**NAMO BUDDAYA!**

**Namo Tassa Bhagavato Arahato Samma Sambuddhassa !..**

**Homage to the Blessed One, the Worthy One, the Supremely Enlightened One !.**

**29. Non-decline for a Lay Follower**

“These seven things lead to the decline of a lay follower. What seven? They stop seeing the mendicants. They neglect listening to the true teaching. They don’t train in higher ethical conduct. They’re very suspicious about mendicants, whether senior, junior, or middle. They listen to the teaching with a hostile, fault-finding mind. They seek outside of the Buddhist community for teachers worthy of offerings. And they serve them first. These seven things lead to the decline of a lay follower.

These seven things don’t lead to the decline of a lay follower. What seven? They don’t stop seeing the mendicants. They don’t neglect listening to the true teaching. They train in higher ethical conduct. They’re very confident about mendicants, whether senior, junior, or middle. They don’t listen to the teaching with a hostile, fault-finding mind. They don’t seek outside of the Buddhist community for teachers worthy of offerings. And they serve the Buddhist community first. These seven things don’t lead to the decline of a lay follower.” That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“A lay follower stops seeing   
those who have developed themselves   
and listening to the teaching of the noble ones.   
They don’t train in higher ethical conduct,

and their suspicion about mendicants   
just grows and grows.   
They want to listen to the true teaching   
with a fault-finding mind.

They seek outside the Buddhist community   
for another teacher worthy of offerings,   
and that lay follower   
serves them first.

These seven principles leading to decline   
have been well taught.   
A lay follower who practices them   
falls away from the true teaching.

A lay follower doesn’t stop seeing   
those who have developed themselves   
and listening to the teaching of the noble ones.   
They train in higher ethical conduct,

and their confidence in mendicants   
just grows and grows.   
They want to listen to the true teaching   
without a fault-finding mind.

They don’t seek outside the Buddhist community   
for another teacher worthy of offerings,   
and that lay follower   
serves the Buddhist community first.

These seven principles that prevent decline   
have been well taught.   
A lay follower who practices them   
doesn’t fall away from the true teaching.”

**The Beyond the Walls Discourse**

They stand beyond the walls,  
and at the junctions and crossroads,  
they stand at the door-posts,  
having come to their former homes.

But when abundant food and drink,  
both staple and non-staple, is prepared,  
no one remembers these  
beings, because of their past unwholesome deeds,

Thus those who are compassionate  
give to their departed relatives,  
at the right time, pure, excellent,  
suitable drink and food.

Thinking: “May this go to our relatives,  
may our relatives be happy!”  
Those who have gathered,  
the departed relatives who have assembled  
around the food and drink,  
respectfully offer their thanks:

saying: “ May our relatives live long!  
Those to whom we owe this gain,  
for we have been honoured,  
those who give are not without reward!”

For in that place there is no ploughing,  
and cattle-rearing is not found there,  
similarly there is no trading,  
or buying and selling of gold.

The departed in that place who have died, have to subsist on gifts.  
Just as water that rains on the highlands, flows down to the lowlands,  
so too what has been given here  
is of benefit to the departed.

Just as rivers that are full  
flow and fill up the ocean,  
so too what has been given here  
is of benefit to the departed.

Thinking: “He gave to me, he worked for me,  
he was my relative, my friend, my companion,”  
he should give gifts for the departed,  
remembering what they have done before.

For no tears, or grief,  
or any other lamentations,  
are of any use to the departed,  
as long as their relatives continue grieving in this way.

But that gift that has been given,  
and well placed in the Sangha,  
is of benefit to them for a long time,  
immediately it is of benefit.

This then is the definition of a relative’s duties—  
and by this great honour has been done to the departed,  
strength has also been given to the monks,  
and no little merit has been produced by you!

