0.0.1 Makhadeva

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.”

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.

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, 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.

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 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."

5. Then, O Ananda, king Makhadeva 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 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 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.

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.

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, 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.

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

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 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 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.

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 pu-

rity. Having enculturated the four divine abidings, with the breakup of the body, after death, he fared on to the brahma world.

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 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, immeasurable, and free from enmity and ill-will.

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.

13. King Nimi was the last of those kings, 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. 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."

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.

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." 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.

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, 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, 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, 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.

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 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.

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

18. Then, O Ananda, king Nimi 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 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 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.

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 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.

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

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. 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.