0.0.1 The Conch Blower

1. At one time the Auspicious One was dwelling in Nalanda at the Pavarika Mango Grove. Then Asibandhakaputta, the village chief, visited with the Auspicious One. Upon arrival, having bowed down to the Auspicious One, he sat down to one side. Having sat down to one side, the Auspicious One said this to Asibandhakaputta, the village chief: "How, O village chief, does Nigantha Nataputta teach the Dhamma to his disciples?"

2. "Nigantha Nataputta, O Bhante, teaches the dhamma to his disciples thus: "Anyone at all who causes to kill living beings, belongs to the state of misery, doomed to suffer in hell. Anyone at all who takes what is not given, belongs to the state of misery, doomed to suffer in hell. Anyone at all who misconducts in sensual pleasures, belongs to the state of misery, doomed to suffer in hell. Anyone at all who tells lies, belongs to the state of misery, doomed to suffer in hell. In which ever way one frequently dwells, in just that way one is led along". It is in this way, O Bhante, that Nigantha Nataputta teaches the dhamma to his disciples."

3. "In which ever way one frequently dwells, in just that way one is led along", O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta's words. "So what do you think, O village

chief? Whichever person undertakes the killing of living beings, whether by night or by day on any given occasion, what is more? The occasions when he kills living beings or the occasions when he does not kill living beings?"

4. "Whichever person, O Bhante, undertakes the killing of living beings, whether by night or by day on any given occasion, less are the occasions when he kills living beings. Certainly more are the occasions when he does not kill living beings." "In which ever way one frequently dwells, in just that way one is led along", O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta's words.

5. "So what do you think, O village chief? Whichever person undertakes the taking of what is not given, whether by night or by day on any given occasion, what is more? The occasions when he takes what is not given or the occasions when he does not take what is not given?" "Whichever person, O Bhante, undertakes the taking of what is not given, whether by night or by day on any given occasion, less are the occasions when he takes what is not given. Certainly more are the occasions when he does not take what is not given." "In which ever way one frequently dwells, in just that way one is led along", O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta's words.

6. “So what do you think, O village chief? Whichever person undertakes misconduct in sensual pleasures, whether by night or by day on any given occasion, what is more? The occasions when he misconducts in sensual pleasures or the occasions when he does not misconduct in sensual pleasures?” “Whichever person, O Bhante, undertakes misconduct in sensual pleasures, whether by night or by day on any given occasion, less are the occasions when he misconducts in sensual pleasures. Certainly more are the occasions when he does not misconduct in sensual pleasures.” “In which ever way one frequently dwells, in just that way one is led along”, O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta’s words.

7. “So what do you think, O village chief? Whichever person undertakes the telling of lies, whether by night or by day on any given occasion, what is more? The occasions when he tells lies or the occasions when he does not tell lies?” “Whichever person, O Bhante, undertakes the telling of lies, whether by night or by day on any given occasion, less are the occasions when he tells lies. Certainly more are the occasions when he does not tell lies.” “In which ever way one frequently dwells, in just that way one is led along”, O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta’s words.

8. Here, O village chief, a certain Teacher is of such doctrine, of such view: "Anyone at all who causes to kill living beings, belongs to the state of misery, doomed to suffer in hell. Anyone at all who takes what is not given, belongs to the state of misery, doomed to suffer in hell. Anyone at all who misconducts in sensual pleasures, belongs to the state of misery, doomed to suffer in hell. Anyone at all who tells lies, belongs to the state of misery, doomed to suffer in hell." Now, O village chief, it occurs to the Teacher's disciple who places high faith [in him] thus: My Teacher is of such doctrine, of such view: "Anyone at all who causes to kill living beings, belongs to the state of misery, doomed to suffer in hell. Anyone at all who takes what is not given, belongs to the state of misery, doomed to suffer in hell. Anyone at all who misconducts in sensual pleasures, belongs to the state of misery, doomed to suffer in hell. Anyone at all who tells lies, belongs to the state of misery, doomed to suffer in hell." But there is the killing of living beings [done] by me. He acquires the view: I too belong to the state of misery, doomed to suffer in hell. Without having abandoned that assertion, O village chief, without having abandoned that state of mind, without having relinquished that view, he will be put down in hell accordingly as if carried [there].