*The Beyond the Walls Discourse is Finished*

**On rejection of human flesh**

Then the Lord, having stayed at Rājagaha for as long as he found suiting, set out on tour for Benares. In due course, walking on tour, he arrived at Benares. The Lord stayed there near Benares at Isipatana in the deer-park. Now at that time in Benares the lay-follower, Suppiya, and the woman lay-follower, Suppiyā, were both pleased; they were benefactors, servitors, supporters of the Order. Then the woman lay-follower, Suppiyā, having gone to the monastery, having approached dwelling-place after dwelling-place, cell after cell, asked the monks: “Who, honoured sirs, is ill? What may be conveyed for whom?”

Now at that time a certain monk had drunk a purgative. Then that monk spoke to the woman lay-follower, Suppiyā, thus:

“I have drunk a purgative, sister. I need meat-broth.” She said:

“Very well, master, it shall be conveyed (to you),” and having gone to her house, she enjoined a servant, saying:

“Go, good fellow, find meat that is to hand.”

“Yes, lady,” but that man, having answered the woman lay-follower Suppiya in assent, touring the whole of Benares, saw no meat that was to hand. Then that man approached the woman lay-follower Suppiyā; having approached the woman lay-follower Suppiyā, he spoke thus: “There is no meat, lady, that is ready to hand; today is a non-slaughter (day).”

Then it occurred to the woman lay-follower, Suppiyā: “If that ill monk is unable to obtain meat-broth his affliction will greatly increase or he will pass away. It is not fitting in me, that I, having answered him in assent, should not have meat-broth conveyed”, and having taken a butcher’s knife, having cut flesh from her thigh, she gave it to a slave-woman, saying:

“Come now, having prepared this meat—in such and such a dwelling-place there is an ill monk, you may give it to him, and if anyone asks for me, let it be known that I am ill,” and having wrapped her upper robe round her thigh, having entered an inner room, she lay down on a couch.

Then the lay-follower, Suppiya, having gone to the house, asked the slave-woman, saying: “Where is Suppiyā?”

“She, master, is lying down in an inner room.” Then the lay-follower Suppiya, approached the woman lay-follower Suppiyā, and having approached he spoke thus to the woman lay-follower Suppiyā:

“Why are you lying down?”

“I am ill,” she said.

“What is your affliction?” Then the woman lay-follower Suppiyā told this matter to the lay-follower Suppiya. Then the lay-follower Suppiya, thinking: “Indeed, it is marvellous, indeed, it is wonderful, that this Suppiyā is so faithful and believing that she gives up even her own flesh. What other thing could there be that she would not give?” and joyful, elated, he 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 lay-follower Suppiya spoke thus to the Lord: “Lord, may the lord consent to a meal with me on the morrow together with the Order of monks”. The Lord consented by becoming silent. Then the lay-follower Suppiya, having understood the Lord’s consent, rising from his seat, having greeted the Lord, departed keeping his right side towards him. Then the lay-follower Suppiya, towards the end of that night, having had sumptuous solid foods, soft foods, prepared, had the time announced to the Lord, saying: “It is time, Lord, the meal is ready”. Then the Lord, dressing in the morning, taking his bowl and robe, approached the dwelling of the lay-follower Suppiya; having approached, he sat down together with the Order of monks on the appointed seat.

Then the lay-follower Suppiya approached the lord; having approached, having greeted the Lord, he stood at a respectful distance. As the lay-follower Suppiya was standing at a respectful distance, the Lord spoke thus to him:

“How is Suppiyā?”

“She is ill, Lord.”

“Well then, let her come.”

“She is not able to do so, Lord.”

“Well then, having taken hold of her, bring her along.” Then the lay-follower Suppiya, having taken hold of the woman lay-follower Suppiyā, brought her along. When the Lord saw her, even that great wound became healed, the skin was (made) good with (small) hairs growing on it.

