

Ratṭhapāla Sutta

(Majjhima Nikāya Sutta No. 82)

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1. Introduction

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This discourse consists of two parts: (1) the story of the ordination, enlightenment, and return to his home city of Ratṭhapāla, described as a “young man of family”, and (2) Ven Ratṭhapāla’s exposition of the Dhamma to the Korvya, the King of the Kuru people.

The Ratṭhapāla Story

There is some interest in Ratṭhapāla’s personal story but little that is of doctrinal or disciplinary significance. It is interesting that even though Ratṭhapāla was an adult with many wives he had to get his parents’ permission before he was ordained. Normally this requirement applies to those still under the care of their parents. The problem was that Ratṭhapāla’s father did not initially give his consent, and Ratṭhapāla had to go on a hunger strike before they could be persuaded by his friends, but only after Ratṭhapāla had agreed to visit the family after he had entered the Order of Bhikkhus.

There is little information on Ratṭhapāla’s early period in the Order but he did reach his goal and became one of the arahants. Even then he seems to require the permission of the Buddha to visit his parents. This does not seem to be a normal requirement of the Vinaya, but presumably the Buddha was Ratṭhapāla’s preceptor and usually monks are expected to seek their preceptor’s permission in undertaking major initiatives. The permission was given by the Buddha but only after the Buddha was confident that Ratṭhapāla would not revert to the lay life. This raises interesting question as to whether enlightened monks can revert to the lay life, and if so if they need any the permission of their preceptor.

The return of Ratṭhapāla to his old home was not to be the return of the prodigal son. Initially Ratṭhapāla was not recognized and even abused, but after he was recognized the father made an effort to tempt him back into the household life. But Ratṭhapāla stands firm, and even preaches dhamma to his father, unsuccessfully. He finally departs, having fulfilled his promise to visit his parents, but utters some stanzas just before his departure.

Preaching the dhamma to the King

The second part of this sutta is not connected with the first, except that it follows on Ratṭhapāla’s visit to his home city. The news of Ratṭhapāla’s arrival in his capital goes to the King who decides to visit the ascetic. The king offers a luxurious mat for Ratṭhapāla to sit on which is declined.

The King is keen to find out why Ratṭhapāla became an ascetic. He thinks that people renounce the world because they have undergone some kind of loss and he wants to know if this was the case with Ratṭhapāla. The four kinds of “loss” he mentions are ageing, sickness, wealth and relatives. Ratṭhapāla did not seem to suffer any of these losses.

Ratṭhapāla counters the four kinds of loss enumerated by the King with what he calls the “four summaries of the dhamma”. The term used is also translated as “expositions” and “indications”. These four are:

- (1) Life is unstable, it is swept away.
- (2) Life has no shelter and no protector.
- (3) Life has nothing of its own; one has to leave all and pass on.
- (4) Life is incomplete, insatiate, the slave of craving.

In the subsequent discussion Raṭṭhapāla establishes the truth of these principles in terms of the King's own personal experience by posing questions to the King.

Raṭṭhapāla's four principles of dhamma do not correspond to the four noble truths and seem to stress only the first noble truth – that of the omnipresence of dukkha. It must be remembered that Raṭṭhapāla was not addressing a learned recluse (or 'wanderer') but a King who was concerned with mundane matters. Therefore discussing points of high philosophy would not have been appropriate. The King seems to accept Raṭṭhapāla's argument, but it is not clear he became a lay disciple like other Kings such as Bimbisāra and Pasānedi.

Raṭṭhapāla finally sums up the main reason why he left the household life in a stanza which contains some memorable statements.

Is it the Buddha word?

Sometime back the issue was raised that only the direct utterances of the Buddha should be considered, not those of disciples even if they were arahants. Clearly this discourse does not contain much that is attributed to Buddha Gotama. The question arises whether such discourses should be ignored and only the "Buddha word" be considered.

But we do not have a direct record of the Buddha word, only discourse ascribed to the Buddha. When the Canon was compiled Ananda related what the Buddha said, and we have no clear proof that what he said is true in every respect. So any statement whether attributed to the Buddha, or to an enlightened arahant, must be treated in the same way. We can apply the method given in suttas like the Kālāma sutta for this purpose. So there is no reason to reject any discourse in the Canon on the ground that the words are not directly attributed to the Buddha.

2. On Raṭṭhapāla

Translated by Bhikkhu Bodhi

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was wandering in the Kuru country with a large Sangha of bhikkhus, and eventually he arrived at a Kuru town named Thullakoṭṭhita.

2. The Brahmin householders of Thullakoṭṭhita heard: "The recluse Gotama, the son of the Sakyans who went forth from a Sakyan clan, has been wandering in the Kuru country [55] with a large Sangha of bhikkhus and has come to Thullakoṭṭhita. Now a good report of Master Gotama has been spread to this effect: 'That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed. He declares this world with its gods, its Maras, and its Brahmas, this generation with its recluses and brahmins, its princes and its people, which he has himself realised with direct knowledge. He teaches the Dhamma good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and he reveals a holy life that is utterly perfect and pure.' Now it is good to see such arahants."

3. Then the brahmin householders of Thullakoṭṭhita went to the Blessed One. Some paid homage to the Blessed One and sat down at one side; some exchanged greetings with him, and when this courteous and amiable talk was finished, sat down at one side; some extended their hands in reverential salutation towards the Blessed One and sat down at one side; some pronounced their name and clan in the Blessed One's presence and sat down at one side; some kept silent and sat down at one side. When they were seated, the Blessed One instructed, urged, roused, and encouraged them with talk on the Dharma.

4. Now at that time a clansman named Raṭṭhapāla, the son of the leading clan in that same Thullakoṭṭhita, was sitting in the assembly. Then it occurred to him: "As I understand the Dhamma taught by the Blessed One, it is not easy while living in a home to lead the holy life, utterly perfect and pure as a polished shell. Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness."

5. Then the brahmin householders of Thullakoṭṭhita, having been instructed, urged, roused, and encouraged by the Blessed One with talk on the Dhamma, delighted and rejoiced in his words. They then rose from their [56] seats, and after paying homage to him, they departed, keeping him on their right.

6. Soon after they had gone, the clansman Raṭṭhapāla, went to the Blessed One, and after paying homage to him, he sat down at one side and said to the Blessed One: "Venerable sir, as I understand the Dhamma taught by the Blessed

One, it is not easy while living in a home to lead the holy life, utterly perfect and pure as a polished shell. Venerable sir, I wish to shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness. I would receive the going forth under the Blessed One, I would receive the full admission.”

“Have you been permitted by your parents, Raṭṭhapāla,, to go forth from the home life into homelessness?”

“No, venerable sir, I have not been permitted by my parents.” “Raṭṭhapāla,, Tathagatas do not give the going forth to anyone who does not have his parents’ permission.”

“Venerable sir, I shall see to it that my parents permit me to go forth from the home life into homelessness.”

7. Then the clansman Raṭṭhapāla, rose from his seat, and after paying homage to the Blessed One, he departed, keeping him on his right. He went to his parents and told them: “Mother and father, as I understand the Dhamma taught by the Blessed One, it is not easy while living in a home to lead the holy life, utterly perfect and pure as a polished shell. I wish to shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness. Give me permission to go forth from home life into homelessness.”

When he had said this, his parents replied: “Dear Raṭṭhapāla, you are our only son, dear and beloved. You have been raised in comfort, brought up in comfort; you know nothing of suffering, dear Raṭṭhapāla, [57] Even in case of your death we would lose you unwillingly, so how could we give you our permission to go forth from the home life into homelessness while you are still living?”

For the second time ... For the third time the clansman Raṭṭhapāla, said to his parents: “Mother and father ... give me permission to go forth from the home life into homelessness.”

For the third time his parents replied: “Dear Raṭṭhapāla,... how could we give you our permission to go forth from the home life into homelessness while you are still living?”

Then, not receiving his parents’ permission to go forth, the clansman Raṭṭhapāla, lay down there on the bare floor, saying: “Right here I shall either die or receive the going forth.” [58]

8. Then the clansman Raṭṭhapāla’s parents said to him: “Dear Raṭṭhapāla,, you are our only son, dear and beloved. You have been raised in comfort, brought up in comfort; you know nothing of suffering, dear Raṭṭhapāla. Get up, dear Raṭṭhapāla,, eat, drink, and amuse yourself. While eating, drinking, and amusing yourself, you can be happy enjoying sensual pleasures and making merit. We do not permit you to go forth from the home life into homelessness. Even in the case of your death we would lose you unwillingly, so how could we give you our permission to go forth from the home life into homelessness while you are still living?” When this was said, the clansman Raṭṭhapāla, was silent.

For the second time ... For the third time his parents said to him: “Dear Raṭṭhapāla,... how could we give you our permission to go forth from the home life into homelessness while you are still living?” For the third time the clansman Raṭṭhapāla, was silent.

9. Then the clansman Raṭṭhapāla’s parents went to his friends and said to them: “Dears, the clansman Raṭṭhapāla has lain down on the bare floor, having said: ‘Right here I shall either die or receive the going forth.’ Come, dears, go to the clansman Raṭṭhapāla and say to him: ‘Friend Raṭṭhapāla , you are your parents’ only son ... Get up, friend Raṭṭhapāla , eat, drink, and amuse yourself... [59] how could your parents give you their permission to go forth from the home life into homelessness while you are still living?’”

10. Then the clansman Raṭṭhapāla ’s friends went to him and “Friend Raṭṭhapāla , you are your parents’ only son, dearly beloved. You have been raised in comfort, brought up in comfort; you know nothing of suffering, friend Raṭṭhapāla . Get up, friend Raṭṭhapāla , eat, drink, and amuse yourself. While eating, drinking, and amusing yourself, you can be happy enjoying sensual pleasures and making merit. Your parents do not permit you to go forth from the home life into homelessness. Even in case of your death they would lose you unwillingly, so how could they give you their permission to go forth from the home life into homelessness while you are still living?” When this was said, the clansman Raṭṭhapāla was silent.

For the second time ... For the third time his friends said to him: “Friend Raṭṭhapāla ... how could they give you their permission to go forth from the home life into homelessness while you are still living?” For the third time the clansman Raṭṭhapāla was silent.

11. Then the clansman Raṭṭhapāla ’s friends went to his parents and said to them: “Mother and father, the clansman Raṭṭhapāla is lying down there on the bare floor, having said: ‘Right here I shall either die or [60] get the going forth.’ Now if you do not give him your permission to go forth from the home life into homelessness, he will die there. But if you give him your permission, you will see him after he has gone forth. And if he does not enjoy the going forth, what else can he do then but return here? So give him your permission to go forth from the home life into homelessness.”

“Then, dears, we give the clansman Raṭṭhapāla permission to go forth from the home life into homelessness. But when he has gone forth, he must visit his parents.”

Then the clansman Raṭṭhapāla's friends went to him and told him: "Get up, friend Raṭṭhapāla. Your parents permit you to go forth from the home life into homelessness. But when you have gone forth, you must visit your parents."

12. The clansman Raṭṭhapāla then got up, and when he had regained his strength, he went to the Blessed One, and after paying homage to him, he sat down at one side and told him: "Venerable sir, I have my parents' permission to go forth from the home life into homelessness. Let the Blessed One give the going forth." Then the clansman Raṭṭhapāla received the going forth under the Blessed One, and he received the full admission.¹

13. Then not long after the venerable Raṭṭhapāla had received the full admission, a half-month after he had received the admission, the Blessed One, having stayed at Thullakoṭṭhita as long as he chose, set out to wander towards Sāvattḥī. Wandering by stages, he eventually arrived at Sāvattḥī, and there [61] he lived at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's Park.

14. Before long², dwelling alone, withdrawn, diligent, ardent, and resolute, the venerable Raṭṭhapāla, by realising for himself with direct knowledge, here and now entered upon and abided in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness." He directly knew: "Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being." And the venerable Raṭṭhapāla became one of the arahants.

15. Then the venerable Raṭṭhapāla went to the Blessed One, and after paying homage to him, he sat down at one side and told him: "Venerable sir, I wish to visit my parents, if I have the Blessed One's permission."

Then the Blessed One penetrated mentally the thoughts in venerable Raṭṭhapāla's mind. When he knew that the clansman Raṭṭhapāla was incapable of abandoning the training and returning to the low life, he told him: "Now is the time, Raṭṭhapāla, to do as you think fit."

16. Then the venerable Raṭṭhapāla rose from his seat, and after paying homage to the Blessed One, he departed, keeping him on his right. He then set his resting place in order, and taking his bowl and outer robe, set out to wander towards Thullakoṭṭhita. Wandering by stages, he eventually arrived at Thullakoṭṭhita. There he lived in Thullakoṭṭhita in King Koravya's Migacira Garden. Then, when it was morning, he dressed, and taking his bowl and outer robe, went into Thullakoṭṭhita for alms. As he was wandering for alms from house to house in Thullakoṭṭhita, he came to his own father's house.

17. Now on that occasion the venerable Raṭṭhapāla's father was sitting in the hall of the central door having his hair dressed. When he saw the venerable Raṭṭhapāla coming in the distance, he said: "Our only son, dear and beloved, was made to go forth by these bald-pated recluses." [62] Then at his own father's house the venerable Raṭṭhapāla received neither alms nor a polite refusal; instead, he received only abuse.

18. Just then a slavewoman belonging to one of his relatives was about to throw away some old porridge.³ Seeing this, the venerable Raṭṭhapāla said to her: "Sister, if that stuff is to be thrown away, then pour it into my bowl here." While she was doing so, she recognised the characteristic features of his hands, his feet, and his voice. Then she went to his mother and said: "Please know, my lady, that my lord's son Raṭṭhapāla has arrived."

"Gracious! If what you say is true, you are no longer a slave!" Then the venerable Raṭṭhapāla's mother went to his father and said: "Please know, householder, they say that the clansman Raṭṭhapāla has arrived."

19. Just then the venerable Raṭṭhapāla was eating the old porridge by the wall of a certain shelter. His father went to him and said: "Raṭṭhapāla, my dear, surely there is ... and you will be eating old porridge!⁴ Is there not your own house to go to?"

"How could we have a house, householder, when we have gone forth from the home life into homelessness? We are homeless, householder. We went [63] to your house, but we received neither alms nor a polite refusal there; instead we received only abuse."

1. Because of his readiness to risk death in order to obtain his parents' permission to go forth, he was later declared by the Buddha the foremost of those gone forth in faith. His verses are at Thag 769-93.

2. Although the stock phrase "before long" is used here MA says that it took Ratthapala twelve years of strive to attain arahantship. This statement seems correct in view of the fact that on his return journey to his parents home his father did not immediately recognise him.

3. *Abhidhosikani kummasarh*. Elsewhere Nm translates *kummasa* as "bread," but here it obviously means something of a semi-liquid nature. MA says it is made from barley (*yava*).

4. MA explains that his father meant to say: "Raṭṭhapāla my dear, there is our wealth - we cannot be called poor, yet you sit in such a place eating old porridge!" However, the householder was afflicted with such sorrow that he was unable to complete his utterance.

“Come, dear Raṭṭhapāla, let us go to the house.” “Enough, householder, my meal for today is finished.”
 “Then, dear Raṭṭhapāla, consent to accept tomorrow’s meal.” The venerable Raṭṭhapāla consented in silence.

20. Then, knowing that the venerable Raṭṭhapāla had consented, his father went back to his own house where he had gold coins and bullion made into a large heap and covered it with mats. Then he told the venerable Raṭṭhapāla’s former wives: “Come, daughters-in-law, adorn yourselves with ornaments in the way Rathapala found you most dear and loveable.”

21. When night had ended, the venerable Raṭṭhapāla’s father had good food of various kinds prepared in his own house and had the time announced to the venerable Raṭṭhapāla: “It is time, dear Raṭṭhapāla, the meal is ready.” 2
 Then, it being morning, the venerable Raṭṭhapāla dressed and taking his bowl and outer robe, he went to his own father, house and sat down on the seat made ready. Then his father had the pile of gold coins and bullion uncovered and said: “Dear Raṭṭhapāla, this is your maternal fortune; your paternal fortune is another and your ancestral fortune is yet another. Dear Raṭṭhapāla, you can enjoy the wealth and make merit. Then, dear, [64] abandon the training and return to the low life, enjoy the wealth and make merit.”

“Householder, if you would follow my advice, then have this pile of gold coins and bullion loaded on carts and carried away to be dumped midstream in the river Ganges. Why is that? Because, householder, on account of this there will arise for you sorrow, lamentation, pain, grief, and despair.”

