

Makhādeva Sutta

(Majjhima Nikāya Sutta No. 83)

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1. Introduction

by Victor Gunasekara

This is another Jātaka type discourse. It gives two previous lives of the Buddha, once as King Makhādeva and the second as King Mimi a last descendent of the line of Makhādeva. Other than the story line there is very little that is of doctrinal interest in this sutta.

The real problem is how to interpret such suttas where obviously mythical elements are involved. One explanation is to treat them as later additions to the Canon. This is most likely the case but there is no direct evidence that it is a later addition. The moral of this is not to treat anything in the Canon that cannot be explained as events that could have happened in the context in which they are related. Very often there are clues which show that the story has to be treated as a mythical.

A clear indicator of this is the extraordinary life span of Makhādeva and his generation. We are told that his childhood, period of viceroy or crown prince, the period of his rulership, and finally the period of his recluse-ship were each 184,000 years. This would make his life span 736,000 years! The life spans of his contemporaries as well as of his successors were also of similar length. This would make it clear to his listeners, who had an average life span not very different from what it is today, that they were dealing with a highly hypothetical situation. They would not have difficulty in treating these stories as completely fictional.

The four periods in King Makhādeva's life correspond to the four stages (*āshramas*) of life recommended in the Brahmanical religion of the day. But there these stages have the normal length with the third being the longest.

It is not clear why the Buddha recited these fictional previous births of himself as the Bodhisatva. In several Jātaka stories there is a clear moral principle demonstrated. But no such clear moral principle can be discerned in this sutta. There has been some background which may have had some relevance which is not recorded either in the sutta or in the commentaries. Perhaps the contemporary ruler of Mithlā was not a righteous ruler as Makhādeva was said to have been. But there is also no clear description of the right rules of rulership either. The commentary speaks of the so-called "ten rules of kingship" (*dasarājadharmā*) but these are not elaborated in the sutta. What is directly said is the kings of this line observed the Uposatha days, and when they were old, voluntarily renounced the kingship handing over the royal duties to the eldest son after instructing him how he should behave.

A *Dhamma* principle that is involved in this sutta is the inevitability of old age (*jarā*) and death (*marāṇa*), and how people should prepare for them. The approach of old age and death is heralded by the "heavenly messengers" (*Devadūtaṃ*). Here the very first appearance of grey hair is taken as the first of the heavenly messengers. A full list of these heavenly messengers is given in other suttas like the Devadūta Sutta (Majjhima Nikāya No. 130).

The king on being told of the appearance of the first divine messenger in the form of grey hairs by his barber renounces his Kingdom and becomes a recluse. Here he practices loving-kindness meditation as well as other forms of meditation and gains rebirth in the Deva world. The successors of Makhādeva also continue this righteous practice until the last of them King Nimi, who is also identified as a part rebirth of the Buddha. With Nimi the line of righteous kings is broken and his son does not follow this practice and is described as the "last man". Presumably the line of kings started by Makhādeva come to an end, but what we are not told.

An interesting incident is that in the time of King Nimi the king is invited by Sakka the king of the gods to visit the Brahma world. Sakka sends him a divine chariot driven by the charioteer Mātali. Mātali offers the King the option of seeing the hell realm on his way to the Brahma realm. But there is no description of Hell as is given in the Devasutta

(mn No. 130). Nimi is finally led to see the devaloka but he is not satisfied with what he saw and wants to go back to the human world.

The Buddha concludes by saying that the highest reward for the Madhadeva line of kings is going to the Brahma heaven. This is because there was no Buddha at the time to show people the way. The Buddha says that he has shown the way to Nibbana and urges the Bhikkhus not to be the “second man”.

2. King Makhādeva

Translated by Bhikkhu Bodhi

1. Thus have I heard.¹ On one occasion, the Blessed One was living at Mithilā in the Makhādeva Mango Grove.²

2. Then in a certain place the Blessed One smiled. It occurred to the venerable Ananda: “What is the reason, what is the cause for the Blessed One’s smile? Tathāgatas do not smile for no reason.” So he arranged his upper robe on one shoulder, and extending his hands in reverential salutation towards the Blessed One, he asked him: “Venerable sir, what is the reason, what is the cause, for the Blessed One’s smile? Tathāgatas do not smile for no reason.”

3. “Once, Ananda, in this same Mithilā there was a king named Makhādeva. He was a righteous king who ruled by Dhamma, a great king who was established in the Dhamma.³ He conducted himself by the Dhamma among brahmins and householders, among town-dwellers and countryfolk, and observed the Uposatha days on the fourteenth, fifteenth and eighth of the fortnight.”⁴

4. “Now at the end of many years, many hundred years, many thousand years,⁵ King Makhādeva addressed his barber thus: ‘Good barber, when you see any grey hairs growing on head, then tell me.’ - ‘Yes, sire,’ he replied. And after many years, many hundred years, many thousand years, the barber saw grey hairs growing on King Makhādeva’s head.” When he saw them, he said to the king: ‘The divine messengers⁶ have appeared, sire; grey hairs are to be seen growing on your majesty’s head.’ - ‘Then, good barber, pull out those grey carefully with tweezers and put them in my palm.’ - ‘Yes, sire, he replied, and he pulled out those grey hairs carefully with tweezers and put them in the king’s palm.

“Then King Makhādeva gave the best township to his barber, then calling the prince, his eldest son, he said: ‘Dear prince, the divine messengers have appeared; grey hairs are seen growing on my head. I have enjoyed human sensual pleasures; now it is time to seek divine sensual pleasures. Come, dear prince, take over the kingship. I shall shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness. And now, dear prince, when you too see grey hairs growing on your head, then after giving the best township to your barber, and after carefully instructing the prince, your eldest son, in kingship, shave off your hair and beard, put on the yellow robe, then go forth from the home life into homelessness. Continue this good practice instituted by me and do not be the last man. Dear prince, when there are two men living, he under whom there occurs a breach of this good practice – he is the last man among them. Therefore, dear prince, I say to you: Continue this good practice [76] instituted by me and do not be the last man.’

5. “Then, after giving the best township to his barber and after carefully instructing the prince, his eldest son, in kingship, in the Makhādeva Mango Grove he shaved off his hair and beard, put on the yellow robe, and went forth from the home life into homelessness.

“He abided pervading one quarter with a mind imbued with loving-kindness, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and he abided pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, immeasurable, without hostility and without ill will.

1. See *Makhadeva Jataka* (No. 9) and *Nimi Jataka* (No. 54). King Makhadeva and King Nimi were earlier births of the Buddha Gotama.

2. The grove was originally planted by Makhadeva and thus was still named after him.

3. MA: He was established in the ten wholesome courses of action.

4. The Uposatha is the religious observance day of ancient India, also absorbed as such into Buddhism. See n.59.

5. According to Buddhist cosmology, the lifespan of human beings oscillates between a minimum of ten years and a maximum of many thousands of years. Makhadeva lived at a time when the lifespan was at the long end of the spectrum.

6. On the “divine messengers” - the foretokens of old age, illness, and death - see MN 130.

“He abided pervading one quarter with a mind imbued with compassion...with a mind imbued with appreciative joy ... with a mind imbued with equanimity, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abided pervading the all encompassing world with a mind imbued with equanimity, exalted, immeasurable, without hostility and without ill will.