Then the lay-follower Suppiya and the woman lay-follower Suppiyā, saying: “Wonderful indeed, marvellous indeed are the great psychic power and the great potency of the Truth-finder, inasmuch as when the Lord sees (someone) even a great wound will be healed, the skin (made) good with (small) hairs growing on it,” and joyful, elated, having with their own hands served, and satisfied the Order of monks with the enlightened one at its head with sumptuous foods, solid and soft, when the Lord had eaten and had withdrawn his hand from the bowl, they sat down at a respectful distance. Then the Lord having gladdened, rejoiced, roused, delighted the lay-follower Suppiya and the woman lay-follower Suppiya with talk on *dhamma*, rising from his seat, departed.

Then the Lord on this occasion, in this connection, having had the Order of monks convened, questioned the monks, saying: “Who, monks, asked the woman lay-follower Suppiyā for meat?” When he had spoken thus, that monk spoke thus to the Lord:

“I, Lord, asked the woman lay-follower Suppiyā for meat.”

“Has it been conveyed (to you), monk?”

“It has been conveyed, Lord.”

“Did you, monk, make use of it?”

“I, Lord, made use of it.”

“Did you, monk, inquire about it?”

“I, Lord, did not inquire about it.”

The enlightened one, the Lord rebuked him, saying: “How can you, foolish man, make use of meat without having inquired about it? Foolish man, human flesh has been made use of by you. It is not, foolish man, for pleasing those who are not (yet) pleased …” And having rebuked him, having given reasoned talk, he addressed the monks, saying:

“There are, monks, people who are faithful and believing; even their own flesh is given up by these. **Monks, you should not make use of human flesh. Whoever should make use of it, there is a grave offence.** **Nor, monks, should you make use of flesh without inquiring about it. Whoever should (so) make use of it, there is an offence of wrong-doing.**”

**Patalegama - Patna**

Then the Lord, having stayed at Rājagaha for as long as he found suiting, set out on tour for Pāṭaligāma together with the large Order of monks, with the twelve hundred and fifty monks. Then the Lord, walking on tour, in due course arrived at Pāṭaligāma. Lay-followers at Pāṭaligāma heard: “It is said that the Lord has reached Pāṭaligāma.” Then the lay-followers of Pāṭaligāma approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. The Lord gladdened, rejoiced, roused, delighted the lay-followers of Pāṭaligāma with talk on *dhamma* as they were sitting down at a respectful distance.

Then the lay-followers of Pāṭaligāma, gladdened … delighted by the Lord with talk on *dhamma*, spoke thus to the Lord: “Lord, may the Lord consent (to come) to our rest-house together with the Order of monks.” The Lord consented by becoming silent. Then the lay-followers of Pāṭaligāma, having understood the Lord’s consent, rising from their seats, having greeted the Lord, having kept their right sides towards him, approached that rest-house; having approached, having spread that test-house so that a spreading was spread everywhere, having made ready seats, having had a water-jar set up, having prepared an oil lamp, approached the Lord; having approached, having greeted the Lord, they stood at a respectful distance.

As they were standing at a respectful distance, the lay-followers of Pāṭaligāma spoke thus to the Lord: “The rest-house is spread with a spreading everywhere, Lord, seats are made ready, a water-jar is set up, an oil lamp is prepared; Lord, the Lord does that for which it is now the right time.” Then the Lord, dressing in the morning, taking his bowl and robe, approached that rest-house together with the Order of monks; having approached, having washed his feet, having entered the rest-house, be sat down leaning against a central pillar facing the east. The Order of monks too, having washed their feet, having entered the rest-house, sat down leaning against the western wall facing the east with the Lord in view. The lay-followers of Pāṭaligāma too, having washed their feet, having entered the rest-house, sat down leaning against the eastern wall, facing the west with the Lord in view.

