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

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

**At the Rājāyatana tree**

Then the Lord, at the end of seven days, having emerged from that contemplation, approached the Rājāyatana from the foot of the Mucalinda; having approached, he sat cross-legged in one (posture) for seven days at the foot of the Rājāyatana experiencing the bliss of freedom.

Now at that time the merchants **Tapussa and Bhallika** were going along the high-road from Ukkalā to that district. Then a *devatā* who was a blood-relation of the merchants Tapussa and Bhallika spoke thus to the merchants Tapussa and Bhallika: “My good fellows, this Lord, having just (become) wholly awakened, is staying at the foot of the Rājāyatana, go and serve that Lord with **barley-gruel and honey-balls**, and this will be a blessing and happiness for you for a long time.”

Then the merchants Tapussa and Bhallika, taking barley-gruel and honey-balls, approached the Lord; having approached, having greeted the Lord, they stood at a respectful distance. As they were standing at a respectful distance, the merchants Tapussa and Bhallika spoke thus to the Lord: “Lord, let the Lord receive our barley-gruel and honey-balls, that this may be a blessing and happiness for us for a long time.”

Then it occurred to the Lord: “Truth-finders do not receive with their hands. Now with what shall I receive the barley-gruel and honey-balls?” Then the four Great Kings, knowing with their minds the reasoning in the Lord’s mind, from the four quarters presented the Lord with four bowls made of rock crystal, saying: “Lord, let the Lord receive the barley-gruel and honey-balls herein.” The Lord received the barley-gruel and the honey-balls in a new bowl made of rock crystal, and having received them he partook of them.

Then the merchants Tapussa and Bhallika, having found that the Lord had removed his hand from the bowl, having inclined their heads towards the Lord’s feet, spoke thus to the Lord: “We, Lord, are those going to the Lord for refuge and to *dhamma*; let the Lord accept us as lay-disciples gone for refuge for life from this day forth.” Thus these came to be the **first lay-disciples in the world using the two-word formula**

**On the group of five**

Then it occurred to the Lord: “Now, to whom should I first teach *dhamma*? Who will understand this *dhamma* quickly?” Then it occurred to the Lord: “Indeed, this Āḷāra the Kālāma is learned, experienced, wise, and for a long time has had little dust in his eyes. Suppose I were to teach *dhamma* first to Āḷāra the Kālāma? He will understand this *dhamma*quickly.”

But then an invisible *devatā* announced to the Lord: “Lord, Āḷāra the Kālāma passed away seven days ago.” And the knowledge arose to the Lord that Āḷāra the Kālāma had passed away seven days ago. Then it occurred to the Lord: “Āḷāra the Kālāma was of great intelligence. If he had heard this *dhamma*, he would have understood it quickly.”

Then it occurred to the Lord: “Now, to whom should I first teach *dhamma*? Who will understand this *dhamma* quickly?” Then it occurred to the Lord: “Indeed, this Uddaka, Rāma’s son, is learned, experienced, wise, and for a long time has had little dust in his eyes. Suppose I were to teach *dhamma* first to Uddaka, Rāma’s son? He will understand this *dhamma* quickly.”

But then an invisible *devatā* announced to the Lord: “Lord, Uddaka, Rāma’s son, passed away last night.” And the knowledge arose to the Lord that Uddaka, Rāma’s son, had passed away last night. Then it occurred to the Lord: “Uddaka, Rāma’s son, was of great intelligence. If he had heard this *dhamma*, he would have understood it quickly.”

Then it occurred to the Lord: “Now, to whom should I first teach *dhamma*? Who will understand this *dhamma* quickly?” Then it occurred to the Lord: “That group of five monks who waited on me when I was self-resolute in striving were very helpful. Suppose I were to teach *dhamma* first to the group of five monks?”

Then it occurred to the Lord: “But where is this group of five monks staying at present? Then the Lord with *deva*-vision, purified and surpassing that of men, saw the group of five monks staying near Benares at Isipatana in the deer-park. Then the Lord, having stayed at Uruvelā for as long as he found suiting, set out on tour for Benares.

**Upaka**, a Naked Ascetic, saw the Lord going along the highroad between Gayā and the (Tree of) Awakening; seeing him, he spoke thus to the Lord: “Your reverence, your sense-organs are quite pure, your complexion very bright, very clear. On account of whom have you, your reverence, gone forth, or who is your teacher, or whose *dhamma* do you profess?”

When this had been said, the Lord addressed Upaka, the Naked Ascetic, in verses:

“Victorious over all, omniscient am I,
Among all things undefiled,
Leaving all, through death of craving freed,
By knowing for myself, whom should I follow?

“For me there is no teacher,
One like me does not exist,
In the world with its *devas*
No one equals me.

“For I am perfected in the world,
The teacher supreme am I,
I alone am all-awakened,
Become cool am I, *nibbāna*-attained.

“To turn the *dhamma*-wheel
I go to Kasi’s city,
Beating the drum of deathlessness
In a world that’s blind become.”

“According to what you claim, your reverence, you ought to be **victor of the unending**” (Upaka said).