23. Then the venerable Raṭṭhapāla’s former wives clasped his feet and said to him: “What are they like, my lord’s son, the nymphs for whose sake you lead the holy life?”

“We do not lead the holy life for the sake of nymphs, sisters.” “Our lord’s son Raṭṭhapāla calls us ‘sisters,’” they cried and right there they fainted.

24. Then the venerable Raṭṭhapāla told his father: “Householder, if there is a meal to be given, then give it. Do not harass us.” “Eat then, dear Raṭṭhapāla, the meal is ready.”

Then, with his own hands, the venerable Raṭṭhapāla’s father served and satisfied him with the various kinds of good food. When the venerable Raṭṭhapāla had eaten and had withdrawn his hand from the bowl, he stood up and uttered these stanzas:

25. “Behold a puppet here pranked out⁵
 A body built up out of sores,
 Sick, an object for concern,
 Where no stability abides.
 Behold a figure here pranked out
 With jewellery and earrings too,
 A skeleton wrapped up in skin,
 Made attractive by its clothes.
 Its feet adorned with henna dye
 And powder smeared upon its face:
 It may beguile a fool, but not
 A seeker of the further shore. [65]
 Its hair is dressed in eightfold plaits
 And unguent smeared upon its eyes:
 It may beguile a fool, but not
 A seeker of the further shore.
 A filthy body well adorned
 Like a new-painted unguent pot:
 It may beguile a fool, but not
 A seeker of the further shore.
 The deer-hunter set out the snare
 But the deer did not spring the trap;
 We ate the bait and now depart
 Leaving the hunters to lament.”

5. The verses obviously refer to his former wives, adorned in order to entice him back to the lay life. Strangely, no mention is made of the wives in the portion of the sutta conceived in his pre-ordination days.

26. After the venerable Ratthapala had stood up and uttered these stanzas, he went to King Koravya's Migacira garden and sat down at the root of a tree for the day's abiding.

27. Then King Koravya addressed his gamekeeper thus: "Good gamekeeper, tidy up the Migacira Garden so that we may go to the pleasure garden to see a pleasing spot." - "Yes, sire," he replied. Now while he was tidying up the Migacira Garden, the gamekeeper saw the venerable Raṭṭhapāla seated at the root of a tree for the day's abiding. When he saw him, he went to King Koravya and told him: "Sire, the Migacira Garden has been tidied up. The clansman Raṭṭhapāla is there, the son of the leading clan in this same Thullakoṭṭhita, of whom you have always spoken highly;" he is seated at the root of a tree for the day's abiding."

"Then, good Migava, enough of the pleasure garden for today. Now we shall go to pay respects to that Master Raṭṭhapāla."

28. Then, saying: "Give away all the food that has been prepared there," King Koravya had a number of state carriages prepared, and mounting one of them, accompanied by the other carriages, he drove out from Thullakoṭṭhita with the full pomp of royalty to see the venerable Raṭṭhapāla. He drove thus as far as the road was passable for carriages, and then he dismounted from his carriage and went forward on foot with a following of the most eminent officials to where the venerable Raṭṭhapāla was. [66] He exchanged greetings with the venerable Raṭṭhapāla, and when this courteous and amiable talk was finished, he, stood at one side and said: "Here is an elephant rug. Let Master Raṭṭhapāla be seated on it."

"There is no need, great king. Sit down. I am sitting on my, own mat."

King Koravya sat down on a seat made ready and said:

29. "Master Raṭṭhapāla, there are four kinds of loss. Because they have undergone these four kinds of loss, some people here shave off their hair and beard, put on the yellow robe, and go forth from the home life into homelessness. What are the four? They are loss through ageing, loss through sickness, loss of wealth, and loss of relatives.

30. "And what is loss through ageing? Here, Master Raṭṭhapāla, someone is old, aged, burdened with years, advanced in life, come to the last stage. He considers thus: 'I am old, aged, burdened with years, advanced in life, come to the last stage. It is no longer easy for me to acquire unacquired wealth or to augment wealth already acquired. Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness.' Because he has undergone that loss through ageing, he shaves off his hair and beard, puts on the yellow robe, and goes forth from the home life into homelessness. This is called loss through ageing. But Master Raṭṭhapāla is now still young, a black-haired young man endowed with the blessing of youth, in the prime of life. Master Raṭṭhapāla has not undergone any loss through ageing. What has he known or seen or heard that he has gone forth from the home life into homelessness?

31. "And what is loss through sickness? Here, Master Raṭṭhapāla, someone is afflicted, suffering, and gravely ill. He considers thus: 'I am afflicted, suffering, and gravely ill. It is no longer easy for me to acquire unacquired wealth... [67] ... into homelessness.' Because he has undergone that loss through sickness ...he goes forth from the home life into homelessness. This is called loss through sickness. But Master Raṭṭhapāla now is free from illness and affliction; he possesses a good digestion that is neither too cool nor too warm but medium. Master Raṭṭhapāla has not undergone any loss through sickness. What has he known or seen or heard that he has gone forth from the home life into homelessness?

32. "And what is loss of wealth? Here, Master Raṭṭhapāla, someone is rich, of great wealth, of great possessions. Gradually his wealth dwindles away. He considers thus: 'Formerly I was rich, of great wealth, of great possessions. Gradually my wealth has dwindled away. It is no longer easy for me to acquire unacquired wealth ... into homelessness! Because he has undergone that loss of wealth ... he goes forth from the home life into homelessness. This is called loss of wealth. But Master Raṭṭhapāla is the son of the leading clan in this same Thullakoṭṭhita. Master Raṭṭhapāla has not undergone any loss of wealth. What has he known or seen or heard that he has gone forth from the home life into homelessness?

33. "And what is loss of relatives? Here, Master Raṭṭhapāla, someone has many friends and companions, kinsmen and relatives. Gradually those relatives of his dwindle away. He considers thus: 'Formerly I had many friends and companions, kinsmen and relatives. Gradually those relatives of mine have dwindled away. It is no longer easy for me to acquire unacquired wealth ...[68]...into homelessness.' Because he has undergone that loss of relatives... he goes forth from the home life into homelessness. This is called loss of relatives. But Master Raṭṭhapāla has many friends and companions, kinsmen and relatives, in this same Thullakoṭṭhita. Master Raṭṭhapāla has not undergone any loss of relatives. What has he known or seen or heard that he has gone forth from the home life into homelessness?

34. "Master Raṭṭhapāla, these are the four kinds of loss. Because they have undergone these four kinds of loss, some people here shave off their hair and beard, put on the yellow robe, and go forth from the home life into

homelessness. Master Raṭṭhapāla has not undergone any of these. What has he known or seen or heard that he has gone forth from the home life into homelessness?”

35. “Great king, there are four summaries of the Dhamma that; have been taught by the Blessed One who knows and sees, accomplished and fully enlightened. Knowing and seeing and hearing them, I went forth from the home life into homelessness. What are the four?”

36. (1) “[Life in] any world is unstable, it is swept away’; ;, this is the first summary of the Dhamma taught by the Blessed One who knows and sees, accomplished and fully enlightened. Knowing and seeing and hearing this, I went forth from home life into homelessness.

(2) “[Life in] any world has no shelter and no protector’ this is the second summary of the Dhamma taught by’ Blessed One who knows and sees...

(3) “[Life in] any world has nothing of its own; one has to leave all and pass on’ this is the third summary of the Dhamma taught by the Blessed One who knows and sees...

(4) “[Life in] any world is incomplete, insatiate, the slave of craving’ this is the fourth summary of the Dhamma taught by the Blessed One who knows and sees...

37. “Great king, these are the four summaries of the Dhamma that have been taught by the Blessed One who knows and sees, accomplished and fully enlightened. [69] Knowing and seeing and hearing them, I went forth from the home life into homelessness.”

38. “Master Raṭṭhapāla said: ‘[Life in] any world is unstable, it is swept away.’ How should the meaning of that statement be understood?”

“What do you think, great king? When you were twenty or twenty-five years old, were you an expert rider of elephants, an expert horseman, an expert charioteer, an expert archer, an expert swordsman, strong in thighs and arms, sturdy, capable in battle?”

“When I was twenty or twenty-five years old, Master Raṭṭhapāla , I was an expert rider of elephants ... strong in thighs and arms, sturdy, capable in battle. Sometimes I wonder if I had supernatural power then. I do not see anyone who could equal me in strength.”

“What do you think, great king? Are you now as strong in thighs and arms, as sturdy and as capable in battle?”

“No, Master Raṭṭhapāla . Now I am old, aged, burdened with years, advanced in life, come to the last stage; my years have turned eighty. Sometimes I mean to put my foot here and I put my foot somewhere else.”

“Great king, it was on account of this that the Blessed One who knows and sees, accomplished and fully enlightened, said: ‘Life in any world is unstable, it is swept away’; and when I knew and saw and heard this, I went forth from the home life into homelessness.”

39. “It is wonderful, Master Raṭṭhapāla , it is marvellous how well it has been expressed by the Blessed One who knows and sees, accomplished and fully enlightened: ‘[Life in] any world is unstable, it is swept away.’ It is indeed so true. “Master Raṭṭhapāla, there exist in this court elephants and cavalry and chariot troops and infantry, which will serve to subdue any threats to us. [70] Now Master Raṭṭhapāla said: ‘[Life in] any world has no shelter and no protector.’ How should the meaning of that statement be understood?”

“What do you think, great king? Do you have any chronic ailment?”

“I have a chronic wind ailment, Master Raṭṭhapāla. Sometimes my friends and companions, kinsmen, and relatives, stand around me, thinking: ‘Now King Koravya is about to die, now King Koravya is about to die!’”

“What do you think, great king? Can you command your friends and companions, your kinsmen and relatives: ‘Come, my good friends and companions, my kinsmen and relatives. All of you present share this painful feeling so that I may feel less pain’? Or do you have to feel that pain yourself alone?”

“I cannot command my friends and companions, my kinsmen and relatives thus, Master Raṭṭhapāla. I have to feel that pain alone.”

“Great king, it was on account of this that the Blessed One who knows and sees, accomplished and fully enlightened, said: ‘[Life in] any world has no shelter and no protector’; and when I knew and saw and heard this, I went forth from the home life’ into homelessness.”

“It is wonderful, Master Raṭṭhapāla, it is marvellous how we that has been expressed by the Blessed One who knows an sees, accomplished and fully enlightened: ‘[Life in] any worl has no shelter and no protector.’ It is indeed so!

40. “Master Raṭṭhapāla, there exist in this court abundant gold coins and bullion stored away in vaults and depositories. Master Raṭṭhapāla said: ‘[Life in] any world has nothing of own; one has to leave all and pass on.’ How should the mean of that statement be understood?”

“What do you think, great king? You now [71] enjoy your provided and endowed with the five cords of sensual

pleas but will you be able to have it of the life to come: ‘Let me wise enjoy myself provided and endowed with these same cords of sensual pleasure’? Or will others take over this prop while you will have to pass on according to your actions?”

“I cannot have it thus of the life to come, Master Raṭṭhapāla. On the contrary, others will take over this property while I have to pass on according to my actions.” i

“Great king, it was on account of this that the Blessed One who knows and sees, accomplished and fully enlightened, said: ‘[Life in] any world has nothing of its own; one has to leave all and pass on’; and when I knew and saw and heard this, I went forth from the home life into homelessness.”

“It is wonderful, Master Raṭṭhapāla, it is marvellous how well that has been expressed by the Blessed One who knows and sees, accomplished and fully enlightened: ‘[Life in] any world has nothing of its own; one has to leave all and pass on.’ It is indeed so!

41. “Now Master Raṭṭhapāla said: ‘[Life in] any world is incomplete, insatiate, the slave of craving.’ How should the meaning of that statement be understood?”

“What do you think, great king? Do you reign over the rich Kuru country?”

“Yes, Master Raṭṭhapāla, I do.”

“What do you think, great king? Suppose a trustworthy and reliable man came to you from the east and said: ‘Please know, great king, that I have come from the east, and there I saw a large country, powerful and rich, very populous and crowded with people. There are plenty of elephant troops there, plenty of cavalry, chariot troops and infantry; there is plenty of ivory there, and plenty of gold coins and bullion both unworked and worked, and plenty of women for wives. With your present forces you can conquer it. Conquer it then, great king.’ What would you do?” [72]

“We would conquer it and reign over it, Master Raṭṭhapāla.”

“What do you think, great king? Suppose a trustworthy and reliable man came to you from the west ... from the north ... from the south and said: ‘Please know, great king, that I have come I from the south, and there I saw a large country, powerful and rich...Conquer it then, great king.’ What would you do?”

“We would conquer it too and reign over it, Master Raṭṭhapāla.”

“Great king, it was on account of this that the Blessed One who knows and sees, accomplished and fully enlightened, said: ‘[Life in] any world is incomplete, insatiate, the slave of craving’; and when I knew and saw and heard this, I went forth from the home life into homelessness.”

“It is wonderful, Master Raṭṭhapāla, it is marvellous how well that has been expressed by the Blessed One who knows and sees, accomplished and fully enlightened: ‘[Life in] any world is incomplete, insatiate, the slave of craving.’ It is indeed so!”

42. That is what the venerable Raṭṭhapāla said. And having said that he said further:

“I see men wealthy in the world, who yet

From ignorance give not their gathered wealth.

Greedily they hoard away their riches

Longing still for further sensual pleasures.

A king who has conquered the earth by force

And rules over the land the ocean bounds

Is yet unsated with the sea’s near shore

And hungers for its further shore as well.

Most other people too, not just a king,

Encounter death with craving unabated;

[With plans] still incomplete they leave the corpse;

Desires remain unsated in the world.

His relatives lament and rend their hair,

Crying, ‘Ah me! Alas! Our love is dead!’

They bear away the body wrapped in shrouds

To place it on a pyre and burn it there.

Clad in a shroud, he leaves his wealth behind,

Prodded with stakes he burns [upon the pyre].

And as he dies, no relatives or friends

Can offer him shelter and refuge here.

While his heirs take over his wealth, this being

Must pass on according to his actions;

And as he dies nothing can follow him;
 Not child nor wife nor wealth nor royal estate.
 Longevity is not acquired with wealth
 Nor can prosperity banish old age;
 Short is this life, as all the sages say,
 Eternity it knows not, only change.
 The rich and poor alike shall feel [Death's] touch,
 The fool and sage as well shall feel it too;
 But while the fool lies stricken by his folly,
 No sage will ever tremble at the touch.
 Better is wisdom here than any wealth,
 Since by wisdom one gains the final goal.
 For people through ignorance do evil deeds
 While failing to reach the goal from life to life.
 As one goes to the womb and the next world,
 Renewing the successive round of births,
 Another of little wisdom, trusting him,
 Goes also to the womb and the next world.
 Just as a robber caught in burglary
 Is made to suffer for his evil deed,
 So people after death, in the next world,
 Are made to suffer for their evil deeds.
 Sensual pleasures, varied, sweet, delightful,
 In many different ways disturb the mind:
 Seeing the danger in these sensual ties
 I chose to lead the homeless life, O King.
 As fruits fall from the tree, so people too,
 Both young and old, fall when this body breaks.
 Seeing this too, O King, I have gone forth:
 Better is the recluse's life assured."

NOTES

801 MA: Recalling the Elder, the king would speak praise of him in the midst of his army or his harem: "That young man has done a difficult thing - having abandoned great wealth, he went forth without turning back or looking aside."

802 *Upantyaṭi loko addhuvo*. MA: It is swept away towards ageing and death.

803 *Attano loko anabhissaro*. MA: There is no one able to offer it shelter or to console it with a refuge. This statement, of course, does not deny a refuge *from* the world, which is just what the Dhamma offers.

804 *Assako loko sabbani pahaya gamaniyani*.

805 *Uno loko atitto tanhadaso*.

3. Discourse with Ratthapāla

Translated by I. B. Horner

1. THUS have I heard : At one time the Lord, walking on tour among the Kurus together with a large Order of monks arrived at the market town of the Kurus called Thullakoṭṭhita.

2. The brahmans and householders of Thullakoṭṭhita heard : "Indeed the recluse Gotama, the son of the Sakyans, gone forth from the Sakyan family, [55] walking on tour among the Kurus together with a large Order of monks has arrived at Thullakoṭṭhita. A lovely report about the revered Gotama has gone forth thus : 'This Lord is perfected, wholly

Self-Awakened, endowed with (right) knowledge and conduct, well-farer, knower of the worlds, incomparable charioteer of men to be tamed, teacher of *devas* and men, the Awakened One, the Lord. He makes known this world with the *devas*, with Mara, with Brahma, creation with its recluses and brahmans, its *devas* and men, having realised them by his own super-knowledge. With the meaning and the spirit he teaches *dhamma* that is lovely in the beginning, lovely in the middle, lovely at the ending; he proclaims the Brahma-faring wholly fulfilled, quite purified. It were good to see perfected ones like this.”