Then the Lord addressed the lay-followers of Pāṭaligāma, saying: **“There are these five disadvantages, householders, to one of wrong moral habit, falling away from moral habit. What five? Now, householders, one of wrong moral habit, falling away from moral habit, suffers great diminution of wealth owing to sloth; this is the first disadvantage to one of wrong moral habit, falling away from moral habit.**

**Then again, householders, an evil reputation is noised abroad of one of wrong moral habit, falling away from moral habit; this is the second disadvantage …**

**Then again, householders, if one of wrong moral habit, falling away from moral habit, approaches any company, whether a company of nobles, a company of brahmins, a company of householders, a company of recluses, he approaches it diffidently, being ashamed; this is the third disadvantage …**

**“Then again, householders, one of wrong moral habit, falling away from moral habit, passes away bewildered; this is the fourth disadvantage …**

**“Then again, householders, one of wrong moral habit, falling away from moral habit, at the breaking up of the body after dying arises in the waste, the Bad-bourn, the Downfall, Niraya Hell; this is the fifth disadvantage to one of wrong moral habit, falling away from moral habit. These, householders, are the five disadvantages to one of wrong moral habit, falling away from moral habit.**

**“There are these five advantages, householders, to one of moral habit, accomplished in moral habit. What five? Now, householders, one of moral habit, accomplished in moral habit, acquires a great mass of wealth owing to zeal; this is the first advantage to one of moral habit, accomplished in moral habit.**

**“Then again, householders, a lovely reputation is noised abroad of one of moral habit, accomplished in moral habit; this is the second advantage …**

**“Then again, householders, if one of moral habit, accomplished in moral habit, approaches any company, whether a company of nobles, a company of brahmins, a company of householders, a company of recluses, he approaches it confidently, not being ashamed; this is the third advantage …**

**“Then again, householders, one of moral habit, accomplished in moral habit, passes away unbewildered; this is the fourth advantage …**

**“Then again, householders, one of moral habit, accomplished in moral habit, at the breaking up of the body after dying arises in the Happy-bourn, in a heaven-world; this is the fifth advantage to one of moral habit, accomplished in moral habit. These, householders, are the five advantages to one of moral habit, accomplished in moral habit.”**

When the Lord had gladdened, rejoiced, roused, delighted the lay-followers of Pāṭaligāma far into the night with talk on *dhamma*, he dismissed them, saying: “The night is now far spent, householders; now do that for whatever it is the right time.”

“Yes, Lord,” and the lay-followers of Pāṭaligāma, having answered the Lord in assent, rising from their seats, having greeted the Lord, departed keeping their right sides towards him.

Then the Lord, soon after the lay-followers of Pāṭaligāma had departed, entered into solitude.

**The story of Sunidha and Vassakāra**

Now at that time Sunidha and Vassakāra, chief ministers in Magadha, were building a (fortified) town at Pāṭaligāma for repelling the Vajjis. Then the Lord, getting up at the end of that night towards dawn, saw with *deva*-sight, pure and surpassing that of men, manydevatās occupying the sites at Pāṭaligāma. Now in whatever region powerful *devatās*occupy sites, they bend the minds of powerful kings and the kings’ chief ministers to build dwellings there; in whatever region *devatās* of middling (power) occupy sites, they bend the minds of kings of middling (power), and the kings’ chief ministers to build dwellings there; in whatever region *devatās* of lowly (power) occupy sites, they bend the minds of kings of lowly (power) and the kings’ chief ministers to build dwellings there.

Then the Lord addressed the venerable Ānanda, saying: “Now, who, Ānanda, are these who are building a (fortified) town at Pāṭaligāma?”

“Sunidha and Vassakāra, Lord, chief ministers in Magadha, … for repelling the Vajjis.”

“As though, Ānanda, having consulted together with the *Devas* of the Thirty, even so, Ānanda, do Sunidha and Vassakāra, chief ministers in Magadha, build a (fortified) town at Pāṭaligāma for repelling the Vajjis. Now I, Ānanda, getting up at the end of this night towards dawn, saw with *deva*-sight … in whatever region *devatās* of lowly (power) occupy sites, they bend the minds of kings of lowly (power) and the kings’ chief ministers to build dwellings there. Ānanda, as far as the *ariyan* region(extends), as far as there is trading,this will be a leading town, Pāṭaliputta, (where there was) the breaking of the seed-boxes. But, Ānanda, there will be three dangers to Pāṭaliputta: from fire or from water or from internal dissension.”