“Like me, they are victors indeed,
Who have won to destruction of the cankers;
Vanquished by me are evil things,
Therefore am I, Upaka, a victor.”

When this had been said, Upaka, the Naked Ascetic, having said, “It may be (so), your reverence,” having shaken his head, went off taking a different road.

**On the going forth of Yasa**

At that time in Benares there was a young man of family, the son of a (great) merchant, delicately reared, called Yasa.

He had three mansions, one for the cold weather, one for the hot weather, one for the rains. Being ministered to by bands of female musicians for four months in the mansion for the rains, he did not come down from that mansion. Then while Yasa, the young man of family, was possessed of and provided with the five kinds of sense-pleasures, and was being ministered to, he fell asleep first and his suite fell asleep after him, and an oil lamp was burning all through the night.

Then Yasa, the young man of family, having awoken first saw his own suite sleeping, one with a lute in the hollow of her arm, one with a tabor at her neck, one with a drum in the hollow of her arm, one with dishevelled hair, one with saliva dripping from her mouth, muttering in their sleep, like a cemetery before his very eyes. Seeing this, its peril grew plain, and his mind was set on disregarding it. Then Yasa, the young man of family, uttered a solemn utterance: “What distress indeed, what affliction indeed.”

Then Yasa, the young man of family, having put on his golden sandals, approached the door of the dwelling. Non-human beings opened the door, thinking: “Let there be no obstacle for the going forth from home into homelessness of Yasa, the young man of family.” Then Yasa, the young man of family, approached the city-door. Non-human beings opened the door, thinking: “Let there be no obstacle for the going forth from home into homelessness of Yasa, the young man of family.” Then Yasa, the young man of family, approached the deer-park at Isipatana.

At that time, the Lord having risen in the night towards dawn, was pacing up and down in the open air. The Lord saw Yasa, the young man of family, coming in the distance: seeing him, having come down from (the place) where he was pacing up and down, he sat down on an appointed seat. Then Yasa, the young man of family, when he was near, uttered this solemn utterance to the Lord: “What distress indeed, what affliction indeed.” Then the Lord spoke thus to Yasa, the young man of family: “This, Yasa, is not distress, this, Yasa, is not affliction. Come, sit down, Yasa, I will teach you *dhamma*.”

Then Yasa, the young man of family, thinking: “It is said that this is not distress, that this is not affliction”, exultant and uplifted, having taken off his golden sandals, 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 Lord talked a progressive talk to Yasa, the young man of family, 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 Yasa, the young man of family, was ready, malleable, devoid of hindrances, uplifted, pleased, then he explained to him the teaching on *dhamma*which the awakened ones have themselves discovered: ill, uprising, stopping, the Way. And just as a clean cloth without black specks will take a dye easily, even so (as he was sitting) on that very seat, *dhamma*-vision, dustless, stainless, arose to Yasa, the young man of family, that whatever is of a nature to uprise, all that is of a nature to stop.”

Then the mother of Yasa, the young man of family, having mounted up to the mansion, not seeing Yasa, the young man of family, approached the (great) merchant, the householder; having approached she spoke thus to the (great) merchant, the householder; “Householder, your son, Yasa, is not to be seen.” Then the (great) merchant, the householder, having dispatched messengers on horse-back to the four quarters, himself approached the deer-park at Isipatana. The (great) merchant, the householder, saw the prints of golden sandals, and seeing them he followed them along.

The Lord saw the (great) merchant, the householder, coming in the distance; seeing him, it occurred to the Lord: “Suppose I were to perform such a psychic wonder that the (great) merchant, the householder, sitting here, should not see Yasa the young man of family, sitting here?” Then the Lord performed such a psychic wonder.

Then the (great) merchant, the householder, approached the Lord; having approached he spoke thus to the Lord: “Lord has the Lord not seen Yasa, the young man of family?”

“Well, householder, sit down. Perhaps, sitting here, you may see Yasa, the young man of family, sitting here.”

Then the (great) merchant, the householder, thinking: “It is said that I, sitting here, will see Yasa, the young man of family, sitting here”, and exultant, uplifted, having greeted the Lord, he sat down at a respectful distance.

As the (great) merchant, the householder was sitting down at a respectful distance, the Lord talked a progressive talk … attained without the help of another to full confidence in the teacher’s instruction, spoke thus to the Lord: “Excellent, Lord! Excellent, Lord! Just as one might set upright what has been upset, or might uncover what was concealed, or might show the way to one who is astray, or might bring an oil lamp into the darkness, thinking, ‘Those with eyes may see shapes’, even so is *dhamma* explained in many a figure by the Lord. I myself go to the Lord as refuge, to *dhamma*, and to the Order of monks. Let the Lord accept me as a lay-disciple gone for refuge from this day forth for as long as life lasts.” Thus he came to be the **first lay-disciple in the world using the three-word formula.**

Then while the father of Yasa, the young man of family, was being taught *dhamma*, as he was reviewing his stage (of knowledge) as it was seen, as it was known, his mind was freed from the cankers without grasping. Then it occurred to the Lord: “While the father of Yasa, the young man of family, was being taught *dhamma*, as he was reviewing his stage (of knowledge) as it was seen, as it was known, his mind was freed from the cankers without grasping. Now Yasa, the young man of family, cannot become one, having turned back to the low life, to enjoy pleasures of the senses as he did formerly when leading a household life. Suppose I were to annul that psychic wonder?” Then the Lord annulled that psychic wonder.