3. Then the brahmans and householders of Thullakoṭṭhita approached the Lord; having approached, some, having greeted the Lord, sat down at a respectful distance; some exchanged greetings with the Lord, and having conversed in a friendly and courteous way, sat down at a respectful distance; some, having saluted the Lord with joined palms, sat down at a respectful distance; some, having made known their names and clans in the Lord’s presence, sat down at a respectful distance; some, becoming silent, sat down at a respectful distance. As the brahmans and householders of Thullakoṭṭhita were sitting down at a respectful distance, the Lord gladdened, roused, incited and delighted them with a talk on *dhamma*.

4. Now at that time a young man of family named Raṭṭhapāla,⁶ the son of a leading family in that very Thullakoṭṭhita, was sitting down in this assembly. Then it occurred to Raṭṭhapāla, the young man of family:⁷ “In so far as I understand *dhamma* taught by the Lord, it is no easy matter for one living in a house to fare the Brahma-faring completely fulfilled, completely pure and polished like a conch-shell. Suppose that I, having cut off hair and beard, having donned saffron garments, should go forth from home into homelessness?”

5. Then the brahmans and householders of Thullakoṭṭhita, gladdened, roused, incited and delighted by the Lord’s talk on *dhamma*, rejoicing in what the Lord had said and giving thanks for it, [56] rising from their seats and greeting the Lord, departed keeping their right sides towards him.

6. And not long after the Brahmans and householders of Thullakoṭṭhita had departed, Raṭṭhapāla, the young man of family, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance; sitting down at a respectful distance, he spoke thus to the Lord:

“In so far as I, revered sir, understand *dhamma* taught by the Lord, it is no easy matter for one living in a house to fare the Brahma-faring completely fulfilled, completely pure and polished like a conch-shell. I wish, revered sir, having cut off hair and beard, having donned saffron garments, to go forth from home into homelessness. May I, revered sir, receive the going forth in the Lord’s presence, may I receive ordination.”

“But have you, Raṭṭhapāla, your parents, consent for going forth from home into homelessness?”

“I have not, revered sir, the consent of my parents for going forth from home into homelessness.”

“Raṭṭhapāla, Tathagatas do not allow (one⁸) to go forth without the consent of the parents.”

“I, revered sir, will do whatever is necessary so that my parents will consent to my going forth from home into homelessness.”

7. Then Raṭṭhapāla, the young man of family, having greeted the Lord keeping his right side towards him, rising from his seat approached his parents; having approached, he spoke thus to his parents:

“Mother and father, in so far as I understand *dhamma* taught by the Lord, it is no easy matter for one living in a house to fare the Brahma-faring completely fulfilled, completely pure, and polished like a conch-shell. I wish, having cut off hair and beard, having donned saffron garments, to go forth from home into homelessness. Consent to my going forth from home into homelessness.”

8. When this had been said, the parents of Raṭṭhapāla, the young man of family, spoke thus to him: “You, dear Raṭṭhapāla, are our only child, dear and beloved, you live in comfort and are well cared for; you, dear Raṭṭhapāla, do not know anything of suffering. Come you, dear Raṭṭhapāla, eat [57] and drink and amuse yourself; eating, drinking and amusing yourself, you can enjoy diverting yourself with sense-pleasures and doing meritorious things. We do not consent that you should go forth from home into homelessness. If you were to die we should be desolate without you. How could we, while you are living, consent to your going forth from home into homelessness?”

And a second time . . . And a third time Raṭṭhapāla, the young man of family, spoke thus to his parents: “Mother and father, in so far as I understand *dhamma* . . . Consent to my going forth from home into homelessness.” And a second

6. At A. ii. 24 called chief of those gone forth from faith.

7. The story of Raṭṭhapāla’s efforts to be ordained and of the events immediately following is very similar to the story of Sudinna at *Vin.* 12ff. There are also some interesting variations.

8. *puttaṃ*, of *Vin.* iii. 2 (and cf. *Vin.* i. 83) is omitted here, perhaps because Raṭṭhapāla was at this time rather more than a child.

. . . And a third time the parents of Raṭṭhapāla, the young man of family, spoke thus to him: “ You, dear Ratthapala, are our only child . . . How could we, while you are living, consent to your going forth from home into homelessness ?”

Then Raṭṭhapāla, the young man of family, not receiving his parents’ consent, lay down there on the bare ground and said : “Here will there be death for me or going forth.”

9. Then the parents of Raṭṭhapāla, the young man of family, spoke thus to him: “ You, dear Raṭṭhapāla, are our only child, dear and beloved, you live in comfort and are well cared for; you, dear Raṭṭhapāla, do not know anything of suffering. Get up, dear Raṭṭhapāla, eat and drink and amuse yourself; eating, drinking, amusing yourself you can enjoy diverting yourself with sense-pleasures and doing meritorious things. We do not consent that you should go forth from home into homelessness. If you were to die we should be desolate without you. How could we, while you are living, consent to your going forth from home into homelessness ?”

When this had been said, Raṭṭhapāla, the young man of family, was silent. And a second . . . And a third time the parents of Raṭṭhapāla, the young man of family, spoke thus to him : “ You, dear Raṭṭhapāla, are our only child . . . How could we, while you are living, consent to your going forth from home into homelessness ?” And a second . . . And a third time Raṭṭhapāla, the young man of family, was silent.

Then the parents of Raṭṭhapāla, the young man of family, approached his friends; having approached, they spoke thus to them : “ This Raṭṭhapāla, the young man of family, is lying down on the bare ground, dears, and saying: ‘ Here will there be death for me or going forth.’ Come, dears, approach Raṭṭhapāla, the young man of family; having approached, speak thus to him: You, good Raṭṭhapāla, are your parents’ only child, dear and beloved, you live in comfort and are well cared for; you, good Raṭṭhapāla, do not know anything of suffering. Get up, good Raṭṭhapāla, eat and drink and amuse yourself; eating, drinking and amusing yourself, you can enjoy diverting yourself with sense-pleasures and doing meritorious things. Your parents do not consent that you should go forth from home into homelessness. If you were to die your parents would be desolate [59] without you. How can they, while you are living, consent to your going forth from home into homelessness ?”

10. Then the friends of Raṭṭhapāla, the young man of family, having answered his parents in assent, approached Raṭṭhapāla, the young man of family; and having approached, they spoke thus to him: “ You, good Raṭṭhapāla, are your parents’ only child . . . How can they, while you are living, consent to your going forth from home into homelessness ?” When this had been said, Raṭṭhapāla, the young man of family, was silent. And a second. . . And a third time did the friends of Raṭṭhapāla, the young man of family, speak thus to him: “ You, good Raṭṭhapāla, are your parents’ only child . . . How can they, while you are living, consent to your going forth from home into homelessness ?” And a second . . . And a third time, Raṭṭhapāla, the young man of family, was silent.

11. Then the friends of Raṭṭhapāla, the young man of family, approached his parents; and having approached, they spoke thus to them: “ Mother and father, this Raṭṭhapāla, the young man of family, is lying on the bare ground there saying: ‘ Here will there be death for me or going forth.’ [60] If you do not consent that Raṭṭhapāla, the young man of family, should go forth from home into homelessness, he will die there. But if you consent to his going forth from home into homelessness, after he has gone forth you may see him again. If Raṭṭhapāla, the young man of family, does not enjoy the going forth from home into homelessness, what alternative will there be for him ? He will come back here. Consent to the going forth from home into homelessness of Raṭṭhapāla, the young man of family.”

“ We consent, dears, to the going forth from home into homelessness of Raṭṭhapāla, the young man of family. But after he has gone forth, he must come and see us.”

Then the friends of Raṭṭhapāla, the young man of family, approached him; and having approached, they spoke thus to him: “ You, good Raṭṭhapāla, are your parents’ only child, dear and beloved, you live in comfort and are well cared for; you, good Raṭṭhapāla, do not know anything of suffering. Get up, eat and drink and amuse yourself; eating, drinking and amusing yourself, you can enjoy diverting yourself with sense-pleasures and doing meritorious things. Your parents have consented to your going forth from home into homelessness, but after you have gone forth you must see your parents.”

12. Then Raṭṭhapāla, the young man of family, having got up and regained his strength, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Raṭṭhapāla, the young man of family, spoke thus to the Lord: “ I, revered sir, have my parents’ consent for the going forth from home into homelessness. May the Lord let me go forth.” Raṭṭhapāla, the young man of family, received the going forth in the Lord’s presence, he received ordination.

14. Not long after the venerable Raṭṭhapāla had been ordained—half a month after he had been ordained—the Lord, having stayed for as long as he found suitable in Thullakoṭṭhita, set out on tour for Sāvattṭhi; and in due course, walking on tour, he arrived at Sāvattṭhi. While he was there [61] the Lord stayed near Sāvattṭhi in the Jeta Grove in

Anāthapiṇḍika's monastery.

15. Then the venerable Raṭṭhapāla, dwelling alone, aloof, diligent, ardent, self-resolute, having soon realised here and now by his own super-knowledge that incomparable goal of the Brahma-faring for the sake of which young men of family rightly go forth from home into homelessness, entering on it, he abided in it. And he knew: "Destroyed is birth, brought to a close the Brahma-faring, done is what was to be done, there is no more of being such or so." And the venerable Raṭṭhapāla was one of the perfected ones.

16. Then the venerable Raṭṭhapāla approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Raṭṭhapāla spoke thus to the Lord: "I want, revered sir, to see my parents, if the Lord allows me."

Then the Lord with his mind carefully reflected on the venerable Raṭṭhapāla's reasoning of mind. When the Lord knew that it was impossible for the venerable Raṭṭhapāla, throwing off the training, to return to the secular life, then the Lord spoke thus to the venerable Raṭṭhapāla: "Do now, Raṭṭhapāla, that for which you think it is the right time."

Then the venerable Raṭṭhapāla, rising from his seat, having greeted the Lord keeping his right side towards him, having packed away his bedding, set out on tour for Thullakoṭṭhita taking his bowl and robe; and in due course, walking on tour, he arrived at Thullakoṭṭhita.

While he was there, the venerable Raṭṭhapāla stayed near Thullakoṭṭhita in the deer-park of the Kuru king. Then the venerable Raṭṭhapāla, dressing in the morning, taking his bowl and robe, entered Thullakoṭṭhita for almsfood; while he was walking on an uninterrupted round for almsfood, he approached his own parents' house.

17. Now at that time the venerable Raṭṭhapāla's father was having his hair combed in the middle hall which had a door.⁹ He saw the venerable Raṭṭhapāla coming in the distance, and seeing him, he spoke thus: "Our only son, dear and beloved, has gone forth among these shaveling recluses." [62] And the venerable Raṭṭhapāla received neither alms nor a refusal¹⁰ at his own father's house; all he received was abuse.

18. Now at that time the woman slave of the venerable Raṭṭhapāla's relations wanted to throw away the previous evening's barley-gruel. But the venerable Raṭṭhapāla spoke thus to her: "If that, sister, is to be thrown away, put it here in my bowl." Then as the woman slave of the venerable Raṭṭhapāla's relations was putting the previous evening's barley-gruel into his bowl she recognised his hands and feet and voice. So the woman slave of the venerable Raṭṭhapāla's relations approached his mother, and having approached, she spoke thus to her: "If it please you, madam, you should know that the young master Raṭṭhapāla is back."

"Now then, if you speak the truth, you are a freed woman." Then the venerable Raṭṭhapāla's mother approached his father; and having approached, she spoke thus to his father: "If it please you, householder, you should know that Raṭṭhapāla, the young man of family, is indeed back."

19. Now at that time the venerable Raṭṭhapāla was eating the previous evening's barley-gruel in a room provided for the purpose.¹¹ Then the venerable Raṭṭhapāla's father approached him; having approached, he spoke thus to him: "Can it be, dear Raṭṭhapāla, that you are eating last evening's barley-gruel? Surely, dear Raṭṭhapāla, you should come into your own home?"

"Where, householder, is there a home for us who have gone forth from home into homelessness? We are homeless ones, householder. I did come [63] to your home, householder; but I received neither alms there nor a refusal; all I received was abuse."

"Come, dear Raṭṭhapāla, we will go to the house."

"No, householder, I have done with eating for today."

"Well then, dear Raṭṭhapāla, consent to a meal on the morrow."

The venerable Raṭṭhapāla consented by becoming silent.

20. And when the venerable Raṭṭhapāla's father had understood that he had consented, he went up to his own dwelling; and having gone there, he had a great heap made of gold coins and gold, and having had them hidden with

9. *MA*. iii. 295 says: at the porch of the door in the middle of a house with seven porched doors. See above, p. 47.

10. A refusal would mean that without waiting longer the bhikkhu could pass on to the next house; and might receive the necessary alms there.

11. *kuḍḍaṃ nissāya*. Perhaps "leaning against a wall." But *MA*. iii. 297 says "in that district there were halls in benefactors' houses, where seats were prepared and vessels of water, and where those who had gone forth sat down and ate when they were walking for alms. . . . For those who have gone forth do not sit down to eat in unsuitable places as do beggars." The exact meaning of *kuḍḍa* (*v.l.* *kuṭṭa*, *kuṭṭa-* and *kuṭṭamūla*) in this passage is however not clear.

screens, he summoned the venerable Raṭṭhapāla's former wives, and said : “ Come you, daughters-in-law, adorn yourselves with the adornments adorned with which you used to be dear to Raṭṭhapāla, the young man of family, and beloved by him.”

21. And towards the end of that night the venerable Raṭṭhapāla's father, having had sumptuous foods, solid and soft, prepared in his own dwelling, had the time announced to the venerable Raṭṭhapāla, saying: “ It is time, dear Raṭṭhapāla, the meal is ready.” Then the venerable Raṭṭhapāla, having dressed in the morning, taking his bowl and robe, approached his own father's dwelling; having approached, he sat down on the seat made ready. And the venerable Raṭṭhapāla's father, having had that heap of gold coins and gold uncovered, spoke thus to the venerable Raṭṭhapāla:

“ This, dear Raṭṭhapāla, is your mother's wealth, the other is your father's, the other your paternal grandfather's.¹² It is possible, dear Raṭṭhapāla, both to enjoy riches and do meritorious things. Come you, dear [64] Raṭṭhapāla, throwing off the training and returning to the secular life, enjoy riches and do meritorious things.”

22. “ If you, householder, would do my bidding, having loaded this heap of gold coins and gold into wagons, and then having had it brought down, you would have it dropped in the middle stream of the river Ganges. What is the reason for this ? It is from that source, householder, that there will arise for you grief, sorrow, suffering, lamentation and despair.”

23. Taking hold of his feet, the venerable Raṭṭhapāla's former wives then spoke thus to him: “ Now, young master, of what kind are those nymphs for whose sake you fare the Brahma-faring ?”

“ We, sisters, do not fare the Brahma-faring for the sake of nymphs.”

Saying, “ The young master Raṭṭhapāla addresses us with the word ‘ sisters, ’ ” they fell down fainting just there.

24. Then the venerable Raṭṭhapāla spoke thus to his father:

“ If you would give food, householder, give it; but do not annoy us.”

“ Eat, dear Raṭṭhapāla, the meal is ready.” Then the venerable Raṭṭhapāla's father with his own hand served and satisfied the venerable Raṭṭhapāla with sumptuous food, solid and soft. And when the venerable Raṭṭhapāla had eaten and had withdrawn his hand from the bowl, standing he spoke these verses:

25.

“ See¹³ the pranked-out puppet-shape,¹⁴ a mass of sores, a congeries,¹⁵ afflicted, much thought of,¹⁶ for which there is never stability.

See the pranked-out form with jewels and rings, the bones sheathed in skin, resplendent with the clothes,
The feet dyed with lac, the face with powder smeared—enough for delusion of a fool, but not for the quester
of the Beyond.

Hair braided eightfold, eyes with collyrium smeared—enough for delusion of a fool, but not for the quester of
the Beyond.

Like a new collyrium-box, embossed, is the foul body, adorned—enough for delusion of a fool, but not for the
quester of the Beyond.

The trapper set a snare; the deer touched not the net.

Having eaten the crop, we go while the deer-catchers lament.”

26. After the venerable Raṭṭhapāla had spoken these verses while he was standing, he approached the deer-park of the Kuru king;¹⁷ having approached, he sat down for the day-sojourn at the root of a tree.

12. *pitāmahaṇ*, perhaps more exactly “ ancestors' .”