Then Sunidha and Vassakāra, chief ministers in Magadha, approached the Lord; having approached they exchanged friendly greetings with the Lord; having exchanged greetings of friendliness and courtesy, they stood at a respectful distance. As they were standing at a respectful distance, Sunidha and Vassakāra, chief ministers in Magadha, spoke thus to the Lord: “May the revered Gotama together with the Order of monks consent to a meal with us today.” The Lord consented by becoming silent. Then Sunidha and Vassakāra, chief ministers in Magadha, departed having understood the Lord’s consent.

Then Sunidha and Vassakāra, chief ministers in Magadha, having had sumptuous solid food and soft food prepared, had the time announced to the Lord, saying: “It is time, good Gotama, the meal is ready.” Then the Lord, having dressed in the morning, taking his bowl and robe, approached the food distribution of Sunidha and Vassakāra, chief ministers in Magadha; having approached, he sat down together with the Order of monks on the appointed seat. Then Sunidha and Vassakāra, chief ministers in Magadha, having with their own hands served and satisfied with sumptuous food, solid and soft, the Order of monks with the awakened one at its head, when the Lord had eaten and had withdrawn his hand from his bowl, sat down at a respectful distance; and as Sunidha and Vassakāra, chief ministers in Magadha, were sitting down at a respectful distance, the Lord gave thanks in these verses:

**“Wherever the prudent man shall take up his abode,   
Having offered food to those here of moral habit, good Brahma-farers,  
If he makes an offering to those *devatās* who may be there—  
These revered, do revere, honoured, do honour him.   
Hence they sympathise with him, as a mother with her own child.  
The man with whom *devatās* sympathise, ever sees good luck.”**

Then the Lord, having in these verses given thanks to Sunidha and Vassakāra, chief ministers in Magadha, rising from his seat, departed.

Then Sunidha and Vassakāra, chief ministers in Magadha, following close behind the Lord, thought: “By whichever gate the recluse Gotama goes out today, that shall be called Gotama’s Gate; by whichever ford he crosses the river Ganges, that shall be called Gotama’s Ford.” Accordingly the gate by which the Lord departed came to be called Gotama’s Gate.

Then the Lord approached the river Ganges. Now at that time the river Ganges was full, level with the banks, so that a crow could drink (from it). Since they were desirous of going from the hither to the further (bank), some people looked about for a boat, some looked about for a float, others put together a raft.

The Lord saw these people, of whom some were looking about for a boat, some were looking about for a float, others were putting together a raft since they were desirous of going from the hither to the further (bank). Seeing them, as a strong man might stretch out his bent arm or might bend back his outstretched arm, even so did he, vanishing from the hither bank of the river Ganges, reappear on the further bank together with the Order of monks. Then the Lord, having understood this matter, at that time uttered this solemn utterance:

**“Those cross the deeps, the rivers, -making a bridge, spanning the swamps.  
See! people tie their rafts— but crossed over are the wise.”**

**The story of General Sīha**

Now at that time many distinguished Licchavis, sitting together assembled in a mote-hall, were in many a figure speaking praise of the awakened one, praise of *dhamma*, praise of the Order. Now at that time the general Sīha, a disciple of the Jains, came to be sitting in that company. Then it occurred to the general Sīha: “Undoubtedly this will be a Lord, a perfected one, a wholly awakened one, since these distinguished Licchavis, sitting together assembled in the mote-hall, are in many a figure speaking praise of the awakened one, praise of*dhamma*, praise of the Order. Suppose I were to go up to see this Lord, perfected one, wholly awakened one?”

Then the general Sīha approached Nātaputta the Jain; having approached, he spoke thus to Nataputta the Jain: “I want, honoured sir, to go along to see the recluse Gotama.”

“But how can you, Sīha, being one who asserts an ought- to-be-done, go along to see the recluse Gotama who asserts an ought-not-to-be-done? For, Sīha, the recluse Gotama asserts an ought-not-to-be-done, he teaches a doctrine of an ought-not-to-be-done and in that he trains disciples.” Then that which had been the strong aspiration of general Sīha for going to see the Lord abated.