6. “For eighty-four thousand years King Makhādeva played childish games; for eighty-four thousand years he acted as viceroy for eighty-four thousand years he governed the kingdom; for eighty-four thousand years he led the holy life in this Makhādeva Mango Grove after shaving off his hair and beard, putting on the yellow robe, and going forth from the home life into homelessness. By developing the four divine abodes, on the dissolution of the body, after death, he passed on to the Brahma-world.

7-9. “Now at the end of many years, many hundred years, many thousand years, King Makhādeva’s son addressed his barber thus: ... (*as above, §§4-6, reading “King Makhādeva’s son” throughout*)... By developing the four divine abodes, on the dissolution of the body, after death, he passed on to the Brahma-world.

10. “The descendants of King Makhādeva’s son to the number of eighty-four thousand kings in succession, after shaving off their hair and beard and putting on the yellow robe, went forth from the home life into homelessness in this Makhādeva Mango Grove. They abided pervading one quarter with a mind imbued with loving-kindness ... with compassion ... with appreciative; joy ... with equanimity ... without ill will.

11. “For eighty-four thousand years they played childish’ games; for eighty-four thousand years they acted as viceregents; for eighty-four thousand years they governed the kingdom; for eighty-four thousand years they led the holy life in this Makhādeva Mango Grove after shaving off their hair and beard, putting on the yellow robe, and going forth from the home into homelessness. By developing the four divine abodes, on the dissolution of the body, after death, they passed on to the Brahma-world.”

12. “Nimi was the last of those kings. He was a righteous king who ruled by the Dhamma, a great king who was established in the Dhamma. He conducted himself by the Dhamma among brahmins and householders, among town-dwellers and country folk, and he observed the Uposatha days on the fourteenth, tenth, and eighth of the fortnight.

13. “Once, Ananda, when the gods of the Thirty-three [79] met together and were seated in the Sudhamma Assembly, a discussion arose among them: ‘It is a gain, sirs, for the people Videha, it is a great gain for the people of Videha that their king Nimi is a righteous king who rules by the Dhamma, a great king who is established in the Dhamma. He conducts himself by Dhamma among brahmins and householders, among town-dwellers and countryfolk, and he observes the Uposatha days on the fourteenth, fifteenth, and eighth of the fortnight.’

“Then Sakka, ruler of gods, addressed the gods of the Thirtythree: ‘Good sirs, do you want to see King Nimi?’ - ‘Good sir, we want to see King Nimi.’

“Now on that occasion, it being the Uposatha day of the fifteenth, King Nimi had washed his head and ascended to the upper palace chamber, where he was seated for the Uposatha observance. Then, just as quickly as a strong man might extend his flexed arm or flex his extended arm, Sakka, ruler of gods, vanished among the gods of the Thirty-three and appeared in the presence of King Nimi. He said: ‘It is a gain for you, great king, it is a great gain for you, great king. When the gods of the Thirty-three had met together and were seated in the Sudhamma Assembly, this discussion arose among them: “It is a gain, sirs, for the people of Videha ... eighth of the fortnight.” Great king, the gods want to see you. I shall send a chariot harnessed to a thousand thoroughbreds for you, great king. Great king, mount the divine chariot without misgiving.’

“King Nimi consented in silence. Then, just as quickly as a strong man might extend his flexed arm or flex his extended arm, Sakka, ruler of gods, vanished in the presence of King Nimi and appeared among the gods of the Thirty-three.

14. “Then Sakka, ruler of gods, addressed the charioteer Mātali thus: ‘Come, good Mātali, prepare a chariot harnessed to a thousand thoroughbreds, and go to King Nimi and say: “Great king, this chariot harnessed to a thousand thoroughbreds has been sent for you by Sakka, ruler of gods. Great king, mount the divine [80] chariot without misgiving.”’

“‘May your words be held sacred,’ the charioteer Mātali replied. And having prepared a chariot harnessed to a thousand thoroughbreds, he went to King Nimi and said: ‘Great king, this chariot harnessed to a thousand thoroughbreds has been sent for you by Sakka, ruler of gods. Great king, mount the divine chariot without misgiving. But, great king, by which route shall I drive you: by that on which doers of evil experience the results of evil actions, or by that on which

doers of good experience the results of good actions?’ - ‘Drive me by both routes, Mātali.’⁷

15. “Mātali brought King Nimi to the Sudhamma Assembly. Sakka, ruler of gods, saw King Nimi coming in the distance and said to him: ‘Come, great king! Welcome, great king! The gods of the Thirty-three, great king, seated in the Sudhamma Assembly, have expressed themselves thus: “It is a gain, sirs, for the people of Videha...eighth of the fortnight.” Great king, the gods of the Thirty-three want to see you. Great king, enjoy; divine might among the gods.’

“‘Enough, good sir. Let the charioteer drive me back to’ Mithilā. There I will conduct myself by the Dhamma among brahmins and householders, among town-dwellers and countryfolk; there I will observe the Uposatha days on the fourteenth, fifteenth, and eighth of the fortnight.’

16. “Then Sakka, ruler of gods, told the charioteer Mātali: ‘Come, good Mātali, prepare the chariot harnessed to a thousand thoroughbreds and drive King Nimi back to Mithilā.’

“‘May your word be held sacred,’ the charioteer Mātali replied. And having prepared the chariot harnessed to a thousand thoroughbreds, he drove King Nimi back to Mithilā. And, there, indeed, King Nimi conducted himself by the Dhamma’ among brahmins and householders, among town-dwellers and countryfolk; and there [81] he observed the Uposatha days on the fourteenth, fifteenth, and eighth of the fortnight.

17-19. “Then at the end of many years, many hundred year’ many thousand years, King Nimi addressed his barber thus ... (as above, §§4-6, reading “King Nimi” throughout) ...[82]... developing the four divine abodes, on the dissolution of th body, after death, he passed on to the Brahma-world.

20. “Now King Nimi had a son named Kalarajanaka. He not go forth from the home life into homelessness. He broke good practice. He was the last man among them.

21. “Now, Ananda, it may be that you think thus: ‘Certainly someone else was King Makhādeva on that occasion.’ But should not be regarded thus. I was King Makhādeva on that occasion. I instituted that good practice and later generations continued that good practice instituted by me. But that kind good practice does not lead to disenchantment, to dispassion, cessation, to peace, to direct knowledge, to enlightenment, Nibbana, but only to reappearance in the Brahma-world. But there is this kind of good practice that has been instituted by me which leads to complete disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. And what is that good practice? It is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, ,end right concentration. This is the good practice instituted by me now, which leads to complete disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

“Ananda, I say to you: continue this good practice instituted by me and do not be the last man. Ananda, when there are two men living, he under whom there occurs a breach of this good practice - he is the last man among them. Therefore, Ananda, I say to you: continue this good practice instituted by me and do not be the last man.”⁸

That is what the Blessed One said. The venerable Ananda was satisfied and delighted in the Blessed One’s words.

3. Discourse on Makhādeva

Translated by I. B. Horner

THUS have I heard: At one time the Lord was staying near Mithilā in Makahādeva’s Mango Grove⁹. Then the Lord smiled (when he came to a) certain place. Then it occurred to the venerable Ananda “What is the cause, what the reason that the Lord is smiling? Not without motive do Tathigatas smile.” Then the venerable Ananda, having arranged his robe over one shoulder, having saluted the Lord with joined palms, spoke thus to the Lord: “Now, revered sir, what is the cause, what the reason that the Lord is smiling? Not without motive do Tathigatas smile”.