13. Verses as at *Thag.* 769-774, there also ascribed to Raṭṭhapāla. The remainder of his verses are at *M.* ii. 72-74 (*Thag.* 776-788), with the exception of *Thag.* ver. 775, 789-793 which occur only there.

14. This verse also occurs at *Dhp.* 147, being spoken, according to *DhA.* 104 on account of Sirimā, the beautiful courtesan of Rājagaha.

15. *bimba*, a shape, image; *cf.* *S.* i. 134. *MA.* 301=DhA. iii. 109=*ThagA.* explain by *attabhāva*.

16. *mmussitaṇ*. *MA.* iii. 302 says that, with 300 bones, held together by 900 sinews, smeared with 900 lumps of flesh, it is built up (*ussita*, erected?, on every side.

17. *rajā Koravyo*. It is not clear whether Koravya was his personal name or a generic name of the king of the Kurus. See *DPPN.* s.v. Koravya.

27. Then the Kuru king addressed a trapper,¹⁸ saying: “Clear a pleasure-ground, good trapper, in the deer-park; we will go to see the lovely ground.”

“Yes, sire,” and when the trapper had answered the Kuru king in assent, he saw, while he was clearing the deer-park, the venerable Raṭṭhapāla sitting down for the day-sojourn at the root of a tree; on seeing him, he approached the Kuru king, and having approached, he spoke thus to him;

“Sire, the deer-park is cleared; but there is the young man of family, Raṭṭhapāla, the son of a leading family near this very Thullakoṭṭhita, and whom you have constantly praised, sitting at the root of a tree for the day-sojourn.”

28. “Well then, good trapper, no more now today of the pleasure-ground, but we will now at once pay respects to the revered Raṭṭhapāla,” and when he had said: “Give away all the solid and soft food that has been prepared,” he had many lovely vehicles harnessed, and having mounted a lovely vehicle, he set forth from Thullakoṭṭhita in great royal pomp with the many lovely vehicles so as to see the venerable Raṭṭhapāla. Having gone by vehicle for as far as the ground was passable, and having then descended from the vehicle, with his princely train he approached the venerable Raṭṭhapāla on foot; having approached, [66] he exchanged greetings with the venerable Raṭṭhapāla; and having conversed in a friendly and courteous way, he stood at a respectful distance. As he was standing at a respectful distance, the Kuru king spoke thus to the venerable Raṭṭhapāla:

“Let the revered Raṭṭhapāla sit down here on the elephant-rug.”¹⁹

“No, sire; you sit down, I am sitting on a seat of my own.” The Kuru king sat down on the prepared seat; while he was sitting down the Kuru king spoke thus to the venerable Raṭṭhapāla:

29. “Good Raṭṭhapāla, there are these four kinds of loss followed by which some (men) here, having cut off hair and beard, having donned saffron garments, go forth from home into homelessness. What are the four? Loss through old age, loss through illness, loss of wealth, loss of relations.

30. And what, good Raṭṭhapāla, is loss through old age? As to this, good Raṭṭhapāla, someone is worn, old, full of years, has lived his span and is at the close of his life. He reflects thus: I am now worn, old, full of years, I have lived my span and am at the close of my life, so it is not easy for me to acquire wealth not already acquired or to use to advantage the wealth already acquired. Suppose that I, having cut off hair and beard, having donned saffron garments, should go forth from home into homelessness? So he that is followed by this loss through old age, having cut off hair and beard, having donned saffron garments, goes forth from home into homelessness. Good Raṭṭhapāla, this is called loss through old age. But the revered Raṭṭhapāla is still young, endowed with the coal-black hair of radiant youth, in his early prime, and there is none of this loss through old age for the revered Raṭṭhapāla. What has the good Raṭṭhapāla known or seen or heard that he has gone forth from home into homelessness?

31. And what, good Raṭṭhapāla, is loss through illness? As to this, good Raṭṭhapāla, someone is ill, in pain, grievously ill. He reflects thus: I am now ill, in pain, grievously ill, so it is not easy for me to acquire wealth not already acquired or to use to advantage the wealth already acquired. [67] Suppose . . . (as above) . . . So he that is followed by this loss through illness . . . goes forth from home into homelessness. Good Raṭṭhapāla, this is called loss through illness. But the revered Raṭṭhapāla is still free from illness, not ailing, possessed of a good digestion that is neither too cold nor too hot, and there is none of this loss through illness for the revered Raṭṭhapāla. What has the good Raṭṭhapāla known or seen or heard that he has gone forth from home into homelessness?

32. And what, good Raṭṭhapāla, is loss of wealth? As to this, good Raṭṭhapāla, someone is rich, of great possessions, very wealthy, but gradually these riches of his diminish. He reflects thus: ‘Formerly I was rich, of great possessions, very wealthy, but gradually these riches of mine have diminished, so it is not easy for me to acquire wealth . . . (as above) . . .’ So he that is followed by this loss of wealth . . . goes forth from home into homelessness. Good Raṭṭhapāla, this is called loss of wealth. But the revered Raṭṭhapāla is the son of a leading family in this very Thullakoṭṭhita, and there is none of this loss of wealth for the revered Raṭṭhapāla. What has the good Raṭṭhapāla known

18. *migava*. *MA*. 304 says this is the name of the keeper of the pleasure-ground. If so, his name was derived from his occupation. The same word has already occurred in the first line of the last verse above, and there in no way seems to be a proper name. Chalmers translates as “hunter.” As a proper name *migava* is not included in *DPPN*. Moreover, in Pali, a proper name is usually further defined to show who the person was: brahman, householder, king and so on.

19. As at *M*. ii. 113. Had the word *hatthathara* not been translated as “clump of flowers” by Chalmers, it would have needed no comment. As it is, it must be noticed that at *Vin*. i. 192, *D*. i. 7, *A*. i. 181 it is in a sequence with *assathara rathathara*, horse-rug, chariot-rug, and therefore appears to be elephant-rug. *MA*. iii. 305 says that a thin “elephant-rug” filled with flowers (? *bahalapuppho*) having been folded double, is spread and indicated (*abhilakkhita*, distinguished) for it would not be suitable to sit on it uninvited.

or seen or heard that he has gone forth from home into homelessness ?

33. And what, good Raṭṭhapāla, is loss of relations ? As to this, good Raṭṭhapāla, someone has many friends and acquaintances, kith and kin, but gradually these relations of his diminish. He reflects thus: ‘Formerly I had many friends and acquaintances, kith and kin, but gradually these relations of mine have diminished, so it is not easy for me to acquire wealth . . . (as above) . . . [68] So he that is followed by this loss of relations, having cut off hair and beard, having donned saffron garments, goes forth from home into homelessness. Good Raṭṭhapāla, this is called loss of relations. But the revered Raṭṭhapāla has many friends and acquaintances, kith and kin, in this very Thullakoṭṭhita, and there is none of this loss of relations for the revered Raṭṭhapāla. What has the good Raṭṭhapāla known or seen or heard that he has gone forth from home into homelessness ?

34. These, good Raṭṭhapāla, are the four kinds of loss followed by which some (men) here, having cut off hair and beard, having donned saffron garments, go forth from home into homelessness. But there are none of these for the revered Raṭṭhapāla. What has the good Raṭṭhapāla known or seen or heard that he has gone forth from home into homelessness ?”

35. “There are, sire, four expoundings of *dhamma* expounded by the Lord who knows, who sees, perfected one, fully Self-Awakened One; because I have known and seen and heard these I have gone forth from home into homelessness. What are the four ?

36. The first expounding of *dhamma* expounded by the Lord . . . fully Self-Awakened One is that: ‘The instable world is brought to an end.’²⁰ Because I have known and seen and heard this I have gone forth from home into homelessness. The second expounding of *dhamma* expounded by the Lord . . . fully Self-Awakened One is that: ‘The world is no refuge, no guard’ . . . The third expounding of *dhamma* expounded by the Lord . . . fully Self-Awakened One is that: ‘The world is not one’s own, one must go leaving everything.’ . . . The fourth expounding of *dhamma* expounded by the Lord who knows, who sees, perfected one, fully Self-Awakened One is that : ‘ The world lacks and is unsatisfied, a slave to craving.’

37. Became I have known and seen and heard this I have gone forth from home into homelessness. These, sire, are the four expoundings of *dhamma* expounded by the Lord who knows, who sees, perfected one, fully [69] Self-Awakened One; because I have known and seen and heard these I have gone forth from home into homelessness.”

38. “ The good Raṭṭhapāla says: ‘The instable world is brought to an end.’ But how is the meaning of this saying to be understood, good Raṭṭhapāla?”

“ What do you think about this, sire ? Were you, at the age of twenty or twenty-five, expert in (handling) an elephant and a horse and a chariot and a bow and a sword, strong of leg and arm, able²¹ and proficient in warfare ?”

“ I, good Raṭṭhapāla, at the age of twenty or twenty-five, was expert in (handling) an elephant and a horse and a chariot and a bow and a sword, I was strong of leg and arm, able and proficient in warfare; methinks I was sometimes inspired; I saw none equal to myself in strength.”

“ What do you think about this, sire ? Are you still so strong in leg and arm, able and proficient in warfare ?”

“ No, good Raṭṭhapāla, I am now worn, old, full of years, I have lived my span and am at the close of my life—round eighty years of age. Sometimes, good Raṭṭhapāla, when I want to take a step in one direction I step in another.”²²

“ It was in reference to this, sire, that the Lord who knows, who sees, perfected one, fully Self-Awakened One, said: ‘ The instable world is brought to an end.’ Because I have known and seen and heard this I have gone forth from home into homelessness.”

39. “ It is wonderful, good Raṭṭhapāla, it is marvellous, good Raṭṭhapāla, that this was so well spoken by the Lord who knows, who sees, perfected one, fully Self-Awakened One, that: ‘The instable world is brought to an end.’ For, good Raṭṭhapāla, the instable world is brought to an end. Now, good Raṭṭhapāla, in this royal family are squadrons of elephants and squadrons of horses and squadrons of chariots and squadrons of infantry which, if we were in distress, [70]

20. *Upanīyati loko addhuvo*. On *upaniyati*, to be led, driven, to be carried on or away, see *K.S.* i. 4, n. 1.

21. Reading *alamatto* with the text, other versions and *MA.* iii. 307 against one tentative v.l. and *PED.* which read, as in other contexts, *alamattho*. The meaning in each case however seems to be *samattho* (as also at *DA.* 660), to which at *MA.* 307 is added *attabhāvo*, the individual. *Samattha-attabhāva* would therefore mean: “ the individual is sufficient unto himself,” self-reliant, self-sufficient, which also could be taken as a meaning of *alam-atta*, “ self is enough.”

22. Cf. *DhA.* i. 7 *mahallakassa* . . . *hatthapāda anaswswavā honti*, an old man’s arms and legs are disobedient.

would defend us.²³ The good Raṭṭhapāla says: ‘The world is no refuge, no guard.’ But how is the meaning of this saying to be understood, good Raṭṭhapāla ?”

“What do you think about this, sire ? Have you any chronic illness ?”

“I have a chronic illness of wind, good Raṭṭhapāla . Sometimes friends and acquaintances, kith and kin stand round me, saying: ‘Now the Kuru king will pass away, now the Kuru king will pass away.’ “

”What do you think about this, sire ? Would you be able to say to friends and acquaintances, kith and kin : Let the good friends and acquaintances, kith and kin, ease my pain, let them all share this feeling so that I could experience a more buoyant feeling ?’ Or do you have to experience that feeling alone ?”

“I, good Raṭṭhapāla , am not able to say to friends and acquaintances, kith and kin: . . . (*as above*) . . . So I have to experience that feeling alone.”

“It was in reference to this, sire, that the Lord who knows, who sees, perfected one, fully Self-Awakened One, said: ‘The world is no refuge, no guard.’ Because I have known and seen and heard this, I have gone forth from home into homelessness.”

“It is wonderful, good Raṭṭhapāla, it is marvellous, good Raṭṭhapāla, that this was so well spoken by the Lord who knows, who sees, perfected one, fully Self-Awakened One, that: ‘The world is no refuge, no guard.’ For, good Raṭṭhapāla , the world is no refuge, no guard.

40. Now, Raṭṭhapāla, in this royal family is an abundance of gold coins and gold, both in the ground and above it.²⁴ The good Raṭṭhapāla says: The world is not one’s own, one must go leaving everything.’ But how is the meaning of this saying to be understood, good Raṭṭhapāla?”

“What do you think about this, sire ? Although you at present [71] divert yourself endowed with and possessed of the five strands of sense-pleasures, will you hereafter be able to say: Even so am I diverting myself endowed with and possessed of these same five strands of sense-pleasures ?’ Or will others come into this wealth while you go on according to *kamma*”.

“Although I at present, dear Raṭṭhapāla, divert myself . . . I will not hereafter be able to say : Even so am I diverting myself endowed with and possessed of these same five strands of sense-pleasures.’ So others will come into this wealth while I go on according to *kamma*.”

“It was in reference to this, sire, that the Lord who knows, who sees, perfected one, fully Self-Awakened One, said : The world is not one’s own, one must go leaving everything.’ Because I have known and seen and heard this, I have gone forth from home into homelessness.”

“It is wonderful, good Raṭṭhapāla, it is marvellous, good Raṭṭhapāla, that this was so well spoken by the Lord who knows, who sees, perfected one, fully Self-Awakened One, that: ‘The world is not one’s own, one must go leaving everything.’ For, good Raṭṭhapāla, the world is not one’s own, one must go leaving everything.

41. Now, the good Raṭṭhapāla says : ‘The world lacks and is unsatisfied, a slave to craving.’ But how is the meaning of this saying to be understood, good Raṭṭhapāla?”

“What do you think about this, sire ? Is the Kuru you dwell in as master,²⁵ prosperous ?”

“Yes, good Raṭṭhapāla, the Kuru I dwell in as master is prosperous.”

“What do you think about this, sire ? If a trustworthy, reliable man were to come to you here from the east and having approached you should say : If it please you, sire, you should know that I am coming from the east, and have seen a great country there, rich, prosperous, thronged with people; there were many squadrons of elephants there, squadrons of horses, squadrons of chariots, squadrons of infantry; there is much ivory there, much gold both unwrought and wrought, many women are there. And it is possible to conquer it with such and such a force. Conquer it, sire.’ What would you do?”

[72] “When I had conquered it, good Raṭṭhapāla, I should dwell in it as master.”

“What do you think about this, sire ? If a trustworthy, reliable man were to come to you here from the west . . . the north . . . the south, and having approached you, should say : . . . (*as above, reading west, north, south, for east*) . . . What would you do ?”

“When I had conquered it, good Raṭṭhapāla, I should dwell in it as master.”

23. *pariyodhāya vattimanti*. Cf. S. i. 72-73 where the Buddhist view is given: that however many squadrons might guard (*rakkhanti*) a person, yet *attā* (self) is not guarded by them, *tesam arakkhito attā*; for theirs is merely an outer guard, not an inner.

24. *vehāsattha* (with v.l. *vehāśagata*) as at *Vin. iii* 48. See *B.D.* p. 79, n. 6 for further references.

25. *ajjhāvasati*. Cf. *Jā. vi.* 273, where *koravya* is explained as *Kururaṭṭhavāsikā*, a dweller in the Kuru kingdom.

“ It was in reference to this, sire, that the Lord who knows, who sees, perfected one, fully Self-Awakened One, said : ‘The world lacks and is unsatisfied, a slave to craving.’ Because I have known and seen and heard this, I have gone forth from home into homelessness.”

“ It is wonderful, good Raṭṭhapāla, it is marvellous, good Raṭṭhapāla, that this was so well spoken by the Lord who knows, who sees, perfected one, fully Self-Awakened One, that: ‘The world lacks and is unsatisfied, a slave to craving.’ For, good Raṭṭhapāla, the world lacks, it is unsatisfied, it is a slave to craving.”

42. The venerable Raṭṭhapāla said this; having said this, he further spoke thus:²⁶

“ I see men of wealth in the world
acquiring property, from delusion they give not away;
out of greed a hoard of wealth they make,
and hanker sorely after more sense-pleasures.

A king, having forcibly conquered the earth,
inhabiting a land with the ocean its confines,
not satisfied with this side of the sea
hankers after the sea’s further side too.

[73] Kings and full many another man
come to their dying their cravings not gone ;
as those that still lack they put off the body;
yet in the world is no satisfaction in sense-pleasures.²⁷

Letting down their hair, kinsmen bewail him
and say: ‘Alas, he is not undying.’
Bearing him wrapped in a shroud,
kindling a pyre, they cremate him then.

Being prodded by stakes, he burns
in the one garment, riches got rid of.
Not to one who is dying are kinsfolk a refuge
any more than are friends or intimates here.