9. My Teacher is of such doctrine, is of such view thus: "Anyone at all who takes what is not given, belongs to the state of misery, doomed to suffer in hell." But there is the

taking of what is not given [done] by me. He acquires the view: I too belong to the state of misery, doomed to suffer in hell. Without having abandoned that assertion, O village chief, without having abandoned that state of mind, without having relinquished that view, he will be put down in hell accordingly as if carried [there].

10. My Teacher is of such doctrine, is of such view thus: "Anyone at all who misconducts in sensual pleasures, belongs to the state of misery, doomed to suffer in hell." But there is misconduct in sensual pleasures [done] by me. He acquires the view: I too belong to the state of misery, doomed to suffer in hell. Without having abandoned that assertion, O village chief, without having abandoned that state of mind, without having relinquished that view, he will be put down in hell accordingly as if carried [there].

11. My Teacher is of such doctrine, is of such view thus: "Anyone at all who tells lies, belongs to the state of misery, doomed to suffer in hell." But there is false [speech] spoken by me. He acquires the view: I too belong to the state of misery, doomed to suffer in hell. Without having abandoned that assertion, O village chief, without having abandoned that state of mind, without having relinquished that view, he will be put down in hell accordingly as if carried [there].

12. But here, O village chief, a Tathagata arises in the world, the Arahant, rightly self-awakened, excelling in

knowledge and conduct, well-farer, knower of the worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious. He in many teachings reproaches and censures the killing of living beings and says: "You must all abstain from the killing of living beings." He reproaches and censures the taking of what is not given and says: "You must all abstain from the taking of what is not given." He reproaches and censures misconduct in sensual pleasures and says: "You must all abstain from misconduct in sensual pleasures." He reproaches and censures false speech and says: "You must all abstain from false speech."

13. But here, O village chief, the Teacher's disciple [possessed of] the higher faith reflects thus: "The Auspicious One in many teachings reproaches and censures the killing of living beings and says: "You must all abstain from the killing of living beings." But there is the killing of living beings [done] by me to this or that extent. But to whatever extend the killing of living beings [have been done] by me, that is not proper, that is not good. And yet even were I to be remorseful, that evil kamma of mine will not be undone." Having reflected thus, he simply abandons the killing of living beings and abstains from the killing of living beings in the future. Thus, is the abandoning of that evil kamma, thus is the surmounting of that evil kamma.

14. "The Auspicious One in many teachings reproaches and censures the taking of what is not given and says: "You must all abstain from the taking of what is not given." But there is the taking of what is not given [done] by me to this or that extent. But to whatever extend the taking of what is not given [has been done] by me, that is not proper, that is not good. And yet even were I to be remorseful, that evil kamma of mine will not be undone." Having reflected thus, he simply abandons the taking of what is not given and abstains from the taking of what is not given in the future. Thus, is the abandoning of that evil kamma, thus is the surmounting of that evil kamma.

15. "The Auspicious One in many teachings reproaches and censures misconduct in sensual pleasures and says: "You must all abstain from misconduct in sensual pleasures." But there is misconduct in sensual pleasures [done] by me to this or that extent. But to whatever extend misconduct in sensual pleasures [have been done] by me, that is not proper, that is not good. And yet even were I to be remorseful, that evil kamma of mine will not be undone." Having reflected thus, he simply abandons misconduct in sensual pleasures and abstains from misconduct in sensual pleasures in the future. Thus, is the abandoning of that evil kamma, thus is the surmounting of that evil kamma.