“Once upon a time, Amanda, in this very Mithilā there was a king named Makhādeva, a dhamma-man, a king under dhamma, firm in dhamma, a great king who fared by dhamma among brahmans and householders, townsfolk and

7. MA: Mātali led him first through the hells, then he turned back and led him through the heavenly world.

8. MA: The good practice is being broken by a virtuous bhikkhu when he thinks, “I cannot obtain arahantship; and does not exert energy. It has been broken by a corrupt bhikkhu. It is being continued by the seven *sekhas*. It has been continued by the arahant.

9. This Grove was originally planted by Makhādeva, and although other kings replaced trees that had died, the Grove was known by its early name. M.A iii, 309.

countryfolk, and who observed the Observance on the fourteenth, fifteenth and eighth days of the half-month.¹⁰ Then, Ananda, at the end of many years, many hundreds of years, many thousands of years, King Makhādeva addressed his barber, saying: ‘When, good barber, you see grey hairs growing on my head, then you may tell me.’ Ananda, the barber answered King Makhādeva in assent, saying, ‘Yes, sire.’ Then, Ananda, at the end of many years, many hundreds of years, many thousands of years, the barber saw grey hairs growing on King Makhādeva’s head. Seeing that, Ananda, he spoke thus to King Makhādeva: ‘Death’s messengers¹¹ have appeared to his majesty; grey hairs are to be seen growing on his head.’

‘Well then, good barber, when you have pulled out those grey hairs properly with the tweezers, place them on my fingers.’

‘Yes, your majesty.’ And when, Ananda, the barber had answered King Makhādeva in assent, he pulled out the grey hairs properly with the tweezers and placed them on King Makhādeva’s fingers. And, Ananda, King Makhādeva, having given the boon of a village to the barber, had the prince who was his eldest son summoned and spoke thus:

‘Dear Prince, Death’s messengers have appeared to me; grey hairs are to be seen growing on my head. Human sense-pleasures have been enjoyed by me; it is now time to seek deva-like sense pleasures. Come you, dear Prince, rule this kingdom. For I, having cut off my hair and beard, having donned saffron garments, will go forth from home into homelessness. And now, dear Prince, when you too see grey hairs growing on your head, then, having given the boon of a village to the barber, having handed over the kingdom properly to the prince who is your eldest son, having cut off your hair and beard, having donned saffron garments, you should go forth from home into homelessness. This lovely custom founded by me you should maintain; do not you be the last man after me. Dear Prince, while two persons exist and there is a breaking of such a lovely custom, whichever of these (breaks it) he is the last man.’ So I, dear Prince, speak thus to you: This lovely [76] custom founded by me you should maintain; do not you be the last man after me.’

Then, Ananda, King Makhādeva, having given the boon of the village to the barber, having handed over the kingdom properly to the prince who was his eldest son, having in this very Makhādeva Mango Grove cut off his hair and beard, having donned saffron garments, went forth from home into homelessness. He dwelt, having suffused the first quarter with a mind of friendliness, likewise the second, likewise the third, likewise the fourth; just so above, below, across; he dwelt having suffused the whole world everywhere, in every way, with a mind of friendliness that was far-reaching, wide-spread, immeasurable, without enmity, without malevolence. He dwelt having suffused the first quarter with a mind of compassion ... sympathetic joy ... equanimity ... that was far-reaching, widespread, immeasurable, without enmity, without malevolence. But, Ananda, King Makhādeva had played at boys’ sports for 84,000 years, had ruled as a viceroy for 84,000 years, and had ruled as a king for 84,000 years; for 84,000 years, gone forth from home into homelessness in this very Makhādeva Mango Grove, he fared the Brahma-faring. He, having developed the four Brahma-abidings, was one who at the breaking up of the body after dying reached the Brahma-world.

And, Ananda, at the end of many years, many hundreds of years, many thousands of years, King Makhādeva’s son addressed his barber ... (as above, reading King Makhādeva’s son throughout) ... He, having developed the four Brahma-abidings, was one who at the breaking up of the body after dying reached the Brahma-world.

And then, Ananda, King Makhādeva’s sons’ descendants who succeeded him, after 84,000 years as nobles, having in this very Makhādeva Mango Grove cut off their hair and beards, having donned saffron garments, went forth from home into homelessness. These dwelt having suffused the first quarter with a mind of friendliness ... These, having developed the four Brahma-abidings, were those who at the breaking up of the body after dying reached the Brahma-world.

Nimi was the last of these kings, a dhamma-man, a king under dhamma, firm in dhamma, a great king who fared by dhamma among brahmins and householders, townsfolk and countryfolk, and who observed the Observance on the fourteenth, fifteenth and eighth days of the half-month.

Once upon a time, Ananda, when the Devas of the Thirty-Three [79] were sitting down gathered together in the Sudhamma debating hall, this chance talk arose: ‘Indeed it is a gain for the Videhas,’ indeed it is well gotten by the

10. At *Vin. i.* 101 it is recorded that wanderers belonging to other sects gathered together on these days so as to speak *dhamma*. Buddhist monks were then allowed (by the Lord) to do the same, and a new ruling was subsequently introduced allowing them to recite the Pātimokkha, or Observance (recently devised by the Teacher) once in every half-month. *Vin. i.* 104. (See S.D. iv. 130 ff.).

11. *devadūtā. MA. iii.* 310 says “the *deva* is death (*maccu*); his messengers are *devadūtā*. Cf. *Devadūta-Sutta, M.* Sta. No. 130; and *Devadūtavagga at A. i.* 132 ff.

Videhas in that their king Nimi is a dhamma-man, a king under dhamma, firm in dhamma, a great king who fares by dhamma among brahmins and householders, townfolk and countryfolk, and who observes the Observance on the fourteenth, fifteenth and eighth days of the half-month.’

Then, Ananda, Sakka, the lord of devas, addressed the Devas of the Thirty-Three: saying; ‘Do you, good sirs, want to see King Nimi?’

‘We, good sir, want to see King Nimi.’

At that time King Nimi, keeping an Observance day, having washed his head on that Observance day—a fifteenth day—was sitting down on an upper terrace of his palace. Then, Ananda, as a strong man might stretch out his bent arm or might berid back his outstretched arm, so did Sakka, the lord of devas, disappearing from the Devas of the Thirty-Three, appear before King Nimi. Then, Ananda, Sakka, the lord of devas, spoke thus to King Nimi: ‘It is a gain for you, sire, it is well gotten by you, sire. Sire, the Devas of the Thirty-Three are sitting down in the Sudhamma debating hall, praising you and saying: Indeed it is a gain for the Videhas ... (as above) ... of the half-month. Sire, the Devas of the Thirty-Three are anxious to see you, so I, sire, will send you a chariot harnessed with a thousand thoroughbreds; sire, you should mount the deva-like vehicle without hesitation.’

Ananda, King Nimi consented by becoming silent. Then, Ananda, Sakka, the lord of devas, summoned the charioteer Mātali and said: ‘Come you, good Mātali, having harnessed a chariot with a thousand thoroughbreds, and having approached King Nimi, speak thus: “This chariot, harnessed with a thousand thoroughbreds, has been sent to you by Sakka, the lord of devas. Sire, you should mount the deva-like [80] vehicle without hesitation.”’