Heirs carry off his wealth;
but the being goes on according to *kamma*.
Wealth does not follow him who is dying,
nor child or wife, nor wealth or kingdom.

Long life is not gained from wealth,
nor is old age banished by property.
‘For brief is this life,’ the wise say,
non-eternal, subject to change.

Rich and poor feel the touch,²⁸
fool and wise are touched alike.
But the fool, as though struck down by folly, prostrate lies,

26. In the following unmetrical rendering, I have attempted to be more exactly literal than either Mrs. Rhys Davids or Lord Chalmers. Otherwise I would have followed one or other of these beautiful versions, the former to be found in *Pss. Brea.*, and the latter in *Fur. Dial.* ii., and both of which I have found very helpful.

27. Meaning, I think, that they cannot be satiated.

28. *phusanti phassath.*, i.e. they touch the touch, namely of dying, *marañaphassa*, *MA.* iii 308.

while the wise, touched by the touch, trembles not.

Wherefore better than wealth is wisdom
by which one here secures accomplishments²⁹
Not being accomplished in this becoming or that,³⁰
they do evil deeds from delusion.

He comes to a womb and to another world,
being bound to *samsārao*,³¹ in a successive (round);
one of little wisdom, having faith in him,
comes to a womb and to another world.

[74] As a thief of evil nature, caught in the act
of breaking in, is ruined³² by his own *kamma*,
so the race, of evil nature, is hereafter,
in another world, ruined by its own *kamma*.

Divers sweet, delightful sense-pleasures
in various ways disturb the mind;
having seen the peril in sense-pleasures,
I, O sire, have therefore gone forth.

As fruits from the tree, so fall men,
both young and old, on the break up of the body.
Having seen³³ this too, I have gone forth, sire.
Better indeed is sure recluship.”

4. To the Householder Raṭṭhapāla

Translated by Sister Uppalavanna.

I heard thus.

At one time the Blessed One was touring the Kuru country with a large community of bhikkhus, arrived in the village of Thullako.t.thita in the Kuru country. –The brahmin householders of Thullako.t.thita heard that the Blessed One had arrived and the news spread. The good recluse Gotama, the son of the Sakyas, gone forth from the clan of the Sakyas while touring the country of Kuru with a large community of bhikkhus arrived in the village of Thullako.t.thita. About that good Gotama such fame had spread, That Blessed One is perfect, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. To this world of gods and men together with its Maras, Brahmas and the community of recluses and brahmins, he declares that Teaching by himself known and realized, good at the beginning, in the middle

29. *I.e.* arahantship.

30. *bhavābhavesu*, explained at *MA.* 308 as “in low and excellent becomings,” and at *Thagā.* as *mahantāmantesu bhavesu*. *Bhavahava* also occurs at *Sn.* 1060, 1068; and at *ThigA.* 71, *scohsaranto bhavēbhavē*; it means in the various becomings. *Cf. phaliiphala*, a variety, or all kinds, of fruit.

31. *saṃsāraṃ āpajja*, undergoes, experiences, produces *saṃsāra*. Cf *S.* I, 37, 38, *satto saṃsāraṃ āpādi*.

32. *hannati*, is struck, hit, killed, destroyed.

33. In answer to the king’s questions, put in the narrative part of this Discourse, Raṭṭhapāla now tells him what he has seen and heard to make him go forth.

and at the end, full of meanings even in words and stating the pure and complete holy life. It is good to see perfect ones like that.

Then the brahmin householders of Thullako.t.thita approached the Blessed One, of them, some worshipped the Blessed One, some exchanged friendly greetings, some raised their hands clasped together, some pronounced their clan and name, and some others silently, sat on a side. Then the Blessed One instructed, advised, incited and made the hearts light of the householders of Thullako.t.thita.

At that time the chief clansman Ratthapala's son was seated in that gathering, and it occurred to him. As I understand the Teaching given by the Blessed One, it is not easy to lead that holy life, complete, pure and stainless while living in a household. What if I shave head and beard, put on yellow clothes and go homeless. The brahmin householders of Thullako.t.thita instructed, advised, incited and the hearts made light by the Blessed One got up from their seats delighted and pleased worshipped and circumambulated the Blessed One and went away. Soon after the brahmin householders of Thullako.t.thita had gone away the householder's son Ratthapala approached the Blessed One, worshiped the Blessed One and sat on aside. Then he said, to the Blessed One. 'Venerable sir, as I understand the Teaching given by the Blessed One, it is not easy to lead the complete holy life, pure and stainless while living in a household. Venerable sir, I desire to shave head and beard, put on yellow clothes, and go homeless. Venerable sir, may I gain the going forth and the higher ordination.'

'Ratthapala, are you given permission to go forth homeless by mother and father?'

'Venerable sir, I'm not given permission by mother and father to go forth as a homeless.'

'Ratthapala, the Thus Gone One does not give the going forth as a homeless without the permission of mother and father.'

'Then venerable sir, I'll act in such a manner so that I get permission from mother and father for the going forth. Then the householder's son Rattapala getting up from his seat worshipped, circumambulated the Blessed One and approached his mother and father. 'Mother and father, as I understand the Teaching given by the Blessed One, it is not easy to lead the complete holy life, pure and stainless, while living in a household. I desire to shave head and beard, put on yellow clothes and go forth homeless, give me permission, to go forth.' When this was said, the clansman Ratthapala's mother and father said. 'Dear Ratthapala, you are our only son, dear to us, our pleasure, brought up in pleasantness, dear Ratthapala, you do not know, what unpleasantness is. Come! Ratthapala, partake of these pleasures, partake of sensual pleasures and also accumulate merit. We do not give you permission to go forth. At our death, we will not see you. How could we give you permission to go forth homeless, when we are living?'

For the second, and up to the third time the clansman Ratthapala, said to his mother and father. 'Mother and father, as I understand the Teaching given by the Blessed One, it is not easy to lead the complete holy life, pure and stainless, while living in a household. I desire to shave head and beard, put on yellow clothes, and and to become homeless. Give me permission, for that. For the third time the clansman Ratthapala's mother and father said. 'Dear Ratthapala, you are our only son, dear to us, our pleasure, brought up in pleasantness. Dear Ratthapala, you do not know, what unpleasantness is. Come! Ratthapala, partake of these pleasures, partake of sensual pleasures and also accumulate merit. We do not give you permission to go forth homeless. At our death, we will not see you. How could we give you permission to go forth homeless while living?'

The clansman Ratthapala not gaining permission from his mother and father stretched himself on the ground saying, 'either I will die here or I will go forth homeless.'

Then the clansman Ratthapala's mother and father said. 'Dear Ratthapala, you are our only son, dear to us, our pleasure, brought up in pleasantness, dear Ratthapala, you do not know, what unpleasantness is. Get up,. Ratthapala, partake of these sensual pleasures and accumulate merit. We do not give you permission to go forth. At our death, we will not see you. How could we give you permission to go forth homeless when living?' When this was said, the clansman Ratthapala kept silent. For the second, and up to the third time, the mother and father said to him. 'Dear Ratthapala, you are our only son, dear to us, our pleasure, brought up in pleasantness, dear Ratthapala, you do not know, what unpleasantness is. Get up,. Ratthapala, partake of these sensual pleasures and accumulate merit also. We do not give you permission to go forth homeless. At our death, we will not see you. How could we give you permission to go forth homeless when we are living?' When this was said, the clansman Ratthapala kept silent up to the third time.

Then the mother and father of the clansman Ratthapala approached the friends of the clansman Ratthapala and said to them. 'Your friend Ratthapala has stretched himself on the ground. He says, either I will die, or I will go forth homeless. Come! Good ones! tell the clansman Ratthapala. Friend, Ratthapala, you are the only son, dear to your mother and father, their pleasure, brought up in pleasantness, dear Ratthapala, you do not know, what unpleasantness is, get up,. Ratthapala, partake of these pleasures, partake of sensual pleasures and while doing also accumulate, merit,

They will not give you permission to go forth homeless. Even at their death, they will not see you. How could they give you permission to go forth homeless while living?’

Then the friends of the clansman Ratthapala agreeing with them, approached the clansman Ratthapala and said. ‘Friend, Ratthapala, you are the only son, dear to your mother and father, their pleasure, brought up in pleasantness, dear Ratthapala, you do not know, what unpleasantness is. Get up,. Ratthapala, partake sensual pleasures and also accumulate merit. They will not give you permission to go forth homeless. At their death, they will not see you. How could they give you permission to go forth homeless while living?’ When this was said, the clansman Ratthapala kept silent. For the second, and up to the third time, the friends of the clansman Ratthapala said. ‘Friend, Ratthapala, you are the only son, dear to your mother and father, their pleasure, brought up in pleasantness. Dear Ratthapala, you do not know, what unpleasantness is. Get up,. Ratthapala, partake of sensual pleasures and also do merit. They will not give you permission to go forth homeless. At their death, they will not see you. How could they give you permission to go forth homeless even while living?’ The clansman Ratthapala kept silent. Even up to the third time.

The friends of the clansman Ratthapala approached, the mother and father of the clansman Ratthapala and said. ‘Mother, father, the clansman Ratthapala, is lying on the ground. He said, either I die here, or else I will go forth. If you do not give him permission, to go forth, homeless, he will die there itself. If you give him permission to go forth homeless, you would at least see him as one gone forth. If the clansman Ratthapala becomes displeased with the holy life, what else would he do, other than come back here? So give him permission to go forth homeless.’

‘Dear ones, we give permission to the clansman Ratthapala, to go forth, homeless He should instruct us.’

Then the friends of the clansman Ratthapala approached him and said. ‘Friend, Ratthapala, you are the only son, dear to your mother and father, their pleasure, brought up in pleasantness. Dear Ratthapala, you do not know, what unpleasantness is. Get up,. Ratthapala, partake of sensual pleasures and also accumulate merit. They give you permission to go forth homeless. Yet you should instruct them.’

Then the clansman Ratthapala, got up, regained power and approached the Blessed One, worshipped, sat on a side and said. ‘Venerable sir, I’m given permission by mother and father to go forth homeless.’ The clansman Ratthapala gained the going forth and the higher ordination in the presence of the Blessed One.

Two weeks after conferring the higher ordination, to venerable Ratthapala, and having lived as long as he liked in Thullako.t.thita, the Blessed One, left on a tour to reach Savatthi in stages. Then the Blessed One lived in the monastery offered by Anathapindika in Jeta’s grove. Venerable Ra.t.thapala abiding secluded and withdrawn from the crowd, was diligent to dispel and before long for whatever purpose sons of clansmen, rightfully go forth homeless, that noble end of the holy life, here and now, he realised and abode. He knew, birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish. Venerable Ra.t.thapala became one of the perfect ones.

Then venerable Ra.t.thapala approached the Blessed One, worshipped, sat on a side and said. ‘Venerable sir, I desire to instruct mother and father if the Blessed One gives me permission.’

The Blessed One, mentally considered the thoughts and thought processes of venerable Ratthapala. Knowing that it’s not possible for the clansman Ratthapala to give up robes and lead a household life said. ‘Ra.t.thapala, if you think it’s the time, do so.’

Then venerable Ratthapala getting up from his seat, worshipped and circumambulated the Blessed One, arranged the dwelling and taking bowl and robes left on a tour to reach Thullako.t.thita by stages and arrived there.

In Thullako.t.thita. venerable Ra.t.thapala abode in the deer hunting grounds of king Koravya. Then venerable Ra.t.thapala putting on robes in the morning and taking bowl and robes entered Thullako.t.thita for alms going in due order. He approached the house of his father. At that time his father was combing his hair at the central entrance to the hall. Venerable Ra.t.thapala’s father seeing venerable Ra.t.thapala coming in the distance said ‘These shaven headed recluses gave the going forth to my only dear son.’ Thus venerable Ra.t.thapala did not receive morsel food at his own father’s home nor was morsels refused, regained abuse.

At that time, a female slave of his earlier home desired to throw away some stale bread, and venerable Ra.t.thapala said to her. ‘Sister if you desire to throw away that food, put it in my bowl.’ When that female slave was putting the stale bread into the bowl of venerable Ra.t.thapala, she recognised certain signs in the hands, feet and the voice, of venerable Ra.t.thapala and told his mother. ‘Indeed, noble lady, know that the noble son Ra.t.thapala has come.’

‘Good one, if you tell the truth, you will be released from slavery.’ Then venerable Ra.t.thapala’s mother approached his father and told him. ‘Householder, do you know that, our noble son Ra.t.thapala has arrived?’

At that time venerable Ra.t.thapala was partaking that stale bread seated against a wall. Then venerable Ra.t.thapala’s father approached venerable Ra.t.thapala and said to venerable Ra.t.thapala ‘Dear Ra.t.thapala, why do you partake that stale bread? Couldn’t you enter your own home?’

‘Householder, where is a home for a homeless? Householder, we came to your house did not receive morsels, nor a refusal, we gained only abuse.’

‘Come dear Ra.t.thapala, let’s go into the house.’

‘Useless householder, I have finished with food for today.’

‘Then dear Ra.t.thapala accept tomorrow’s meal.’

Venerable Ra.t.thapala accepted, in silence. Then venerable Ra.t.thapala’s father knowing that the invitation is accepted approached his own home. Then he amassed all the gold in one place covered it with a guilt mat. Then he addressed the previous wives of the clansman Ra.t.thapala. In whatever manner you were pleasant agreeable and loveable to him earlier get yourselves decorated in that manner. Then venerable Ra.t.thapala’s father made preparations of nourishing eatables and drinks, and informed venerable Ra.t.thapala. ‘Dear Ra.t.thapala, the food is ready.’ Then venerable Ra.t.thapala putting on robes and taking bowl and robes entered the house of his father and sat on the prepared seat. Venerable Ra.t.thapala’s father removing the cover manifested, the mass of gold, and said to venerable Ra.t.thapala. ‘Dear Ra.t.thapala, this is wealth that comes from your mother, this is wealth that comes from your father, this is wealth that comes from your grand father. Dear Ra.t.thapala. It is possible to partake wealth and accumulate merit. Come dear Ra.t.thapala, give up robes partake of this wealth and accumulate merit.’

‘Householder, if you allow me to say a word, amass this gold, put it into a cart and drop it in a whirl pool in the middle of river Ganges. What is the reason? Householder, on account of this wealth arise grief, lament, unpleasantness, displeasure and distress.’

Then the previous wives of venerable Ra.t.thapala disguising themselves in various ways came out and said. ‘Noble son, how are those nymphs on account of whom you lead a holy life?’

‘Sisters, I do not lead the holy life on account of celestial nymphs.’

The earlier wives of venerable Ra.t.thapala, thinking the noble son of the householder addresses us as sisters, they fell unconscious.

Then venerable Ra.t.thapala said to his father. ‘Householder, if there is food, to offer, offer, do not trouble us.’

Then he said. ‘Partake dear Ra.t.thapala, and with his own hands served and satisfied venerable Ra.t.thapala.’

Venerable Ra.t.thapala having finished his meal and putting away the bowl, standing said these verses.

‘Look at the fathom long, decorated, upright body,
It’s ill with many thoughts, nothing’s permanent, there.
Look at the comely form; bones covered with the skin,
Decorated with clothes, gems and earrings, is bearable.
Feet are painted red, the face is powdered,
Good, for deluded fools, not for those, searching beyond.
Hair plaited in eight strands, eyes smeared with ungent,
Good, for deluded fools, not for those, searching beyond.
The decayed body is like a newly painted picture,
Good, for delude fools, not for those, searching beyond.
The hunter, set the snare, wild animals did not approach
Partaking, the food, we go, leaving the hunter weeping.’

Then venerable Ra.t.thapala approached, king Koravya’s deer hunting grounds and sat under a certain tree to spend the day. King Koravya addressed the deer hunter: Friend, deer hunter, clean, the hunting grounds, we would like to go to the park to see the good soil. The deer hunter agreeing was cleaning the hunting grounds, when he saw venerable Ra.t.thapala seated under a certain tree to spend the day. Then the deer hunter approached king Koravya and said. ‘Me’ lord! The hunting grounds are cleared and there is the clansman Ra.t.thapala’s son seated under a certain tree to spend the day. He is the son of the high clansman of Thullako.t.thita, You have praised him several times ‘Friend, deer hunter, we will not go to the park, today we will associate good Ra.t.thapala.’ Then king Koravya distributed all the eatables and drinks, among the gathered, for deer hunting and got ready many royal conveyances. Ascending one of them went to Thullako.t.thita in all royal splendour. Going as far as could be reached by carriages, got down, and approached venerable Ra.t.thapala on foot, with great haste. Approaching venerable Ra.t.thapala, exchanged friendly greetings, with him and sat on a side..