Then a second time did the distinguished Licchavis, sitting together assembled in the mote-hall … And a second time did it occur to the general Sīha: “Undoubtedly this will be a Lord, a perfected one … Suppose I were to go up to see this Lord, perfected one, wholly awakened one?” And a second time did the general Sīha approach Nātaputta the Jain “… and in that trains disciples”. And a second time did that abate which had been the strong aspiration of the general Siha for going to see the Lord. And a third time it occurred to the general Sīha: “Undoubtedly this will be a Lord, perfected one, wholly awakened one, since these distinguished Licchavis, sitting together assembled in the mote-hall, are in many a figure speaking praise of the awakened one, praise of *dhamma*, praise of the Order. What can these Jains do to me whether I have asked for permission or have not asked for permission? Suppose that I, although I have not asked for permission from the Jains, were to go along to see this Lord, perfected one, wholly awakened one?”

Then the general Sīha with some five hundred chariots departed from Vesālī in broad daylight to see the Lord. Having gone by vehicle as far as the ground was (suitable) for a vehicle, having alighted from the vehicle, he approached the Lord on foot; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, general Sīha spoke thus to the Lord:

“Lord, I have heard this: ‘The recluse Gotama affirms an ought-not-to-be-done, he teaches a doctrine of an ought-not-to-be-done, and in that trains disciples.’ I assume that these, Lord, who say: ‘The recluse Gotama affirms an ought-not-to-be-done … and in that trains disciples,’ are, Lord, asserting (fairly) what the Lord affirms, and are not misrepresenting the Lord by what is not fact, but are putting forth a doctrine which conforms to his doctrine. I assume that no one who is his fellow *dhamma*-man, a holder of his views, comes to a position incurring blame. Indeed, we, Lord, do not want to misrepresent the Lord.”

“There is, Sīha, a way in which one speaking truly of me could say: ‘The recluse Gotama asserts an ought-not-to-be-done, he teaches a doctrine of an ought-not-to-be-done, and in this he trains disciples.’ There is, Sīha, a way in which one speaking truly of me could say: ‘The recluse Gotama asserts an ought-to-be-done … trains disciples.’ There is, Sīha, a way in which one speaking truly of me could say: ‘The recluse Gotama asserts annihilation … trains disciples.’ There is, Sīha, a way in which one speaking truly of me could say: ‘The recluse Gotama is one who detests, he teaches a doctrine of detestation, and in this he trains disciples.’ There is, Sīha, a way in which one speaking truly of me could say: ‘The recluse Gotama is a leader away, he teaches a doctrine of leading away, and in this he trains disciples.’ There is, Sīha, a way in which one speaking truly of me could say: ‘The recluse Gotama is a “burner up”, he teaches a doctrine of “burning up”, and in this he trains disciples.’ There is, Sīha, a way in which one speaking truly of me could say: ‘The recluse Gotama is not destined to another (kind of) becoming, he teaches a doctrine of no other kind of becoming, and in this he trains disciples. There is, Sīha, a way in which one speaking truly of me could say: ‘The recluse Gotama is confident, he teaches a doctrine of confidence, and in this he trains disciples.’

“And what, Sīha, is the way in which one speaking truly of me could say: ‘The recluse Gotama is one who asserts an ought-not-to-be-done, he teaches a doctrine of an ought-not-to-be-done and in this he trains disciples’? Indeed I, Sīha, assert of misconduct in body, speech and thought that it ought not to be done; I assert of manifold evil and wrong states (of mind) that they ought not to be done. This is the way, Sīha, in which one speaking truly of me could say: ‘The recluse Gotama asserts what ought-not-to-be-done, he teaches a doctrine of what ought-not-to-be-done and in this he trains disciples.’