‘So be it, your honour’. And, Ananda, Mātali the charioteer, having answered Sakka, the lord of devas, in assent, having harnessed a chariot with a thousand thoroughbreds and having approached King Nimi, spoke thus: ‘This chariot, sire, harnessed with a thousand thoroughbreds, has been sent to you by Sakka, the lord of devas; sire, you should mount the deva-like vehicle without hesitation. And, moreover, sire, by which (route) do I conduct you¹² – that by which evil deeds undergo the ripening of evil deeds or that by which lovely deeds undergo the ripening of lovely deeds¹³?’

‘Conduct me by both, Mātali.’ So, Ananda, the charioteer Mātali brought King Nimi to the Sudhamma debating hall. And, Ananda, Sakka, the lord of devas, saw King Nimi approaching from the distance; seeing him, he spoke to King Nimi: ‘Come, sire, you are welcome, sire. Sire, the Devas of the Thirty-Three are sitting down in the Sudhamma debating hall praising you, and saying: Indeed it is a gain for the Videhas ... (as above) ... of the half-month. Sire, the Devas of the Thirty-Three are anxious to see you. Rejoice, sire, among the Devas with a *deva*’s majesty.’

‘Enough, good sir; let me return to Mithilā itself where I will fare by dhamma among brahmins and householders, townfolk and countryfolk and will observe the Observance on the fourteenth, fifteenth and eighth days of the half-month.’

Then, Ananda, Sakka, the lord of devas, summoned the charioteer Mātali and said: ‘Come you, good Mātali, having harnessed a chariot with a thousand thoroughbreds, take King Nimi back to Mithilā itself.’

‘So be it, your honour.’ And, Ananda, Mātali the charioteer, having answered Sakka, the lord of *devas*, in assent, harnessed a chariot with a thousand thoroughbreds. and took King Nimi back to Mithilā itself. While he was there, Ananda, King Nimi fared by *dhamma* among brahmins and householders, townfolk and countryfolk, and [81] he observed the Observance on the fourteenth, fifteenth and eighth days of the half-month. Then, Ananda, at the end of many years, many hundreds of years, many thousands of years, King Nimi addressed his barber, saying: ... (*as above, reading King Nimi*) ... [82] ... He, having developed the four Brahmaabidings, was one who at the breaking up of the body after dying reached the Brahma-world.

But, Ananda, King Nimi’s son was called Kaḷārajanaka. He did not go forth from home into homelessness. He broke that lovely custom; of those (who observed it) he was the last man. It may be that this occurs to you, Ananda: ‘At that time King Makhādeva by whom that lovely custom was founded was someone else.’ But this, Ananda, must not be understood thus. I, at that time, was King Makhādeva; I founded that lovely custom; the folk that came after maintained that lovely custom founded by me. But that lovely custom, Ananda, did not conduce to turning away from, nor to dispassion, stopping, tranquillity, super-knowledge, self-awakening or nibbana-only to reaching the Brahma-world. But

12. *katamena toṃ nemi*. In the Nimijātaka (Jd. vi. 104), where the whole episode is given in much greater detail, the reading is *kena taṃ nemi inaggena*. For the one road goes to Niraya Hell and the other to a deva-world.

13. Perhaps “doers of evil deeds and doers of lovely deeds” should be understood. In spite of Bu.’s verse in *Vism.* that the deed exists but not the doer of it, at MA. iii. 316 he says *pāpakammantā pāpakānaṃ kammānaṃ vipākaṃ patisaṃvediyanti*, “doers of evil undergo the ripening of evil deeds.”

this lovely custom founded by me now, Ananda, conduces to absolute turning away from, to dispassion, stopping, tranquillity super-knowledge, self-awakening and nibbāna. And what, Aman a, is the lovely custom founded by me now that conduces to absolute turning away from ... nibbāna ? It is this ariyan eightfold Way itself, that is to say, perfect view, perfect thought, perfect speech, perfect action, perfect mode of livelihood, [88] perfect endeavour, perfect mindfulness, perfect concentration. It is this lovely custom founded by me now, Ananda, that conduces to absolute turning away from ... nibbana. I, Ananda, speak about it thus-: This lovely custom founded by me you should maintain; do not you be the last man after me. Ananda, while two persons exist and there is a breaking of such a lovely custom, whichever one of these (breaks it), he is the last man. In regard to this, I, Ananda, speak to you thus: This lovely custom founded by me you should maintain; do not you be the last man after me.”

Thus spoke the Lord. Delighted, the venerable Ananda rejoiced in what the Lord had said.

4. The discourse on Makhadeva

Translated by Sister Uppalavanna.

I heard thus. At one time the Blessed One lived in Mithila in the Makhadeva mango orchard. Then the Blessed One when gone to a certain region smiled. Then it occurred to venerable Ananda—The Blessed One does not smile for nothing, why did the Blessed One smile. Then venerable Ananda, arranging his robe on one shoulder, clasped his hands towards the Blessed One and said. ‘Venerable sir, for what reason did the Blessed One smile?’

‘Ananda, in the past, in this same Mithila, there was a king named Makhadeva. He was a righteous king and ruled the country righteously. On the fourteenth, fifteenth and the eighth days of the waxing moon he observed the eight precepts. The brahmin householders of the hamlets, villages, and the state too observed the eight precepts on the fourteenth, fifteenth and the eighth days of the waxing moon. Then king Makhadeva after the lapse of hundreds of years, thousands of years, hundred thousand years addressed his barber and said: Good friend, barber, if you see a grey hair on my head tell me. The barber agreed. After a very long time, after many hundred thousand years, the barber noticed a grey hair on king Makhadeva’s head and said. ‘Me’ lord, there is a grey hair evident’. ‘Then, good friend, barber, carefully pick that grey hair with a forceps and place it on my palm.’ The barber agreed and carefully picking the grey hair with a forceps placed it in king Makhadeva’s palm. Then king Makhadeva offering a village as a gift to the barber, addressed his eldest son. ‘Dear son, the messengers have appeared to me, there are grey hairs on my head. I have finished enjoying human sensual pleasures, now it’s time to search heavenly sensual pleasures. Come! Dear prince, rule the country. I will shave head and beard, don yellow clothes and go forth, homeless. Dear prince, when you too, notice a grey hair on your head, gift a village to the barber, hand over the rulership of the country to your eldest son, advising him to rule the country righteously. Shave head and beard, don yellow clothes and go forth as a homeless. See that my good cycle does not get disturbed and disrupted. If in some way, this good cycle is disrupted, by anyone, he will be the last man in this age of Great men. Dear prince, because of this I say, follow up this cycle of good and do not be the last man breaking the cycle.’

Then Ananda, king Makhadeva, giving a village as a gift to the barber, thoroughly establishing the eldest prince as the ruler, advising him to rule righteously, shaved head and beard, donned yellow clothes and went forth as a homeless in this same mango orchard. He with the thought of loving kindness pervaded one direction, the second, third, fourth, above, below and across, always, for all purposes and in all circumstances developed the thought of loving kindness, grown great and boundless without anger and ill will, abode. With the thought of compassion,---with the thought of intrinsic joy, --- The thought of equanimity . he pervaded one direction, the second, third, fourth, above, below and across, always, for all purposes and in all circumstances developed the thought of equanimity, grown great and boundless without anger and ill will, abode. Ananda, king Makhadeva played the games of a child for forty eight thousand years. Was viceroy for forty eight thousand years, was ruler for forty eight thousand years. Gone forth, homeless, led the holy life, in this same mango orchard for forty eight thousand years. Developing the four divine abidings after death was born in the world of brahma...