Then king Koravya standing, said to venerable Ra.t.thapala, ‘Good sir, Ra.t.thapala, sit on this elephant rug.’

‘Useless, great king, you sit, I’m already seated.’

Then the king sat on the prepared seat and said to venerable Ra.t.thapala. ‘Good Ra.t.thapala, with the decrease of four things a certain one shaves head and beard, puts on yellow clothes and goes forth homeless. What are the four? Good Ra.t.thapala it’s decrease by decay, by illness, of wealth, and of relations. Good Ra.t.thapala, the decrease of decay comes when aged, come to the end of life. He reflects.now I’m decayed, aged, come to the end of life. It’s not easy for me to accumulate not accumulated wealth, or to increase accumulated wealth, what if I shave head and beard, put on yellow clothes, and go forth homeless. Overcome by decay, shaving head and beard, putting on yellow clothes, he goes forth homeless. To this is said the decrease by decay. Good Ra.t.thapala is now young, in the prime of youth, with dark hair, in the first stage of life. The decrease by decay is not evident, Good Ra.t.thapala, knowing what, seeing what, or hearing what, went forth as a homeless?’

Good Ra.t.thapala, what is the decrease by illness?. A certain one becomes gravely ill. Then he reflects I’m gravely ill, it’s not easy for me to accumulate not accumulated wealth, or to increase accumulated wealth. What if I shave head and beard, put on yellow clothes, and go forth homeless. He overcome by illness, shaving head and beard, would put on yellow clothes and go forth homeless. This is decrease by illness. Good Ra.t.thapala now has no illness. Is free from disorders. Is endowed with a good digestion, neither too hot nor too cold. Good Ra.t.thapala has no decrease by illness. Knowing what, seeing what, or hearing what, did good Ra.t.thapala go forth as a homeless?’

Good Ra.t.thapala, what is the decrease of wealth? A certain one is very rich, with much wealth. His wealth gradually decreases. Then he reflects earlier I was very rich, now my wealth has gradually decreased. It’s not easy for me to accumulate not accumulated wealth, or to increase accumulated wealth. What if I shave head and beard, put on yellow clothes, and go forth homeless. Overcome by decrease of wealth shaving head and beard, putting on yellow clothes, he goes forth as a homeless. This is the decrease of wealth. Good Ra.t.thapala comes from an esteemed clan, from Thullako.t.thita. The decrease of wealth is not to good Ra.t.thapala Good Ra.t.thapala, knowing what, seeing what, or hearing what went forth as a homeless?’

Good Ratthapala, what is the decrease of relations? Good Ra.t.thapala, a certain one, has many friends, co-associates, and blood relations. With time they gradually decrease. He reflects, earlier I had, many friends, co-associates, and blood relations, they gradually decreased. Now, I cannot accumulate, not accumulated wealth, or increase wealth. What if I shave head and beard, put on yellow clothes, and go forth homeless?. Overcome by decrease of relations shaving head and beard, putting on yellow clothes, he goes forth homeless. This is decrease of relations. In this Thullako.t.thita, good Ra.t.thapala has many friends, co-associates, and blood relations. The decrease of relations is not to good Ra.t.thapala Good Ra.t.thapala, knowing what, seeing what, or hearing what did go forth homeless?’

Good Ra.t.thapala, these are the four decreases, on account of which a certain one shaving head and beard, putting on yellow clothes, would go forth as a homeless. These decreases are not evident to Good Ra.t.thapala at present. Good Ra.t.thapala, knowing what, seeing what, or hearing what did go forth homeless?’

‘Great king, by the Blessed One, perfect, rightfully enlightened, four indications are made Knowing, seeing, and hearing them, I went forth as a homeless. What are the four?’ ‘The world goes on with changes’ Great king, this is the first advice given by that Blessed One, who knows, sees, is perfect and rightfully enlightened. Knowing, seeing and hearing it, I went forth as a homeless.

‘A self, wielding power over the world is not attained’ Great king, this is the second advice, given by that Blessed One, who knows, sees, is perfect and rightfully enlightened. Knowing, seeing and hearing this I went forth homeless.’

‘Destitute is the world, leaving everything, one goes’ Great king, this is the third advice given by that Blessed One, who knows, sees, is perfect and rightfully enlightened. Knowing seeing and hearing it, I went forth homeless.

‘Insatiated, the world is enslaved to craving’, Great king, this is the fourth advice given by that Blessed One, who knows, sees, is perfect and rightfully enlightened. Knowing seeing and hearing it, I went forth homeless.

Great king, the Blessed One, perfect and rightfully enlightened, has made these four indications. Knowing, seeing, and hearing them, I went forth homeless.’

Good Ra.t.thapala said ‘The world goes on with changes’, how should we know its meaning?

‘Great king, was there a time, when you were twenty years, or even five and twenty years? At that time were you clever, at riding elephants, horses, chariots, clever with the bow and arrow, clever in fighting with the sword? At that time did you have strong legs and arms, and didn’t you think the most important thing was going for a battle?’

. ‘Good Ra.t.thapala, there was a time when I was twenty years and twenty five years, then I was clever at riding elephants, horses, chariots, clever in handling the bow and arrow, clever in fighting with the sword. Then I had strong legs and arms and thought the most important thing was to go to the battle. There was a time when I thought there was

no one so powerful as me.'

'Great king, do you have that strength in your legs and arms, to go to the battle now?'

'Good Ratthapala, I'm decayed, aged, grown old and come to the end of life. Now, I'm in my eightieth year and when I put my foot down, it does not stay where I put it down.'

Great king, it was on account of this, that the Blessed One, who knows, sees, is perfect, rightfully enlightened, said 'The world goes on with changes' knowing, seeing and hearing it went forth homeless.'

'Good Ra.t.thapala, indeed, these words of the Blessed One, who knows, sees, is perfect rightfully enlightened, 'The world goes on with changes' are wonderful. The world indeed, goes on with changes. In this royal family are seen fleets of elephants, fleets of horses, fleets of chariots and armies of foot soldiers. They stand by, for times of difficulty. Good Ra.t.thapala said, 'A self wielding power over the world is not attained' how should we know its meaning?'

'Great king, do you have a chronic illness?'

'Good Ra.t.thapala, I have a chronic illness related to air, and on certain days, my friends, co-associates, and blood relations, think, now king Koravya will die.'

'Great king, is it possible to share your grave unpleasant feelings with your friends, co-associates, and blood relations, so that you may feel less of those feelings. Or do you feel all those unpleasant feelings by yourself?'

'It is not possible, good Ra.t.thapala, to share these unpleasant feelings with my friends, co-associates and blood relations, I have to feel them by myself.'

'Great king, it was on account of this, that the Blessed One, who knows, sees, is perfect, rightfully enlightened, said. 'A self wielding power over the world is not attained.' Knowing, seeing and hearing it, I went forth homeless.'

'Good Ra.t.thapala, indeed, these words of the Blessed One, who knows, sees, is perfect rightfully enlightened, 'A self wielding power over the world is not attained' are wonderful. Indeed a self, wielding power over the world is not possible. In this royal clan there is much gold and sovereign gold, there is many treasures opened and not opened. Good Ra.t.thapala said, 'Destitute is the world, goes leaving everything' how should we know its meaning?'

'What do you think, at present you are accomplished and provided with the five strands of sensual pleasures. Would you think, I will partake of these five strands of sensual pleasures, or would let any other one partake of these same five strands of sensual pleasures, and would you think, I will give it up for the sake of another, let me be meted out according to my actions?'

'Good Ra.t.thapala, at present, I'm accomplished and provided with the five strands of sensual pleasures, I would not allow another to partake of these five strands of sensual pleasures, sacrificing them for another go to be meted out according to my actions.' ... Great king, it was on account of this, that the Blessed One, who knows, sees, is perfect, rightfully enlightened, said, 'Destitute is the world, goes leaving everything' and knowing, seeing and hearing it went forth homeless.'

Good Ra.t.thapala, indeed, these words of the Blessed One, who knows, sees, is perfect rightfully enlightened, 'Destitute is the world, goes leaving everything' are wonderful.. In deed the world is without ownership and goes leaving everything. Good Ra.t.thapala it was said 'The world is insatiated, slaved to craving' How should we know its meaning?'

'Great king, is the country Kuru, you rule prosperous?'

'Yes, good Ra.t.thapala, the country Kuru, I rule is prosperous.'

'Great king, a trustworthy man would come from the east and tell you: Great king, know this, in the east there is a state, very prosperous, densely populated. It has a large fleet of elephants, a large fleet of horses, a large fleet of chariots, a large army of foot soldiers, there is a collection of loot there, with much gold and silver and captured women. With whatever powers, you have, it is possible to win over that state. What would you do?'

'Good Ra.t.thapala, I will win over that state and rule it.'

'Great king, a trustworthy man would come from the west,-- from the north,--from the south,-- from across the ocean, and tell you: Great king, know this, on the other side of the ocean there is a state very prosperous, densely populated. It has a large fleet of elephants, a large fleet of horses, a large fleet of chariots, a large army of foot soldiers, there is a collection of loot there, with much gold and silver and captured women. With whatever powers, you have, it is possible to win over that state. What would you do?'

'Good Ra.t.thapala, I will win over that state and rule over it.'

‘Great king, it was on account of this, that the Blessed One, who knows, sees, is perfect, rightfully enlightened, said, ‘The world is insatiated slaved to craving’ and I knowing, seeing and hearing it went forth homeless.’

‘Good Ra.t.thapala, indeed, these words of the Blessed One, who knows, sees, is perfect rightfully enlightened, ‘The world is insatiated and slaved to craving’ are wonderful.. In deed the world is insatiated and slaved to craving.’

Venerable Ra.t.thapala said thus and further said these verses,

I see wealthy humans not giving anything to any one,
Greedy for sensuality, they accumulate money.
The king not satisfied with his own territories,
Desires, territories beyond the ocean
Not only kings, many others die, craving insatiated
Even those on the decreasing side, do not give up sensuality.
Relations wail with dishevelled hair, when,
Wrapped in a single cloth, is carried to be burnt.
Leaving all belongings, goes to the pyre
To the dead there are no positions, relations or friends.
The heirs carry away his wealth, he goes with what he has done,
The dead, do not take their wealth, nor do they take wives or children.
Long life is not gained with wealth, nor is decay destroyed, with it,
The wise said that life is short here. It’s impermanent and changes,
The wealthy and the poor, the wise and the foolish, they all feel,
The fool is submerged in it, the wise do not feel,
Therefore wisdom is the chief wealth, to reach the beyond
Not finishing, the desire ‘to be’ and ‘not to be’, demerit is done through delusion,
People, go on, in existences making it their heritage
The fools go from womb to womb lacking in faith.
Like the robber caught red handed, demerit kills the doer.
The evil doer is destroyed by his own actions, in the next world.
Sensuality is vivid, enticing and pleasant, comes disguised to win the mind,
Great king, seeing these dangers of sensuality, I went forth.
Like fruits on a tree, humans fall, at death, young or old,
Seeing this too I went forth, recluseship is indeed superior.

5. Pali Text of the Sutta

2. Raṭṭhapālasuttam

1. Evaṃ me sutam– ekaṃ samayaṃ bhagavā kurūsu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena thullakoṭṭhikaṃ , nāma kurūnaṃ nigamo tadavasari. Assosum kho thullakoṭṭhikā , brāhmaṇagahapatikā– “samaṇo (2.0245) khalu, bho, gotamo sakyaputto sakyakulā pabbajito kurūsu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ thullakoṭṭhikaṃ anuppatto. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abhuggato– ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussaṇaṃ buddho bhagavā’ti. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmaṇaṃ sassamaṇabrāhmaṇiṃ pajamā sadevamanussaṇaṃ sayamā abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī”ti. Atha kho thullakoṭṭhikā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu; appekacce bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu;

appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdiṃsu; appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu; appekacce tuṅhībhūtā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho thullakoṭṭhike brāhmaṇagahapatike bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī.

294. Tena kho pana samayena raṭṭhapālo nāma kulaputto tasmīyeva thullakoṭṭhike aggakulassa, putto tissaṃ parisāyaṃ nisinno hoti. Atha kho raṭṭhapālassa kulaputtassa etadahosi— “yathā yathā khvāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikhitā brahmacariyaṃ caritaṃ. Yaṃnūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ”ti. Atha kho thullakoṭṭhikā brāhmaṇagahapatikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsānā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu. Atha kho raṭṭhapālo kulaputto acirapakkantesu thullakoṭṭhikesu (2.0246) brāhmaṇagahapatikesu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho raṭṭhapālo kulaputto bhagavantaṃ etadavoca— “yathā yathāhaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikhitā brahmacariyaṃ caritaṃ. Icchāmaṃ, bhante, kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitūṃ. Labheyyāhaṃ, bhante, bhagavato santike pabbajjāṃ, labheyyaṃ upasampadaṃ. Pabbājetu maṃ bhagavā”ti. “Anuññātosī pana tvam, raṭṭhapāla, mātāpitūhi agārasmā anagāriyaṃ pabbajjāyā”ti? “Na kho haṃ, bhante, anuññāto mātāpitūhi agārasmā anagāriyaṃ pabbajjāyā”ti. “Na kho, raṭṭhapāla, tathāgatā ananuññātaṃ mātāpitūhi puttaṃ pabbājentī”ti. “Svāhaṃ, bhante, tathā karissāmi yathā maṃ mātāpitāro anujānissanti agārasmā anagāriyaṃ pabbajjāyā”ti.

295. Atha kho raṭṭhapālo kulaputto uṭṭhāyāsānā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena mātāpitāro tenupasaṅkami; upasaṅkamitvā mātāpitāro etadavoca— “ammatā, yathā yathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikhitā brahmacariyaṃ caritaṃ. Icchāmaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitūṃ. Anujānātha maṃ agārasmā anagāriyaṃ pabbajjāyā”ti. Evaṃ vutte, raṭṭhapālassa kulaputtassa mātāpitāro raṭṭhapālaṃ kulaputtaṃ etadavoca— “tvam khosi, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato. Na tvam, tāta raṭṭhapāla, kassaci dukkhassa jānāsi. Maraṇenapi te mayaṃ akāmakā vinā bhavissāma. Kiṃ pana mayaṃ (2.0247) taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāyā”ti? Dutiyampi kho raṭṭhapālo kulaputto ...pe... tatiyampi kho raṭṭhapālo kulaputto mātāpitāro etadavoca— “ammatā, yathā yathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikhitā brahmacariyaṃ caritaṃ. Icchāmaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitūṃ. Anujānātha maṃ agārasmā anagāriyaṃ pabbajjāyā”ti. Tatiyampi kho raṭṭhapālassa kulaputtassa mātāpitāro raṭṭhapālaṃ kulaputtaṃ etadavoca— “tvam khosi, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato. Na tvam, tāta raṭṭhapāla, kassaci dukkhassa jānāsi. Maraṇenapi te mayaṃ akāmakā vinā bhavissāma. Kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāyā”ti?

296. Atha kho raṭṭhapālo kulaputto— “na maṃ mātāpitāro anujānanti agārasmā anagāriyaṃ pabbajjāyā”ti tattheva anantarahitāya bhūmiyā nipajji— “idheva me maraṇaṃ bhavissati pabbajjā vā”ti. Atha kho raṭṭhapālo kulaputto ekampi bhantaṃ na bhuñji, dvepi bhantaṃ na bhuñji, tīṇipi bhantaṃ na bhuñji, cattāripi bhantaṃ na bhuñji, pañcapi bhantaṃ na bhuñji, chapi bhantaṃ na bhuñji, sattapi bhantaṃ na bhuñji. Atha kho raṭṭhapālassa kulaputtassa mātāpitāro raṭṭhapālaṃ kulaputtaṃ etadavoca— “tvam khosi, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato. Na tvam, tāta raṭṭhapāla, kassaci dukkhassa jānāsi. Maraṇenapi te mayaṃ akāmakā vinā bhavissāma. Kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāyā. Uṭṭhehi, tāta raṭṭhapāla, bhuñja ca piva ca paricārehi ca; bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiraṃsu. Na taṃ mayaṃ anujānāma agārasmā anagāriyaṃ pabbajjāyā. Maraṇenapi te mayaṃ akāmakā vinā bhavissāma. Kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāyā”ti? Evaṃ vutte, raṭṭhapālo kulaputto tuṅhī aho. Dutiyampi kho raṭṭhapālassa kulaputtassa mātāpitāro (2.0248) raṭṭhapālaṃ kulaputtaṃ etadavoca— “tvam khosi, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato. Na tvam, tāta raṭṭhapāla, kassaci dukkhassa jānāsi. Maraṇenapi te mayaṃ akāmakā vinā bhavissāma, kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāyā. Uṭṭhehi, tāta raṭṭhapāla, bhuñja ca piva ca paricārehi ca; bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiraṃsu. Na taṃ mayaṃ anujānāma agārasmā anagāriyaṃ pabbajjāyā. Maraṇenapi te mayaṃ akāmakā vinā bhavissāma. Kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāyā”ti? Tatiyampi kho raṭṭhapālo kulaputto tuṅhī aho.

