃyeva makhādevambavane kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji. so mettāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā vihāsi. karuṇāsahagatena cetasā -pemuditāsahagatena cetasā -pe- upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā du-

second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world he dwelled pervading with a mind imbued with equanimity, abundant, grown great, immeasurable, and free from enmity and ill-will.

tiyaṃ, tathā tatiyaṃ, tathā catutthiṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā vihāsi.

19. For eighty four thousand years [as a child], O Ananda, king Nimi amused himself with children games. For eighty four thousand years he occupied the office of sub-king. For eighty four thousand years he ruled the kingdom. For eighty four thousand years, in this very Makhadeva Mango Grove, he went forth from the home life into homelessness to fare the life of purity. Having enculturated the four divine abidings, with the breakup of the body, after death, he fared on

nimi kho panānanda, rājā caturāsītivassasahassāni kumārakīḷitaṃ kīḷi, caturāsītivassasahassāni oparajjaṃ kāresi, caturāsītivassasahassāni rajjaṃ kāresi, caturāsītivassasahassāni imasmiṃyeva makhādevambavane agārasmā anagāriyaṃ pabbajito brahmacariyaṃ cari. so cattāro brahmavihāre bhāvetvā kāyassa bhedā parammaraṇā brahmalokū-

to the brahma world. King Nimi's son, O Ananda, was named Kalarajanaka. He did not go forth from the home life into homelessness. He cut off that good custom. He was the last man of those.

pago ahosi. nimissa kho panānananda, rañño kalārajanako nāma putto ahosi. so na agārasmā anagāriyaṃ pabbaji. so taṃ kalyāṇaṃ vaṭṭaṃ samucchindi. so tesaṃ antimapuriso ahosi.

20. Now it might be, O Ananda, that it occurs to you thus: Surely some other person was king Makhadeva who laid down that good custom at that time. But this should not be seen thus. I was king Makhadeva at that time. I laid down that good custom. That good custom laid down by me was continued in succession by later generation. However, O Ananda, that good custom did not lead to attenuation, to fading away, to cessation, to peace, to supreme knowlege, to supreme awakening,

siyā kho pana te ānanda, evamassa: aññho nūna tena samayena rājā makhādevo ahosi yena1 taṃ kalyāṇaṃ vaṭṭaṃ nihitanti.2 na kho panetaṃ ānanda, evaṃ daṭṭhabbaṃ. ahaṃ tena samayena rājā makhādevo ahosiṃ. ahaṃ taṃ kalyāṇaṃ vaṭṭaṃ nihiniṃ.3 mayā taṃ kalyāṇaṃ vaṭṭaṃ nihitaṃ pacchimā janatā anuppavattesi. taṃ kho panānanda, kalyāṇaṃ vaṭṭaṃ na nibbi-

to nibbana, [but] only for arising in the brahma world.

dāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva brahmalokūpapattiyā.

21. However, at present, O Ananda, this good custom laid down by me lead exclusively to attenuation, to fading away, to cessation, to peace, to supreme knowlege, to supreme awakening, to nibbana." And what at present, O Ananda, is that good custom laid down by me which lead exclusively to attenuation, to fading away, to cessation, to peace, to supreme knowlege, to supreme awakening, to nibbana? It is just this noble eight-fold path. That is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right samadhi.

idaṃ kho panānanda, etarahi mayā kalyāṇaṃ vaṭṭaṃ nihitaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. katamā cānanda, etarahi mayā kalyāṇaṃ vaṭṭaṃ nihitaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati: ayameva ariyo aṭṭhaṅgiko maggo. seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā

This, at present, O Ananda, is that good custom laid down by me which lead exclusively to attenuation, to fading away, to cessation, to peace, to supreme knowlege, to supreme awakening, to nibbana. That I to you all, O Ananda, say thus: “Continue in succession this good custom laid down by me. Let none of you be my last man.” Among a pair of individuals existing, O Ananda, he who the cutting off of such a good custom comes to be, he becomes the last man of them. That I to you all, O Ananda, say thus: “Continue in succession this good custom laid down by me. Let none of you be my last man.” This is what the Auspicious One said. Delighted, the venerable Ananda rejoiced in the Auspicious One’s words.

sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. idaṃ kho ānanda, etarahi mayā kalyāṇaṃ vaṭṭaṃ nihitaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. taṃ vo ahaṃ ānanda, evaṃ vadāmi: yena me idaṃ kalyāṇaṃ vaṭṭaṃ nihitaṃ anuppavatteyyātha, mā kho me tumhe antimapurisā ahuvattha. yasmiṃ kho ānanda, purisayuge vattamāne evarūpassa kalyāṇassa vaṭṭassa samucchedo hoti so tesaṃ antimapuriso hoti. taṃ vo ahaṃ ānanda, evaṃ vadāmi: yena me idaṃ kalyāṇaṃ vaṭṭaṃ

nihitaṃ anuppavatteyyātha. mā kho me tumhe antimapurisā ahuvatthā’ti. idamavoca bhagavā attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.