Then king Makhadeva’s son after the lapse of hundreds of years, thousands of years, hundred thousand years

addressed his barber and said: Good friend, barber, if you see a grey hair on my head tell me. The barber agreed. After a very long time, after many hundred thousand years, the barber noticed a grey hair on king Makhadeva's son's head and said. 'Me' lord, there is a grey hair evident. Then, good friend, barber, carefully pick that grey hair with a forceps and place it on my palm. The barber agreed and carefully picking the grey hair with a forceps placed it in king Makhadeva's son's palm. Then king Makhadeva's son offering a village as a gift to the barber, addressed his eldest son: Dear son, the messengers have appeared to me, there are grey hairs on my head. I have finished enjoying human sensual pleasures, now it's time to search heavenly sensual pleasures. Come! Dear prince, rule the country. I will shave head and beard, don yellow clothes and go forth homeless. Dear prince, when you too, notice a grey hair on your head, gift a village to the barber, hand over the rulership of the country to your eldest son, advising him to rule the country righteously. Shave head and beard, don yellow clothes and go forth as a homeless. See that my good cycle does not get disturbed and disrupted. If in some way, this good cycle is disrupted, by anyone, he will be the last man in this age of Great men. Dear prince, because of this I say, follow up this good cycle and do not be the last man to break the cycle.

Then Ananda, king Makhadeva's son, giving a village as a gift to the barber, thoroughly establishing the eldest prince as the ruler, advising him to rule righteously, shaved head and beard, donned yellow clothes and went forth homeless in this same mango orchard. He with the thought of loving kindness pervaded one direction, the second, third, fourth, above, below and across, always, for all purposes and in all circumstances developed the thought of loving kindness, grown great and boundless without anger and ill will, abode. With the thought of compassion,---with the thought of intrinsic joy, --- The thought of equanimity he pervaded one direction, the second, third, fourth, above, below and across, always, for all purposes and in all circumstances developed the thought of equanimity, grown great and boundless without anger and ill will abode. Ananda, king Makhadeva's son played the games of a child for forty eight thousand years. Was viceroy for forty eight thousand years, was ruler for forty eight thousand years. Gone forth homeless, led the holy life, in this same mango orchard for forty eight thousand years. Developing the four divine abidings after death was born in the world of brahma.

Ananda, king Makhadeva's grandson, and his successors of forty eight thousand warriors, shaved head and beard in this same mango orchard. They with the thought of loving kindness pervaded one direction, the second, third, fourth, above, below and across, always, for all purposes and in all circumstances developed the thought of loving kindness, grown great and boundless without anger and ill will abode. With the thought of compassion,---with the thought of intrinsic joy, --- The thought of equanimity he . pervaded, one direction, the second, third, fourth, above, below and across, always, for all purposes and in all circumstances developed the thought of equanimity, grown great and boundless without anger and ill will he abode. Ananda, they played the games of children for forty eight thousand years. Were viceroies for forty eight thousand years, were rulers for forty eight thousand years. Gone forth homeless led the holy lives, in this same mango orchard for forty eight thousand years. Developing the four divine abidings after death, were born in the world of brahma.

Nimi was the last king in that good cycle, who lived righteously and ruled righteously. During his time too the eight precepts were observed on the fourteenth, fifteenth and eighth days of the waxing moon by the brahmin householders of the hamlets, villages and states.

Ananda, in the past in the Suddhamma assembly of the thirty three gods this conversation arose: It is great gain to the people of Vidheha that king Nimi lives a righteous life and rules righteously observes the eight precepts on the fourteenth, fifteenth and the eighth days of the moon and the brahmin householders too in the hamlets, villages and state observe the eight precepts on the fourteenth, fifteenth and the eighth days of the waxing moon.

Then Sakka the king of thirty three gods addressed them: Sirs, would you like to see king Nimi. That day was the fifteenth day of the waxing moon and king Nimi having washed his hair, had observed the eight precepts was seated in the top most storey of his palace. Then Sakka the king of gods, as a strong man would stretch his bent arm or bend his stretched arm, disappeared from the gods of thirty three and appeared in front of king Nimi and said. 'Great king it is gain for you that the gods of the thirty three should praise you like this: It is great gain to the people of Vidheha that king Nimi lives a righteous life and rules righteously observes the eight precepts on the fourteenth, fifteenth and the eighth days of the waxing moon and the brahmin householders too in the hamlets, villages and state observe the eight precepts on the fourteenth, fifteenth and the eighth days of the waxing moon. Great king, the gods of the thirty three desire to see you, I will send you the heavenly chariot yoked to a thousand thoroughbreds, ascend it, great king, the heavenly chariot does not shake.'

King Nimi accepted in silence, and Sakka the king of gods, as a strong man would stretch his bent arm or bend his stretched arm, disappeared from the presence of king Nimi and appeared among the gods of the three and thirty.

Then Sakka the king of gods addressed the charioteer Matali: Friend, Matali, yoke the chariot with the thousand

thoroughbreds and approach king Nimi and say thus:--Great king this is the heavenly chariot yoked to a thousand thoroughbreds this is sent by Sakka the king of gods, ascend it great king, the heavenly chariot does not shake. The charioteer Matali agreed and yoked the chariot with the thousand thoroughbreds and approached king Nimi and said. 'Great king this is the heavenly chariot yoked to a thousand thoroughbreds this is sent by Sakka the king of gods, ascend it great king, the heavenly chariot does not shake. Yet by which path do you want to go, is it through where the doers of evil reap their results, or the doers of merit reap their results?' 'Matali lead me along both these courses.' Ananda, Matali the charioteer led king Nimi to the assembly of the three and thirty gods. Sakka the king of gods seeing king Nimi said, 'Come! Great king. The gods of the thirty three are seated in the Suddhamma assembly praising you. It is great gain to the people of Vidheha that king Nimi lives a righteous life and rules righteously observes the eight precepts on the fourteenth, fifteenth and the eighth days of the waxing moon and the brahmin householders too in the hamlets, villages and states observe the eight precepts on the fourteenth, fifteenth and the eighth days of the waxing moon. Great king, the gods of the three and thirty like to see you, take pleasure in the splendour of the gods.'

'Useless, sir, send me back to Mithila, there I will lead the righteous life together with the brahmin householders in the hamlets, villages and states observing the eight precepts on the fourteenth, fifteenth and the eighth days of the waxing moon.'

Ananda, then Sakka the king of gods, addressed the charioteer Matali 'Come! Good friend, Matali, yoke the chariot with a thousand thoroughbreds and take king Nimi back to Mithila'. Matali the charioteer agreed and yoking the chariot with the thousand thoroughbreds took king Nimi back to Mithila.