297. Atha kho raṭṭhapālassa kulaputtassa saḥāyakaṃ yena raṭṭhapālo kulaputto tenupasaṅkamiṃsu; upasaṅkamitvā

raṭṭhapālaṃ kulaputtaṃ etadavocum— “tvam khosi , samma raṭṭhapāla, mātāpitūnaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato. Na tvam, samma raṭṭhapāla, kassaci dukkhassa jānāsi. Maraṇenapi te mātāpitaro akāmakā vinā bhavissanti. Kiṃ pana te taṃ jīvantam anujānissanti agārasmā anagāriyaṃ pabbajjāya. Uṭṭhehi, samma raṭṭhapāla, bhuñja ca piva ca paricārehi ca; bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiramassu. Na taṃ mātāpitaro anujānissanti , agārasmā anagāriyaṃ pabbajjāya. Maraṇenapi te mātāpitaro akāmakā vinā bhavissanti. Kiṃ pana te taṃ jīvantam anujānissanti agārasmā anagāriyaṃ pabbajjāyā”ti? Evaṃ vutte, raṭṭhapālo kulaputto tuṅhī ahoṣi. Dutiyampi kho... tatiyampi kho raṭṭhapālassa kulaputtassa sahāyakā raṭṭhapālaṃ kulaputtaṃ etadavocum— “tvam khosi, samma raṭṭhapāla, mātāpitūnaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato, na tvam, samma raṭṭhapāla, kassaci dukkhassa jānāsi, maraṇenapi te mātāpitaro akāmakā vinā bhavissanti. Kiṃ pana te taṃ jīvantam anujānissanti agārasmā anagāriyaṃ pabbajjāya? Uṭṭhehi, samma raṭṭhapāla, bhuñja ca piva ca paricārehi ca, bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni (2.0249) karonto abhiramassu. Na taṃ mātāpitaro anujānissanti agārasmā anagāriyaṃ pabbajjāya, maraṇenapi te mātāpitaro akāmakā vinā bhavissanti. Kiṃ pana te taṃ jīvantam anujānissanti agārasmā anagāriyaṃ pabbajjāyā”ti? Tatiyampi kho raṭṭhapālo kulaputto tuṅhī ahoṣi.

298. Atha kho raṭṭhapālassa kulaputtassa sahāyakā yena raṭṭhapālassa kulaputtassa mātāpitaro tenupasaṅkamimsu; upasaṅkamitvā raṭṭhapālassa kulaputtassa mātāpitaro etadavocum— “ammatātā, eso raṭṭhapālo kulaputto tattheva anantarahitāya bhūmiyā nipanno— ‘idheva me maraṇam bhavissati pabbajjā vā’ti. Sace tumhe raṭṭhapālaṃ kulaputtaṃ nānujānissatha agārasmā anagāriyaṃ pabbajjāya, tattheva , maraṇam āgamissati. Sace pana tumhe raṭṭhapālaṃ kulaputtaṃ anujānissatha agārasmā anagāriyaṃ pabbajjāya, pabbajitampi naṃ dakkhissatha. Sace raṭṭhapālo kulaputto nābhiramissati agārasmā anagāriyaṃ pabbajjāya, kā tassa , aññā gati bhavissati? Idheva paccāgamissati. Anujānātha raṭṭhapālaṃ kulaputtaṃ agārasmā anagāriyaṃ pabbajjāyā”ti. “Anujānāma, tātā, raṭṭhapālaṃ kulaputtaṃ agārasmā anagāriyaṃ pabbajjāya. Pabbajitena ca pana , mātāpitaro uddassetabbā”ti. Atha kho raṭṭhapālassa kulaputtassa sahāyakā yena raṭṭhapālo kulaputto tenupasaṅkamimsu; upasaṅkamitvā raṭṭhapālaṃ kulaputtaṃ etadavocum— “uṭṭhehi, samma raṭṭhapāla , anuññatosi mātāpitūhi agārasmā anagāriyaṃ pabbajjāya. Pabbajitena ca pana te mātāpitaro uddassetabbā”ti.

299. Atha kho raṭṭhapālo kulaputto uṭṭhahitvā balaṃ gāhetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho raṭṭhapālo kulaputto bhagavantaṃ etadavoca— “anuññāto ahaṃ, bhante, mātāpitūhi agārasmā anagāriyaṃ pabbajjāya. Pabbājetu maṃ bhagavā”ti. Alatta kho raṭṭhapālo kulaputto bhagavato (2.0250) santike pabbajjam, alatta upasampadam. Atha kho bhagavā acirūpasampanne āyasmante raṭṭhapāle aḍḍhamāsūpasampanne thullakoṭṭhike yathābhirantaṃ viharitvā yena sāvatti tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sāvatti tadavasari. Tatra sudaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā raṭṭhapālo eko vūpakaṭṭho appamatto ātāpī pahitto viharanto nacirasseva— yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaram— brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsi. Aññataro kho paṇāyasmā raṭṭhapālo arahataṃ ahoṣi.

Atha kho āyasmā raṭṭhapālo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā raṭṭhapālo bhagavantaṃ etadavoca— “icchāmaṃ, bhante, mātāpitaro uddassetum, sace maṃ bhagavā anujānāti”ti. Atha kho bhagavā āyasmato raṭṭhapālassa cetasā ceto paricca , manasākāsi. Yathā , bhagavā aññāsi— “abhabbo kho raṭṭhapālo kulaputto sikkham paccakkhāya hīnāyāvattitum”ti, atha kho bhagavā āyasmantaṃ raṭṭhapālaṃ etadavoca— “yassadāni tvam, raṭṭhapāla, kālaṃ maññasi”ti. Atha kho āyasmā raṭṭhapālo uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā senāsanaṃ saṃsāmetvā pattacīvaramādāya yena thullakoṭṭhikaṃ tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena thullakoṭṭhiko tadavasari. Tatra sudaṃ āyasmā raṭṭhapālo thullakoṭṭhike viharati rañño korabyassa migacīre. Atha kho āyasmā raṭṭhapālo pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya thullakoṭṭhikaṃ piṇḍāya pāvīsi. Thullakoṭṭhike sapadānaṃ piṇḍāya caramāno yena sakapitu nivesanaṃ tenupasaṅkami. Tena kho pana samayena āyasmato raṭṭhapālassa pitā majjhimāya dvārasālāya ullikhāpeti. Addasā kho āyasmato raṭṭhapālassa pitā āyasmantaṃ raṭṭhapālaṃ dūratova āgacchantam. Disvāna etadavoca— “imehi muṇḍakehi samaṇakehi amhākaṃ ekaputtako piyo manāpo pabbājito”ti. Atha kho āyasmā raṭṭhapālo (2.0251) sakapitu nivesane neva dānaṃ alatta na paccakkhānaṃ; aññadatthu akkosameva alatta. Tena kho pana samayena āyasmato raṭṭhapālassa nātidāsī ābhidosikaṃ kummāsaṃ chaḍḍetukāmā hoti. Atha kho āyasmā raṭṭhapālo taṃ nātidāsī etadavoca— “sacetam, bhagini, chaḍḍanīyadhammaṃ, idha me patte ākirā”ti. Atha kho āyasmato raṭṭhapālassa nātidāsī taṃ ābhidosikaṃ kummāsaṃ āyasmato raṭṭhapālassa patte ākirantī hatthānañca pādānañca sarassa ca nimittaṃ aggaḥesi.

300. Atha kho āyasmato raṭṭhapālassa nātidāsī yenāyasmato raṭṭhapālassa mātā tenupasaṅkami; upasaṅkamitvā

āyasmato raṭṭhapālassa mātaṃ etadavoca- “yaggheyye, jāneyyāsi- ‘ayyaputto raṭṭhapālo anuppatto’”ti. “Sace, je, saccam bhaṇasi, adāsiṃ taṃ karomī”ti ., Atha kho āyasmato raṭṭhapālassa mātā yenāyasmato raṭṭhapālassa pitā tenupasaṅkami; upasaṅkamitvā āyasmato raṭṭhapālassa pitaraṃ etadavoca- “yagghe, gahapati, jāneyyāsi- ‘raṭṭhapālo kira kulaputto anuppatto’”ti? Tena kho pana samayena āyasmā raṭṭhapālo taṃ ābhidosikaṃ kummāsaṃ aññataraṃ kuṭṭamūlaṃ , nissāya paribhuñjati. Atha kho āyasmato raṭṭhapālassa pitā yenāyasmā raṭṭhapālo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ raṭṭhapālaṃ etadavoca- “atthi nāma, tāta raṭṭhapāla, ābhidosikaṃ kummāsaṃ paribhuñjissasi? Nanu, tāta raṭṭhapāla, sakaṃ gehaṃ gantabban”ti? “Kuto no, gahapati, amhākaṃ gehaṃ agārasmā anagāriyaṃ pabbajitānaṃ? Anagārā mayaṃ, gahapati. Agamamha kho te, gahapati, gehaṃ, tattha neva dānaṃ alatthamha na paccakkhānaṃ; aññadatthu akkosameva alatthamhā”ti. “Ehi, tāta raṭṭhapāla, gharaṃ gamissāmā”ti. “Alaṃ, gahapati, kataṃ me ajja bhattakiccaṃ”. “Tena hi, tāta raṭṭhapāla, adhvīsehi svātānāya bhattaṃ”ti. Adhvīsesi kho āyasmā raṭṭhapālo tuṅhībhāvena. Atha kho āyasmato raṭṭhapālassa pitā āyasmato raṭṭhapālassa adhvīsanāṃ viditvā yena sakaṃ nivesanaṃ tenupasaṅkami; upasaṅkamitvā mahantaṃ hiraññasuvannaṃ puñjaṃ kārapetvā kilāñjehi (2.0252) paṭicchādetvā āyasmato raṭṭhapālassa purāṇadutiyaikā āmantesi- “etha tumhe, vadhuvo, yena alaṅkārena alaṅkatā pubbe raṭṭhapālassa kulaputtassa piyā hotha manāpā tena alaṅkārena alaṅkarothā”ti.

301. Atha kho āyasmato raṭṭhapālassa pitā tassā rattiyā accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā āyasmato raṭṭhapālassa kālaṃ ārocesi- “kālo, tāta raṭṭhapāla, niṭṭhitaṃ bhattaṃ”ti. Atha kho āyasmā raṭṭhapālo pubbaḥhasamayaṃ nivāsetvā pattacīvaramādāya yena sakapitu nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho āyasmato raṭṭhapālassa pitā taṃ hiraññasuvannaṃ puñjaṃ vivarāpetvā āyasmantaṃ raṭṭhapālaṃ etadavoca- “idaṃ te, tāta raṭṭhapāla, mātu mattikaṃ dhanāṃ, aññaṃ pettikaṃ, aññaṃ pitāmaṃ. Sakkā, tāta raṭṭhapāla, bhoge ca bhuñjitum puññāni ca kātum. Ehi tvam, tāta raṭṭhapāla , hīnāyāvattitvā bhoge ca bhuñjassu puññāni ca karohī”ti. “Sace me tvam, gahapati, vacanaṃ kareyyāsi, imaṃ hiraññasuvannaṃ puñjaṃ sakaṃ āropetvā nibbāhāpetvā majjhegaṅgāya nadiyā sote opilāpeyyāsi. Taṃ kissa hetu? Ye uppajjissanti hi te, gahapati, tatonidānaṃ sokaparidevadukkhadomanassupāyāsā”ti. Atha kho āyasmato raṭṭhapālassa purāṇadutiyaikā paccakaṃ pādesu gahetvā āyasmantaṃ raṭṭhapālaṃ etadavoca- “kīdisā nāma tā, ayyaputta, accharāyo yāsaṃ tvam hetu brahmacariyaṃ carasī”ti? “Na kho mayaṃ, bhaginī, accharānaṃ hetu brahmacariyaṃ carāmā”ti. “Bhaginivādena no ayyaputto raṭṭhapālo samudācaratī”ti tā tattheva mucchitā papatimsu. Atha kho āyasmā raṭṭhapālo pitaraṃ etadavoca- “sace, gahapati, bhojanaṃ dātābbaṃ, detha; mā no viheṭṭhethā”ti. “Bhuñja, tāta raṭṭhapāla, niṭṭhitaṃ bhattaṃ”ti. Atha kho āyasmato raṭṭhapālassa pitā āyasmantaṃ raṭṭhapālaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

302. Atha kho āyasmā raṭṭhapālo bhuttāvī onītapattapāṇī ṭhitakova imā gāthā abhāsi-

“Passa (2.0253) cittīkataṃ bimbaṃ, arukāyaṃ samussitaṃ;

āturaṃ bahusaṅkappaṃ, yassa natthi dhuvam ṭhiti.

“Passa cittīkataṃ rūpaṃ, maṇinā kuṇḍalena ca;

aṭṭhi tacena onaddham, saha vatthebhi sobhati.

“Alattakakatā pādā, mukhaṃ cuṇṇakamakkhitaṃ;

alaṃ bālassa mohāya, no ca pāragavesino.

“Aṭṭhāpadakatā kesā, nettā añjanamakkhitaṃ;

alaṃ bālassa mohāya, no ca pāragavesino.

“Añjanīva navā , cittā, pūtikāyo alaṅkato;

alaṃ bālassa mohāya, no ca pāragavesino.

“Odahi migavo pāsaṃ, nāsadā vākaraṃ migo;

bhutvā nivāpaṃ gacchāma , kandante migabandhake”ti.

Atha kho āyasmā raṭṭhapālo ṭhitakova imā gāthā bhāsivā yena rañño korabyassa migacīraṃ tenupasaṅkami; upasaṅkamitvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.

303. Atha kho rājā korabyo migavaṃ āmantesi- “sodhehi, samma migava, migacīraṃ uyyānabhūmiṃ; gacchāma subhūmiṃ dassanāyā”ti. “Evaṃ, devā”ti kho migavo rañño korabyassa paṭissutvā migacīraṃ sodhento addasa āyasmantaṃ raṭṭhapālaṃ aññatarasmiṃ rukkhamūle divāvihāraṃ nisinnaṃ. Divāna yena rājā korabyo tenupasaṅkami; upasaṅkamitvā rājānaṃ korabyaṃ etadavoca- “suddham kho te, deva, migacīraṃ. Atthi cettha raṭṭhapālo nāma kulaputto imasmiṃyeva thullakoṭṭhike aggakulassa putto yassa tvam abhiṇhaṃ kittayamāno ahoṣi, so aññatarasmiṃ rukkhamūle divāvihāraṃ nisinna”ti. “Tena hi, samma migava, alaṃ dānāja uyyānabhūmiyā. Tameva dāni mayaṃ bhavantaṃ raṭṭhapālaṃ payirupāsissāmā”ti. Atha kho rājā korabyo “yaṃ tattha khādanīyaṃ bhojanīyaṃ paṭiyattaṃ taṃ sabbaṃ vissajjethā”ti vatvā bhadrāni bhadrāni yānāni yoṇāpetvā bhadrāṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi thullakoṭṭhikamhā niyyāsi (2.0254) mahaccarājānubhāvena , āyasmantaṃ

raṭṭhapālaṃ dassanāya. Yāvaticā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova ussaṭṭāya ussaṭṭāya parisāya yenāyasmā raṭṭhapālo tenupasaṅkami; upasaṅkamitvā āyasmatā raṭṭhapālena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ t̥hito kho rājā korabyo āyasmantaṃ raṭṭhapālaṃ etadavoca— “idha bhavaṃ raṭṭhapāla hatthathare , nisīdatu”ti. “Alaṃ, mahārāja, nisīda tvam; nisīno ahaṃ sake āsane”ti. Nisīdi rājā korabyo paññatte āsane. Nisajja kho rājā korabyo āyasmantaṃ raṭṭhapālaṃ etadavoca—

304. “Cattārimāni, bho raṭṭhapāla, pārijuṇṇāni yehi pārijuṇṇehi samannāgatā idhekacce kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajanti. Katamāni cattāri? Jarāpārijuṇṇaṃ, byādhipārijuṇṇaṃ, bhogapārijuṇṇaṃ, nātipārijuṇṇaṃ. Katamañca, bho raṭṭhapāla, jarāpārijuṇṇaṃ? Idha, bho raṭṭhapāla, ekacco jīṇo hoti vuḍḍho mahallako addhagato vayo-anuppatto. So iti paṭisaṅcikkhati— ‘ahaṃ khomhi etarahi jīṇo vuḍḍho mahallako addhagato vayo-anuppatto. Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantaṃ adhigataṃ vā bhogaṃ phātiṃ kātuṃ ,. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan’ti. So tena jarāpārijuṇṇena samannāgato kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. Idam vuccati, bho raṭṭhapāla, jarāpārijuṇṇaṃ. Bhavaṃ kho pana raṭṭhapālo etarahi daharo yuvā susukālakešo bhadrēna yobbanena samannāgato paṭhamena vayasā. Taṃ bhoto raṭṭhapālassa jarāpārijuṇṇaṃ natthi. Kiṃ bhavaṃ raṭṭhapālo nātvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito?