16. "The Auspicious One in many teachings reproaches and censures false speech and says: "You must all abstain

from false speech." But there is false [speech] spoken by me to this or that extent. But to whatever extend false [speech] has been spoken by me, that is not proper, that is not good. And yet even were I to be remorseful, that evil kamma of mine will not be undone." Having reflected thus, he simply abandons false speech and abstains from false speech in the future. Thus, is the abandoning of that evil kamma, thus is the surmounting of that evil kamma.

17. Having abandoned the killing of living beings, he abstains from the killing of living beings. Having abandoned the taking of what is not given, he abstains from the taking of what is not given. Having abandoned misconduct in sensual pleasures, he abstains from misconduct in sensual pleasures. Having abandoned false speech, he abstains from false speech. Having abandoned divisive speech, he abstains from divisive speech. Having abandoned harsh speech, he abstains from harsh speech. Having abandoned senseless prattle, he abstains from senseless prattle. Having abandoned covetousness, he is not covetous. Having abandoned ill-will and hatred, he is one of a benevolent mind. Having abandoned wrong view, he is one of right view.

18. The noble disciple, O village chief, thus rid of covetousness, rid of ill-will, unconfused, mindful and contemplative, with a mind imbued with metta, dwells pervading one direction, likewise the second direction, like-

wise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world he dwells pervading with a mind imbued with metta, abundant, exalted, immeasurable, and free from enmity and ill-will. Just as, O village chief, a powerful conch shell blower would easily, without difficulty, convey [the sound of his conch shell] in the four directions, just so, O village chief, with the liberation of mind by metta thus enculturated, thus made abundant, any measureable kamma done will not remain there, will not persist there.

19. The noble disciple, O village chief, thus rid of covetousness, rid of ill-will, unconfused, mindful and contemplative, with a mind imbued with compassion, dwells 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 dwells pervading with a mind imbued with compassion, abundant, exalted, immeasurable, and free from enmity and ill-will. Just as, O village chief, a powerful conch shell blower would easily, without difficulty, convey [the sound of his conch shell] in the four directions, just so, O village chief, with the liberation of mind by compassion thus enculturated, thus made abundant, any measureable kamma done will not remain there, will not persist there.

20. The noble disciple, O village chief, thus rid of covetousness, rid of ill-will, unconfused, mindful and con-

templative, with a mind imbued with mudita, dwells 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 dwells pervading with a mind imbued with mudita, abundant, exalted, immeasurable, and free from enmity and ill-will. Just as, O village chief, a powerful conch shell blower would easily, without difficulty, convey [the sound of his conch shell] in the four directions, just so, O village chief, with the liberation of mind by mudita thus enculturated, thus made abundant, any measureable kamma done will not remain there, will not persist there.

21. The noble disciple, O village chief, thus rid of covetousness, rid of ill-will, unconfused, mindful and contemplative, with a mind imbued with equanimity, dwells 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 dwells pervading with a mind imbued with equanimity, abundant, exalted, immeasurable, and free from enmity and ill-will. Just as, O village chief, a powerful conch shell blower would easily, without difficulty, convey [the sound of his conch shell] in the four directions, just so, O village chief, with the liberation of mind by equanimity thus enculturated, thus made abundant, any measureable kamma done will not remain there, will not persist there.

22. When thus was said, Asibandhakaputta, the village chief, said this to the Auspicious One: “Excellent, O Bhante! Excellent, O Bhante! Just as, O Bhante, one might set upright what has been overturned, or open up what has been closed, or show a path to one who is lost, or bear an oil lamp in the darkness so that those with good eyesight can see forms.” Just so has the Dhamma been explained by the venerable Gotama in countless ways. I go, O Bhante, to the Auspicious One as refuge, and to the Dhamma, and to the Sangha of bhikkhus. May the Auspicious One bear it in mind, that I am a lay disciple who has gone for refuge from today for as long as life lasts.