Ananda, king Nimi lived righteously, observing the eight precepts on the fourteenth, fifteenth and the eighth days of the moon and the brahmin householders too in the hamlets, villages and states observed the eight precepts on the fourteenth, fifteenth and the eighth days of the waxing moon. Then king Nimi after the lapse of hundreds of years, thousands of years, hundred thousand years addressed his barber and said: Good friend, barber, if you see a grey hair on my head tell me. The barber agreed. After a very long time, after many hundred thousand years, the barber noticed a grey hair on king Nimi's head and said. 'Me' lord, there is a grey hair evident.' 'Then, good friend, barber, carefully pick that grey hair with a forceps and place it on my palm.' The barber agreed and carefully picking the grey hair with a forceps placed it in king Nimi's palm. Then king Nimi offering a village as a gift to the barber, addressed his eldest son. 'Dear son, the messengers have appeared to me, there are grey hairs on my head. I have finished enjoying human sensual pleasures, now it's time to search heavenly sensual pleasures. Come! Dear prince, rule the country. I will shave head and beard, don yellow clothes and go forth homeless. Dear prince, when you too, notice a grey hair on your head, gift a village to the barber, hand over the rulership of the country to your eldest son, advising him to rule the country righteously. Shave head and beard, don yellow clothes and go forth homeless. See that my cycle of good does not get disturbed and disrupted. If in some way, this cycle of good, is disrupted, by anyone, he will be the last man in this age of Great men. Dear prince, because of this, I say, follow up this cycle of good and do not be the last man, to break the cycle.'

Then Ananda, king Nimi giving a village as a gift to the barber, thoroughly establishing the eldest prince as the ruler, advising him to rule righteously, shaved head and beard, donned yellow clothes and went forth as a homeless in this same mango orchard. He with the thought of loving kindness pervaded one direction, the second, third, fourth, above, below and across, always, for all purposes and in all circumstances developed the thought of loving kindness, grown great and boundless without anger and ill will, abode. With the thought of compassion,---with the thought of intrinsic joy, The thought of equanimity he pervaded one direction, the second, third, fourth, above, below and across, always, for all purposes and in all circumstances developed the thought of equanimity, grown great and boundless without anger and ill will abode. Ananda, king Nimi played the games of a child for forty eight thousand years. Was viceroy for forty eight thousand years, was ruler for forty eight thousand years. Gone forth as a homeless, led the holy life, in this same mango orchard for forty eight thousand years. Developing the four divine abidings after death was born in the world of brahma.

Ananda, to king Nimi's son Kalarajanaka, did not go forth homeless, he broke that good cycle, by that he became the last man of that good cycle. Ananda did it occur to you, king Makhadeva would have become perfect if that good cycle was broken, it should not be known in that manner. At that time I was king Makhadeva, I broke that good cycle, so that the later generation would not go on in that cycle. Ananda, that good cycle does not lead to turning away, detachment, cessation, appeasement, realisation, enlightenment and extinction. It leads up to birth in the world of brahma. Ananda, that good cycle is broken by me now. It conduces to, for certain, turning away, detachment, cessation, appeasement, realisation, enlightenment and extinction. Ananda, how does that good cycle broken by me conduce to, for certain turning away, detachment, cessation, appeasement, realisation, enlightenment and extinction? It is this same noble eightfold path such as: Right understanding, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration. Ananda, now, that good cycle is broken by me, to conduce to, for certain turning

away, detachment, cessation, appeasement, realisation, enlightenment and extinction.. Ananda, I tell this, as long as you turn this cycle undisrupted, you will not be the last persons in the cycle. Ananda, when this cycle of good is disrupted during any period of Great Men, they would become the last men in the cycle. Ananda, because of that I tell you, do not disrupt this cycle of good and become the last men in this cycle.

The Blessed One said thus and venerable Ananda delighted in the words of the Blessed One.

5. Pali Text of the Sutta

Maghadevasuttam

308. Evaṃ (2.0262) me sutam– ekaṃ samayaṃ bhagavā mithilāyaṃ viharati maghadeva-ambavane ,. Atha kho bhagavā aññatarasmiṃ padese sitaṃ pātvākāsi. Atha kho āyasmato ānandassa etadahosi– “ko nu kho hetu, ko paccayo bhagavato sitassa pātukammāya? Na akāraṇena tathāgatā sitaṃ pātukarontī”ti. Atha kho āyasmā ānando ekaṃsaṃ cīvaraṃ katvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca– “ko nu kho, bhante, hetu, ko paccayo bhagavato sitassa pātukammāya? Na akāraṇena tathāgatā sitaṃ pātukarontī”ti. “Bhūtapubbaṃ, ānanda, imissāyeva mithilāyaṃ rājā ahoṣi maghadevo nāma dhammiko dhammarājā dhamme t̥hito mahārājā; dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiñca pakkhassa. Atha kho, ānanda, rājā maghadevo bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena kappakaṃ āmantesi– ‘yadā me, samma kappaka, passeyyāsi sirasmiṃ palitāni jātāni, atha me āroceyyāsi’ti. ‘Evaṃ, devā’ti kho, ānanda, kappako rañño maghadevassa paccassosi. Addasā kho, ānanda, kappako bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena rañño maghadevassa sirasmiṃ palitāni jātāni. Disvāna rājānaṃ maghadevaṃ etadavoca– ‘pātubhūtā kho devassa devadūtā, dissanti sirasmiṃ palitāni jātāni’ti. ‘Tena hi, samma kappaka, tāni palitāni sādhuṃ saṅḍāsena uddharitvā mama añjalismiṃ patiṭṭhāpehī’ti. ‘Evaṃ, devā’ti kho, ānanda, kappako rañño maghadevassa paṭissutvā tāni palitāni sādhuṃ saṅḍāsena uddharitvā rañño maghadevassa añjalismiṃ patiṭṭhāpesi.

309. “Atha kho, ānanda, rājā maghadevo kappakassa gāmvaram datvā jeṭṭhaputtaṃ kumāraṃ āmantāpetvā etadavoca– ‘pātubhūtā kho me, tāta kumāra, devadūtā; dissanti sirasmiṃ palitāni jātāni; bhuttā kho pana me mānusakā kāmā; samayo dibbe kāme pariyesitū. Ehi (2.0263) tvam, tāta kumāra, imaṃ rajjaṃ paṭipajja. Ahaṃ pana kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmi. Tena hi, tāta kumāra, yadā tvampi passeyyāsi sirasmiṃ palitāni jātāni, atha kappakassa gāmvaram datvā jeṭṭhaputtaṃ kumāraṃ sādhuṃ rajje samanūsāsivā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyāsi. Yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvam antimapuriso ahoṣi. Yasmim kho, tāta kumāra, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesam antimapuriso hoti. Taṃ tāhaṃ, tāta kumāra, evaṃ vadāmi– yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvam antimapuriso ahoṣī’ti. Atha kho, ānanda, rājā maghadevo kappakassa gāmvaram datvā jeṭṭhaputtaṃ kumāraṃ sādhuṃ rajje samanūsāsivā imasmiṃyeva maghadeva-ambavane kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji. So mettāsahagatena cetasā ekaṃ disaṃ pharivā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahagatena appamāṇena averena abyābajjhena , pharivā vihāsi. Kaṇṇāsahagatena cetasā... muditāsahagatena cetasā... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahagatena appamāṇena averena abyābajjhena pharivā vihāsi.