“And what, Sīha, is the way in which one … could say:’ The recluse Gotama asserts what ought-to-be-done … trains disciples’? Indeed I, Sīha, assert of good conduct in body, speech and thought that it ought to be done; of manifold right states (of mind) that they ought to be done. This is the way, Sīha …

“And what, Sīha, is the way in which one … could say: ‘The recluse Gotama asserts annihilation … trains disciples’? Indeed I, Sīha, assert the annihilation of passion, hatred, stupidity; I assert the annihilation of manifold evil and wrong states (of mind). This is the way, Sīha …

“And what, Sīha, is the way in which one … could say: ‘The recluse Gotama is one who detests, he teaches a doctrine of detestation and in this he trains disciples’? Indeed, Sīha, I detest misconduct in body, speech and thought; I teach a doctrine of detestation for entering upon manifold evil wrong states (of mind). This is the way, Sīha …

“And what, Sīha, is the way in which one … could say: ‘The recluse Gotama is one who is a leader away, he teaches a doctrine of leading away and in this he trains disciples’? Indeed I, Sīha, teach a doctrine of the leading away of passion, hatred, stupidity; I teach a doctrine of the leading away of manifold evil wrong states (of mind). This is the way, Sīha …

“And what, Sīha, is the way in which one … could say: ‘The recluse Gotama is one who is a “burner-up”, he teaches a doctrine of burning up and in this he trains disciples’? Indeed I, Sīha, speak of evil wrong states which are searing: misconduct in body, speech and thought. He for whom, Sīha, evil wrong states that axe searing are destroyed, cut off at the root, made like a palm-tree, so utterly done away with that they can come to no future existence—him I call one who is a ‘burner-up’. For a Truth-finder, Sīha, evil wrong states that are searing … existence. This is the way, Sīha, in which one … could say: ‘The recluse Gotama is one who is a “burner-up”, he teaches a doctrine of burning-up, and in this he trains disciples.’

“And what, Sīha, is the way in which one … could say: ‘The recluse Gotama is one who is not destined to another (kind of) becoming, he teaches a doctrine of no other (kind of) becoming and in this he trains disciples’? He for whom, Sīha, future conception in a womb, becoming again and rebirth are destroyed, cut off at the root, made like a palm-tree, so utterly done away with that they can come to no future existence—him I call one not destined to another (kind of) becoming. For a Truth-finder, Sīha, future conception … can come to no future existence. This is the way, Sīha …

“And what, Sīha, is the way in which one speaking truly of me could say: ‘The recluse Gotama is one who is confident, he teaches a doctrine of confidence and in this he trains disciples’? Indeed I, Sīha, am confident with the highest confidence, I teach a doctrine of confidence and in this I train disciples. This is the way, Sīha, in which one speaking truly of me could say: ‘The recluse Gotama is confident, he teaches a doctrine of confidence and in this he trains disciples’.”

And when he had spoken thus, Sīha, the general, spoke thus to the Lord: **“Excellent, Lord! Excellent, Lord! … May the Lord accept me as a lay-follower going for refuge from this day forth for as long as life lasts.”**

**“Now, Sīha, make a proper investigation. Proper investigation is good in the case of well-known men like yourself.”**

**“I, Lord, am even exceedingly pleased, satisfied with that which the Lord said to me: ‘Now, Sīha, make a proper investigation … like yourself.’ For if, Lord, members of other sects had secured me as a disciple, they would have paraded a banner all round Vesālī, saying: ‘Sīha, the general, has joined our disciplehood.’ But then the Lord spoke to me thus: ‘Now, Sīha, make a proper investigation … like yourself.’ So I, Lord, go for a second time to the Lord for refuge and to *dhamma* and to the Order of monks. May the Lord accept me as a lay-follower going for refuge from this day forth for as long as life lasts.”**

**“For a long time, Sīha, your family has been a well-spring to the Nigaṇṭhas. You will bethink you to give alms to those who approach you?”**