“Katamañca, bho raṭṭhapāla, byādhipārijuṇṇaṃ? Idha, bho raṭṭhapāla, ekacco ābādhiko hoti dukkhito bāḷhagilāno. So iti paṭisaṅcikkhati (2.0255)— ‘ahaṃ khomhi etarahi ābādhiko dukkhito bāḷhagilāno. Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantaṃ adhigataṃ vā bhogaṃ phātiṃ kātuṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan’ti. So tena byādhipārijuṇṇena samannāgato kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. Idam vuccati, bho raṭṭhapāla, byādhipārijuṇṇaṃ. Bhavaṃ kho pana raṭṭhapālo etarahi appābādhō appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisīṭāya nācūḥāya. Taṃ bhoto raṭṭhapālassa byādhipārijuṇṇaṃ natthi. Kiṃ bhavaṃ raṭṭhapālo nātvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito?

“Katamañca, bho raṭṭhapāla, bhogapārijuṇṇaṃ? Idha, bho raṭṭhapāla, ekacco aḍḍho hoti mahaddhano mahābhogo. Tassa te bhogā anupubbena parikkhayaṃ gacchanti. So iti paṭisaṅcikkhati— ‘ahaṃ kho pubbe aḍḍho ahoṣiṃ mahaddhano mahābhogo. Tassa me te bhogā anupubbena parikkhayaṃ gatā. Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantaṃ adhigataṃ vā bhogaṃ phātiṃ kātuṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan’ti. So tena bhogapārijuṇṇena samannāgato kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. Idam vuccati, bho raṭṭhapāla, bhogapārijuṇṇaṃ. Bhavaṃ kho pana raṭṭhapālo imasmiṃyeva thullakoṭṭhike aggakulassa putto. Taṃ bhoto raṭṭhapālassa bhogapārijuṇṇaṃ natthi. Kiṃ bhavaṃ raṭṭhapālo nātvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito?

“Katamañca, bho raṭṭhapāla, nātipārijuṇṇaṃ? Idha, bho raṭṭhapāla, ekaccassa bahū honti mittāmaccā nātisīlohita. Tassa te nātakā anupubbena parikkhayaṃ gacchanti. So iti paṭisaṅcikkhati— ‘mamaṃ kho pubbe bahū ahesuṃ mittāmaccā nātisīlohita. Tassa me te anupubbena parikkhayaṃ gatā. Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantaṃ adhigataṃ vā bhogaṃ phātiṃ kātuṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan’ti. So (2.0256) tena nātipārijuṇṇena samannāgato kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. Idam vuccati, bho raṭṭhapāla, nātipārijuṇṇaṃ. Bhoto kho pana raṭṭhapālassa imasmiṃyeva thullakoṭṭhike bahū mittāmaccā nātisīlohita. Taṃ bhoto raṭṭhapālassa nātipārijuṇṇaṃ natthi. Kiṃ bhavaṃ raṭṭhapālo nātvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito?

“Imāni kho, bho raṭṭhapāla, cattāri pārijuṇṇāni, yehi pārijuṇṇehi samannāgatā idhekacce kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajanti. Tāni bhoto raṭṭhapālassa natthi. Kiṃ bhavaṃ raṭṭhapālo nātvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito”ti?

305. “Atthi kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammuddesā uddiṭṭhā, ye ahaṃ , nātvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajito. Katame cattāro? ‘Upaniyati loko addhuvo’ti kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamo dhammuddeso uddiṭṭho, yamaṃ nātvā ca disvā sutvā ca agārasmā anagāriyaṃ pabbajito. ‘Atāṇo loko anabhissaro’ti kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyo dhammuddeso uddiṭṭho, yamaṃ nātvā ca disvā sutvā ca agārasmā anagāriyaṃ pabbajito. ‘Assako loko, sabbam pahāya gamanīyan’ti kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyo dhammuddeso uddiṭṭho, yamaṃ nātvā ca disvā sutvā ca agārasmā anagāriyaṃ pabbajito. ‘Dno loko atitto taṇhādāso’ti kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena catuttho dhammuddeso uddiṭṭho, yamaṃ nātvā ca disvā sutvā ca agārasmā anagāriyaṃ pabbajito. Ime kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammuddesā uddiṭṭhā, ye ahaṃ nātvā ca disvā sutvā ca agārasmā anagāriyaṃ pabbajito”ti.

306. “‘Upaniyyati (2.0257) loko addhuvo’ti– bhavaṃ raṭṭhapālo āha. Imassa, bho raṭṭhapāla, bhāsītassa kathaṃ attho daṭṭhabbo”ti? “Taṃ kiṃ maññasi, mahārāja, tvaṃ vīsativassuddesikopi paṇṇavīsativassuddesikopi hatthismimpi katāvī assasmimpi katāvī rathasmimpi katāvī dhanusmimpi katāvī tharusmimpi katāvī ūrubalī bāhubalī alamatto saṅgāmāvacaro”ti? “Ahoṣiṃ ahaṃ, bho raṭṭhapāla, vīsativassuddesikopi paṇṇavīsativassuddesikopi hatthismimpi katāvī assasmimpi katāvī rathasmimpi katāvī dhanusmimpi katāvī tharusmimpi katāvī ūrubalī bāhubalī alamatto saṅgāmāvacaro. Appekadāhaṃ, bho raṭṭhapāla, iddhamāva maññe na , attano balena samasamaṃ samanupassāmi”ti. “Taṃ kiṃ maññasi, mahārāja, evameva tvaṃ etarahi ūrubalī bāhubalī alamatto saṅgāmāvacaro”ti? “No hidam, bho raṭṭhapāla. Etarahi jīṇṇo vuḍḍho mahallako addhagato vayo-anuppatto āsītiko me vayo vattati. Appekadāhaṃ, bho raṭṭhapāla, ‘idha pādaṃ karissāmi’ti aññeneva pādaṃ karomi”ti. “Idam kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ– ‘upaniyyati loko addhuvo’ti, yamaṃ ṇatvā ca disvā sutvā ca agārasmā anagāriyaṃ pabbajito”ti. “Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla! Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena– ‘upaniyyati loko addhuvo’ti. Upaniyyati hi, bho raṭṭhapāla, loko addhuvo.

“Saṃvijjante kho, bho raṭṭhapāla, imasmim rājakule hatthikāyāpi assakāyāpi rathakāyāpi pattikāyāpi, amhākaṃ āpadāsu pariyoḍhāya vattissanti. ‘Atāṇo loko anabhissaro’ti– bhavaṃ raṭṭhapālo āha. Imassa pana, bho raṭṭhapāla, bhāsītassa kathaṃ attho daṭṭhabbo”ti? “Taṃ kiṃ maññasi, mahārāja, atthi te koci anusāyiko ābādho”ti? “Atthi me, bho raṭṭhapāla, anusāyiko ābādho. Appekadā maṃ, bho raṭṭhapāla, mittāmaccā ñāṭisālohitā parivāretvā ʒhitā honti– ‘idāni rājā korabyo kālaṃ karissati, idāni rājā korabyo kālaṃ karissati””ti. “Taṃ kiṃ maññasi, mahārāja, labhasi tvaṃ (2.0258) te mittāmacce ñāṭisālohite– ‘āyantu me bhonto mittāmaccā ñāṭisālohitā, sabbeva santā imaṃ vedanaṃ saṃvibhajatha, yathāhaṃ lahukatarikaṃ vedanaṃ vediyyan’ti– udāhu tvaṃyeva taṃ vedanaṃ vediyasī”ti? “Nāhaṃ, bho raṭṭhapāla, labhāmi te mittāmacce ñāṭisālohite– ‘āyantu me bhonto mittāmaccā ñāṭisālohitā, sabbeva santā imaṃ vedanaṃ saṃvibhajatha, yathāhaṃ lahukatarikaṃ vedanaṃ vediyyan’ti. Atha kho ahaṃeva taṃ vedanaṃ vediyamī”ti. “Idam kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ– ‘atāṇo loko anabhissaro’ti, yamaṃ ṇatvā ca disvā sutvā ca agārasmā anagāriyaṃ pabbajito”ti. “Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla! Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena– ‘atāṇo loko anabhissaro’ti. Atāṇo hi, bho raṭṭhapāla, loko anabhissaro.

“Saṃvijjati kho, bho raṭṭhapāla, imasmim rājakule pahūtaṃ hiraññasuvaṇṇaṃ bhūmigatañca vehāsagatañca. ‘Assako loko, sabbaṃ pahāya gamanīyan’ti– bhavaṃ raṭṭhapālo āha. Imassa pana, bho raṭṭhapāla, bhāsītassa kathaṃ attho daṭṭhabbo”ti? “Taṃ kiṃ maññasi, mahārāja, yathā tvaṃ etarahi pañcahi kāmaguṇehi samappito samaṅgībhūto paricāresi, lacchasi tvaṃ paratthāpi– ‘evamevāhaṃ imeheva pañcahi kāmaguṇehi samappito samaṅgībhūto paricāremī’ti, udāhu aññe imaṃ bhogaṃ paṭipajjissanti, tvaṃ pana yathākammaṃ gamissasi”ti? “Yathāhaṃ, bho raṭṭhapāla, etarahi pañcahi kāmaguṇehi samappito samaṅgībhūto paricāremi, nāhaṃ lacchāmi paratthāpi– ‘evameva imeheva pañcahi kāmaguṇehi samappito samaṅgībhūto paricāremī’ti. Atha kho aññe imaṃ bhogaṃ paṭipajjissanti; ahaṃ pana yathākammaṃ gamissāmi”ti. “Idam kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ– ‘assako loko, sabbaṃ pahāya gamanīyan’ti, yamaṃ ṇatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajito”ti. “Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla! Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena– ‘assako loko, sabbaṃ pahāya gamanīyan’ti (2.0259). Assako hi, bho raṭṭhapāla, loko sabbaṃ pahāya gamanīyaṃ.

“‘Dno loko atitto taṇhādāso’ti– bhavaṃ raṭṭhapālo āha. Imassa, bho raṭṭhapāla, bhāsītassa kathaṃ attho daṭṭhabbo”ti? “Taṃ kiṃ maññasi, mahārāja, phītaṃ kuruṃ ajjhāvasasī”ti? “Evaṃ, bho raṭṭhapāla, phītaṃ kuruṃ ajjhāvasasī”ti. “Taṃ kiṃ maññasi, mahārāja, idha puriso āgaccheyya puratthimāya disāya saddhāyiko paccayiko. So taṃ upasaṅkamitvā evaṃ vadeyya– ‘yagghe, mahārāja, jāneyyāsī, ahaṃ āgacchāmi puratthimāya disāya? Tatthaddasaṃ mahantaṃ janapadaṃ iddhañceva phītañca bahujaṇaṃ ākiṇṇamanussaṃ. Bahū tattha hatthikāyā assakāyā rathakāyā pattikāyā; bahu tattha dhanadhaññaṃ ; bahu tattha hiraññasuvaṇṇaṃ akatañceva katañca; bahu tattha itthipariggaho. Sakkā ca tāvatakeneva balamattena , abhivijinituṃ. Abhivijina, mahārājā’ti, kinti naṃ kareyyāsī”ti? “Tampi mayaṃ, bho raṭṭhapāla, abhivijiya ajjhāvaseyyāmā”ti. “Taṃ kiṃ maññasi, mahārāja, idha puriso āgaccheyya pacchimāya disāya... uttarāya disāya... dakkhiṇāya disāya... parasamuddato saddhāyiko paccayiko. So taṃ upasaṅkamitvā evaṃ vadeyya– ‘yagghe, mahārāja, jāneyyāsī, ahaṃ āgacchāmi parasamuddato? Tatthaddasaṃ mahantaṃ janapadaṃ iddhañceva phītañca bahujaṇaṃ ākiṇṇamanussaṃ. Bahū tattha hatthikāyā assakāyā rathakāyā pattikāyā; bahu tattha dhanadhaññaṃ; bahu tattha hiraññasuvaṇṇaṃ akatañceva katañca; bahu tattha itthipariggaho. Sakkā ca tāvatakeneva balamattena abhivijinituṃ. Abhivijina, mahārājā’ti, kinti naṃ kareyyāsī”ti? “Tampi mayaṃ, bho raṭṭhapāla, abhivijiya ajjhāvaseyyāmā”ti. “Idam kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ– ‘ūno loko atitto taṇhādāso’ti, yamaṃ ṇatvā ca disvā sutvā ca

agārasmā anagāriyaṃ pabbajito”ti. “Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla! Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena– ‘ūno loko atitto taṇhādāso’ti. ðno hi, bho raṭṭhapāla, loko atitto taṇhādāso”ti.

Idamavoca (2.0260) āyasmā raṭṭhapālo. Idaṃ vatvā athāparaṃ etadavoca–

307. “Passāmi loke sadhane manusse,
 laddhāna vittaṃ na dadanti mohā;
 luddhā dhanaṃ , sannicayaṃ karonti,
 bhiiyyova kāme abhipatthayanti.
 “Rājā pasayhā pathaviṃ vijitvā,
 sasāgarantaṃ mahimāvasanto ,
 oraṃ samuddassa atittarūpo,
 pārāṃ samuddassapi patthayetha.
 “Rājā ca aññe ca bahū manussā,
 avītataṇhā , maraṇaṃ upenti.
 ūnāva hutvāna jahanti dehaṃ,
 kāmehi lokamhi na hatthi titti.
 “Kandanti naṃ nātī pakiriya kese,
 ahovatā no amarāti cāhu;
 vatthena naṃ pārutaṃ nīharitvā,
 citaṃ samādāya , tatoḍahanti.
 “So ḍayhati sūlehi tujjamāno,
 ekena vatthena pahāya bhoge;
 na mīyamānassa bhavanti tāṇā,
 nātīdha mittā atha vā sahāyā.
 “Dāyādakā tassa dhanaṃ haranti,
 satto pana gacchati yena kammaṃ;
 na mīyamānaṃ dhanamanveti kiñci,
 puttā ca dārā ca dhanañca raṭṭhaṃ.
 “Na (2.0261) dīghamāyumuṃ labhate dhanena, na cāpi vittena jaraṃ vihanti;
 appaṃ hidaṃ jīvitamāhu dhīrā, asassataṃ vippariṇāmadhammaṃ.
 “Aḍḍhā daliddā ca phusanti phassaṃ,
 bālo ca dhīro ca tatheva phuṭṭho;
 bālo ca bālyā vadhitova seti,
 dhīro ca , na vedhati phassaphuṭṭho.
 “Tasmā hi paññāva dhanena seyyo,
 yāya vosānamidhādhigacchati;
 abyositattā , hi bhavābhavesu,
 pāpāni kammāni karonti mohā.
 “Upeti gabbhañca parañca lokaṃ,
 saṃsāramāpajja paramparāya;
 tassappapañño abhisaddahanto,
 upeti gabbhañca parañca lokaṃ.
 “Coro yathā sandhimukhe gahito,
 sakammunā haññati pāpadhammo;
 evaṃ pajā pecca paramhi loke,
 sakammunā haññati pāpadhammo.
 “Kāmāhi citrā madhurā manoramā,
 virūparūpena mathenti cittaṃ;
 ādīnavaṃ kāmagaṇesu disvā,
 tasmā ahaṃ pabbajitomhi rāja.
 “Dumapphalāneva patanti māṇavā,
 daharā ca vuḍḍhā ca sarīrabhedā;
 etampi disvā , pabbajitomhi rāja,

apaṇṇakaṃ sāmāññaṃeva seyyo”ti.

Raṭṭhapālasuttaṃ niṭṭhitaṃ dutiyaṃ.