“Rājā kho panānanda, maghadevo caturāsītivassasahassāni kumārakīlitaṃ kīlī, caturāsītivassasahassāni oparajjaṃ kāresi, caturāsītivassasahassāni rajjaṃ kāresi, caturāsītivassasahassāni imasmiṃyeva maghadeva-ambavane agārasmā anagāriyaṃ pabbajito brahmacariyamacari. So cattāro brahmavihāre bhāvetvā kāyassa bhedaṃ paraṃ maraṇā brahmalokūpago ahoṣi.

310. “Atha (2.0264) kho rañño, ānanda, maghadevassa putto bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena kappakaṃ āmantesi– ‘yadā me, samma kappaka, passeyyāsi sirasmiṃ palitāni jātāni, atha kho āroceyyāsi’ti. ‘Evaṃ, devā’ti kho, ānanda, kappako rañño maghadevassa puttassa paccassosi. Addasā kho, ānanda, kappako bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena rañño maghadevassa puttassa sirasmiṃ palitāni jātāni. Disvāna rañño maghadevassa puttaṃ etadavoca– ‘pātubhūtā kho devassa

devadūtā; dissanti sirasmiṃ palitāni jātāni’ti. ‘Tena hi, samma kappaka, tāni palitāni sādhukaṃ saṅḍāsena uddharitvā mama añjalismiṃ patiṭṭhāpehi’ti. ‘Evaṃ, devā’ti kho, ānanda, kappako rañño maghadevassa puttassa paṭissutvā tāni palitāni sādhukaṃ saṅḍāsena uddharitvā rañño maghadevassa puttassa añjalismiṃ patiṭṭhāpesi.

“Atha kho, ānanda, rañño maghadevassa putto kappakassa gāmvaram datvā jeṭṭhaputtaṃ kumāraṃ āmantāpetvā etadvoca– ‘pātubhūtā kho, me, tāta kumāra, devadūtā; dissanti sirasmiṃ palitāni jātāni; bhuttā kho pana me mānusakā kāmā; samayo dibbe kāme pariyeesitum. Ehi tvam, tāta kumāra, imaṃ rajjaṃ paṭipajja. Ahaṃ pana kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmi. Tena hi, tāta kumāra, yadā tvampī passeyyāsi sirasmiṃ palitāni jātāni, atha kappakassa gāmvaram datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanussitvā kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyāsi. Yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvam antimapuriso aho. Yasmim kho, tāta kumāra, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesam antimapuriso hoti. Taṃ tāhaṃ, tāta kumāra, evaṃ vadāmi– yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvam antimapuriso aho’ti. Atha kho, ānanda, rañño maghadevassa putto kappakassa gāmvaram datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanussitvā imasmiṃyeva maghadeva-ambavane kesamassum ohāretvā kāsāyāni (2.0265) vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji. So mettāsahagatena cetasā ekaṃ disaṃ pharivā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihāsi. Karuṇāsahagatena cetasā... muditāsahagatena cetasā... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihāsi. Rañño kho panānanda, maghadevassa putto caturāsītivassasahassāni kumārakīḷitaṃ kīḷi, caturāsītivassasahassāni oparajjaṃ kāresi, caturāsītivassasahassāni rajjaṃ kāresi, caturāsītivassasahassāni imasmiṃyeva maghadeva-ambavane agārasmā anagāriyaṃ pabbajito brahmacariyamacari. So cattāro brahmavihāre bhāvetvā kāyassa bhedaṃ paraṃ maraṇā brahmalokūpago aho.

311. “Rañño kho panānanda, maghadevassa puttaputtakā tassa paramparā caturāsītirājasahassāni , imasmiṃyeva maghadeva-ambavane kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissu. Te mettāsahagatena cetasā ekaṃ disaṃ pharivā viharissu, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharissu. Karuṇāsahagatena cetasā... muditāsahagatena cetasā... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharissu, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharissu. Caturāsītivassasahassāni kumārakīḷitaṃ kīḷissu, caturāsītivassasahassāni oparajjaṃ kāresum, caturāsītivassasahassāni rajjaṃ kāresum, caturāsītivassasahassāni imasmiṃyeva maghadeva-ambavane agārasmā (2.0266) anagāriyaṃ pabbajitā brahmacariyamacarissu. Te cattāro brahmavihāre bhāvetvā kāyassa bhedaṃ paraṃ maraṇā brahmalokūpagā ahesum. Nimi tesam rājā , pacchimako aho dhammiko dhammarājā dhamme ṭhito mahārājā; dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathaṅca upavasati cātuddasiṃ pañcadasim aṭṭhamiṅca pakkhassa.

312. “Bhūtapubbaṃ, ānanda, devānaṃ tāvatimsānaṃ sudhammāyaṃ sabhāyaṃ sannisinnānaṃ sannipattitānaṃ ayamantarākathā udapādi– ‘lābhā vata, bho, videhānaṃ, suladdhaṃ vata, bho, videhānaṃ, yesaṃ nimi rājā dhammiko dhammarājā dhamme ṭhito mahārājā; dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathaṅca upavasati cātuddasiṃ pañcadasim aṭṭhamiṅca pakkhassā’ti. Atha kho, ānanda, sakko devānamindo deve tāvatimse āmantesi– ‘iccheyyātha no tumhe, mārisā, nimim rājānaṃ daṭṭhun’ti? ‘Icchāma mayaṃ, mārisa, nimim rājānaṃ daṭṭhun’ti. Tena kho pana, ānanda, samayena nimi rājā tadahuposathe pannarase sīsamnhāto , uposathiko uparipāsādavaragato nisinnō hoti. Atha kho, ānanda, sakko devānamindo– seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya, evameva– devesu tāvatimsesu antarahito nimissa rañño pamukhe pāturahosi. Atha kho, ānanda, sakko devānamindo nimim rājānaṃ etadvoca– ‘lābhā te, mahārāja, suladdhaṃ te, mahārāja. Devā, mahārāja, tāvatimsā sudhammāyaṃ sabhāyaṃ kittayamānarūpā sannisinnā– ‘lābhā vata, bho, videhānaṃ, suladdhaṃ vata, bho, videhānaṃ, yesaṃ nimi rājā dhammiko dhammarājā dhamme ṭhito mahārājā; dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathaṅca upavasati cātuddasiṃ pañcadasim aṭṭhamiṅca pakkhassā’ti. Devā te, mahārāja, tāvatimsā dassanakāmā. Tassa te ahaṃ, mahārāja, sahasayuttaṃ ājaññarathaṃ paṇiṇissāmi; abhiruheyāsi, mahārāja, dibbaṃ yānaṃ avikampamāno’ti. Adhivāsesi kho, ānanda, nimi rājā tuṅṅhābhāvena.