**“I, Lord, am even exceedingly pleased, satisfied with that which the Lord said to me: ‘For a long time, Sīha, your family … those who approach you? I have heard, Lord: The recluse Gotama speaks thus: ‘Gifts should be given to me only, not to others should gifts be given; gifts should be given to my disciples only, not to the disciples of others should gifts be given. What is given to me is alone of great fruit, what is given to others is not of great fruit; what is given to my disciples is alone of great fruit, what is given to the disciples of others is not of great fruit.’ But then the Lord urged upon me giving to the Nigaṇṭhas too. Indeed, Lord, we shall know the right time for that. So I, Lord, go for a third time to the Lord for refuge and to *dhamma* and to the Order of monks. May the Lord accept me as a lay-follower going for refuge from this day forth for as long as life lasts.”**

Then the Lord talked a progressive talk to Sīha, the general, that is to say talk on giving, talk on moral habit, talk on heaven; he explained the peril, the vanity, the depravity of pleasures of the senses, the advantage in renouncing (them). When the Lord knew that the mind of Siha, the general, was ready, malleable, devoid of the hindrances, uplifted, pleased, then he explained to him that teaching on *dhamma* which the awakened ones have themselves discovered: ill, uprising, stopping, the Way. And as a clean cloth without black specks will easily take dye, even so as he was (sitting) on that very seat, *dhamma*-vision, dustless, stainless, arose to Sīha, the general, that “whatever is of the nature to uprise all that is of the nature to stop”. Then Sīha, the general, as one who had seen *dhamma*, attained *dhamma*, known *dhamma*, plunged into *dhamma*, who had crossed over doubt, put away uncertainty, who had attained without another’s help to full confidence in the teacher’s instruction, spoke thus to the Lord: “Lord, may the Lord consent to a meal with me on the morrow together with the Order of monks.” The Lord consented by becoming silent. Then Sīha, the general, having understood the Lord’s consent, rising from his seat, departed keeping his right side towards him.

Then Sīha, the general, enjoined a certain man, saying: “Go, good fellow, find out if there is meat to hand.” Then Sīha, the general, towards the end of that night having had sumptuous food, solid and soft, prepared, had the time announced to the Lord, saying: “It is time, Lord, the meal is ready.” Then the Lord, having dressed in the morning, taking his bowl and robe, approached the dwelling of Sīha, the general; having approached he sat down on the appointed seat together with the Order of monks.

Now at that time many Nigaṇṭhas, waving their arms, were moaning from carriage road to carriage road, from cross road to cross road in Vesālī: “Today a fat beast, killed by Sīha, the general, is made into a meal for the recluse Gotama, the recluse Gotama makes use of this meat, knowing that it was killed on purpose (for him), that the deed was (done) for his sake.” Then a certain man approached Sīha, the general; having approached he whispered into Sīha, the general’s ear:

“Please, honoured sir, you should know that many of these Nigaṇṭhas, waving their arms, are moaning from carriage road to carriage road, from cross road to cross road in Vesālī:

‘Today a fat beast … the deed was (done) for his sake’.”

“Enough, master, for a long time now these venerable ones have been desiring dispraise of the awakened one, have been desiring dispraise of *dhamma*, have been desiring dispraise of the Order. But these venerable ones, bad, vain, lying, do not harm this Lord because they are misrepresenting him by what is not fact—why, even we, for the sake of our livelihood, would not intentionally deprive a living thing of life.”

Then Sīha, the general, having with his own hand served and satisfied the Order of monks with the enlightened one at its head with sumptuous food, solid and soft, when the Lord had eaten and had withdrawn his hand from his bowl, sat down at a respectful distance. Then the Lord having gladdened, rejoiced, roused, delighted Sīha, the general, with talk on *dhamma* as he was sitting down at a respectful distance, rising from his seat, departed. Then the Lord on this occasion having given reasoned talk, addressed the monks, saying:“

**Monks, one should not knowingly make use of meat killed on purpose (for one). Whoever should make use of it, there is an offence of wrong-doing.** **I allow you, monks, fish and meat that are quite pure in three respects: if they are not seen, heard, suspected (to have been killed on purpose for a monk).**”

**Sadu !. Sadu !!.. Sadu !!!...**