313. “Atha (2.0267) kho, ānanda, sakko devānamindo nimissa rañño adhivāsanam viditvā– seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya, evameva– nimissa rañño pamukhe

antarahito devesu tāvatim̐sesu pāturahosi. Atha kho, ānanda, sakko devānamindo mātaliṃ saṅgāhakaṃ āmantesi- ‘ehi tvam̐, samma mātali, saḥassayuttaṃ ājaññarathaṃ yojetvā nimim̐ rājānaṃ upasaṅkamitvā evaṃ vadehi- ayaṃ te, mahārāja, saḥassayutto ājaññaratho sakkena devānamindena pesito; abhiruheyysi, mahārāja, dibbaṃ yānaṃ avikampamāno’ti. ‘Evaṃ, bhaddantavā’ti kho, ānanda, mātali saṅgāhako sakkassa devānamindassa paṭissutvā saḥassayuttaṃ ājaññarathaṃ yojetvā nimim̐ rājānaṃ upasaṅkamitvā etadavoca- ‘ayaṃ te, mahārāja, saḥassayutto ājaññaratho sakkena devānamindena pesito; abhiruha, mahārāja, dibbaṃ yānaṃ avikampamāno. Api ca, mahārāja, katamena taṃ nemi, yena vā pāpakammā pāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedenti, yena vā kalyāṇakammā kalyāṇakammānaṃ vipākaṃ paṭisaṃvedenti’? ‘Ubhayeneva maṃ, mātali, nehī’ti. Sampavesesi, kho, ānanda, mātali, saṅgāhako nimim̐ rājānaṃ sudhammaṃ sabhaṃ. Addasā kho, ānanda, sakko devānamindo nimim̐ rājānaṃ dūratova āgacchantaṃ. Disvāna nimim̐ rājānaṃ etadavoca- ‘ehi kho, mahārāja. Svāgataṃ, mahārāja. Devā te dassanakāmā, mahārāja, tāvatim̐sā sudhammāyaṃ sabhāyaṃ kittayamānarūpā sannisinnā- “lābhā vata, bho, videhānaṃ, suladdhaṃ vata, bho, videhānaṃ, yesaṃ nimi rājā dhammiko dhammarājā dhamme t̐hito mahārāja; dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathaṅca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiṅca pakkhassā’ti. Devā te, mahārāja, tāvatim̐sā dassanakāmā. Abhirama, mahārāja, devesu devānubhāvenā’ti. ‘Alaṃ, mārisa, tattheva maṃ mithilaṃ paṭinetu. Tathāhaṃ dhammaṃ carissāmi brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathaṅca upavasāmi cātuddasiṃ pañcadasiṃ aṭṭhamiṅca pakkhassā’ti.

314. “Atha kho, ānanda, sakko devānamindo mātaliṃ saṅgāhakaṃ āmantesi- ‘ehi tvam̐, samma mātali, saḥassayuttaṃ ājaññarathaṃ yojetvā nimim̐ (2.0268) rājānaṃ tattheva mithilaṃ paṭinehī’ti. ‘Evaṃ, bhaddantavā’ti kho, ānanda, mātali saṅgāhako sakkassa devānamindassa paṭissutvā saḥassayuttaṃ ājaññarathaṃ yojetvā nimim̐ rājānaṃ tattheva mithilaṃ paṭinesi. Tatra sudam̐, ānanda, nimi rājā dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca, uposathaṅca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiṅca pakkhassāti. Atha kho, ānanda, nimi rājā bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena kappakaṃ āmantesi- ‘yadā me, samma kappaka, passeyyāsi sirasim̐ palitāni jātāni, atha me āroceyyāsi’ti. ‘Evaṃ, devā’ti kho, ānanda, kappako nimissa rañño paccassosi. Addasā kho, ānanda, kappako bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena nimissa rañño sirasim̐ palitāni jātāni. Disvāna nimim̐ rājānaṃ etadavoca- ‘pātubhūtā kho devassa devadūtā; dissanti sirasim̐ palitāni jātāni’ti. ‘Tena hi, samma kappaka, tāni palitāni sādhukaṃ saṅgāhena uddharitvā mama añjalim̐ paṭiṭṭhāpehī’ti. ‘Evaṃ, devā’ti kho, ānanda, kappako nimissa rañño paṭissutvā tāni palitāni sādhukaṃ saṅgāhena uddharitvā nimissa rañño añjalim̐ paṭiṭṭhāpesi. Atha kho, ānanda, nimi rājā kappakassa gāmvaram̐ datvā jeṭṭhaputtaṃ kumāraṃ āmantāpetvā etadavoca- ‘pātubhūtā kho me, tāta kumāra, devadūtā; dissanti sirasim̐ palitāni jātāni; bhuttā kho pana me mānusakā kāmā; samayo dibbe kāme pariyesitum̐. Ehi tvam̐, tāta kumāra, imaṃ rajjaṃ paṭipajja. Ahaṃ pana kesamassum̐ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmi. Tena hi, tāta kumāra, yadā tvampi passeyyāsi sirasim̐ palitāni jātāni, atha kappakassa gāmvaram̐ datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanūsāsītva kesamassum̐ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyysi. Yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvam̐ antimapuriso ahoṣi. Yasim̐ kho, tāta kumāra, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesam̐ antimapuriso hoti. Taṃ tāhaṃ, tāta kumāra, evaṃ vadāmi- ‘yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvam̐ antimapuriso ahoṣī’ti.

315. “Atha (2.0269) kho, ānanda, nimi rājā kappakassa gāmvaram̐ datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanūsāsītva imasim̐yeva maghadeva-ambavane kesamassum̐ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji. So mettāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihāsi. Karuṇāsahagatena cetasā... muditāsahagatena cetasā... upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihāsi. Nimi kho, panānanda, rājā caturāsītivassasahassāni kumārakīḷitaṃ kīḷi, caturāsītivassasahassāni oparajjaṃ kāresi, caturāsītivassasahassāni rajjaṃ kāresi, caturāsītivassasahassāni imasim̐yeva maghadeva-ambavane agārasmā anagāriyaṃ pabbajito brahmacariyamacari. So cattāro brahmavihāre bhāvetvā kāyassa bhedaṃ paraṃ maraṇā brahmalokūpago ahoṣi. Nimissa kho panānanda, rañño kaḷārajanako nāma putto ahoṣi. Na so agārasmā anagāriyaṃ pabbaji. So taṃ kalyāṇaṃ vattaṃ samucchindi. So tesam̐ antimapuriso ahoṣi.

316. “Siyā kho pana te, ānanda, evamassa- ‘añño nūna tena samayena rājā maghadevo ahoṣi, yena taṃ kalyāṇaṃ vattaṃ nihitaṃ’ti . Na kho panetaṃ, ānanda, evaṃ daṭṭhabbaṃ. Ahaṃ tena samayena rājā maghadevo ahoṣim̐. (ahaṃ

taṃ kalyāṇaṃ vattaṃ nihiniṃ,) , mayā taṃ kalyāṇaṃ vattaṃ nihitaṃ; pacchimā janatā anuppavattesi. Taṃ kho panānanda, kalyāṇaṃ vattaṃ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva brahmalokūpapattiyā. Idaṃ kho panānanda, etarahi mayā kalyāṇaṃ vattaṃ (2.0270) nihitaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Katamañcānanda, etarahi mayā kalyāṇaṃ vattaṃ nihitaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ– sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammā-ājīvo, sammāvāyāmo, sammāsati, sammāsamādhi. Idaṃ kho, ānanda, etarahi mayā kalyāṇaṃ vattaṃ nihitaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Taṃ vo ahaṃ, ānanda, evaṃ vadāmi– ‘yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyātha, mā kho me tumhe antimapurisā ahuvattha’. Yasmiṃ kho, ānanda, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesam antimapuriso hoti. Taṃ vo ahaṃ, ānanda, evaṃ vadāmi– ‘yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyātha, mā kho me tumhe antimapurisā ahuvatthā’”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Maghadevasuttaṃ niṭṭhitaṃ tatiyaṃ.