Then the (great) merchant, the householder, saw Yasa, the young man of family sitting down; seeing him, he spoke thus to Yasa, the young man of family: “Dear Yasa, your mother is full of lamentation and grief, give your mother life.”

Then Yasa, the young man of family, looked towards the Lord. Then the Lord spoke thus to the (great) merchant, the householder: “What do you think about this, house-holder, that *dhamma* was seen by Yasa with a learner’s knowledge, with a learner’s insight, even as by you? As he was reviewing his stage (of knowledge), as it was seen, as it was known, his mind was freed from the cankers without grasping. Now can Yasa, householder, having turned back to the low life, become one to enjoy pleasures of the senses, as he did formerly when leading a household life?”

“No, Lord.”

“*Dhamma* was seen by Yasa, the young man of family, householder, with a learner’s knowledge, with a learner’s insight, even as by you. As he was reviewing his stage (of knowledge), as it was seen, as it was known, his mind was freed from the cankers without grasping. Now Yasa, the young man of family, householder, cannot become one, having turned back to the low life, to enjoy pleasures of the senses, as he did formerly when leading a household life.”

“Lord, it is a gain for Yasa, the young man of family, Lord, it is well gotten for Yasa, the young man of family, inasmuch as the mind of Yasa, the young man of family, is freed from the cankers without grasping. Lord, may the Lord consent to a meal with me on the morrow with Yasa, the young man of family, as his attendant?” The Lord consented by becoming silent. Then the (great) merchant, the householder, knowing that the Lord had consented, rising from his seat, having greeted the Lord, departed keeping his right side towards him.

Then Yasa, the young man of family, soon after the (great) merchant, the householder, had departed, spoke thus to the Lord: “Lord, may I receive the going forth in the Lord’s presence, may I receive ordination?”

“Come, monk,” the Lord said, “well preached is *dhamma*. Lead the Brahma-faring for making an utter end of ill.” So this came to be that venerable one’s ordination. At that time there were seven perfected ones in the world.

***Told is the Going Forth of Yasa.***

Then the Lord, having dressed in the morning, taking his bowl and robe, approached the dwelling of the (great) merchant, the householder, with the venerable Yasa as attendant; having approached, he sat down on an appointed seat. Then the mother and the former wife of the venerable Yasa approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance.

The Lord talked a progressive talk to these, that is to say, talk on giving, talk on moral habit, talk on heaven … *dhamma*-vision, dustless, stainless, arose to them that, “whatever is of a nature to uprise, all that is of a nature to stop.”

These, having seen *dhamma*, attained *dhamma* … spoke thus to the Lord: “Excellent Lord! … we ourselves, Lord, go to the Lord as refuge, to *dhamma* and to the Order of monks. Let the Lord accept us as women lay-disciples, gone for refuge from this day forth for as long as life lasts.” Thus these were the **first women lay-disciples in the world using the three-word formula.**

**On Bimbisāra’s gathering**

Then the Lord, having stayed at Gayā Head for as long as he found suiting, set out on tour for Rājagaha together with the large Order of monks, with all those same thousand monks who had formerly been matted hair ascetics. Then the Lord, walking on tour, in due course arrived at Rājagaha. The Lord stayed there at Rājagaha in the Palm Grove pleasure ground in the Supatiṭṭha shrine.

Then King Seniya Bimbisāra of Magadha heard: “Verily, the recluse Gotama, the son of the Sakyans, who has gone forth from the Sakyan clan, has reached Rājagaha and is staying at Rājagaha in the Palm Grove pleasure ground in the Supatiṭṭha shrine. A lovely reputation has gone forth concerning the Lord Gotama, thus: He is indeed Lord, perfected one, fully awakened one, endowed with knowledge and conduct, well-farer, knower of the worlds, unrivalled charioteer of men to be tamed, teacher of *devas* and mankind, awakened one, Lord. Having realised them by his own super-knowledge, he makes known this world with its *devas*, with its Māras, with its Brahmās, creatures with *devas* and men, with recluses and brahmins. He teaches *dhamma*, lovely at the beginning, lovely in the middle, lovely at the ending. He explains with the spirit and the letter the Brahma-faring completely fulfilled and wholly pure. Good indeed it were to see perfected ones like this.”

Then King Seniya Bimbisāra of Magadha, surrounded by twelve myriad brahmins and householders of Magadha, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. Then some of these twelve myriad brahmins and householders of Magadha having greeted the Lord, sat down at a respectful distance; some exchanged greetings with the Lord, and having exchanged greetings of friendliness and courtesy, they sat down at a respectful distance; some having saluted the Lord with joined palms, sat down at a respectful distance; some having shouted out their name and clan before the Lord, sat down at a respectful distance; some having become silent, sat down at a respectful distance.

Then it occurred to those twelve myriad brahmins and householders of Magadha: “Now, does the great recluse fare the Brahma-faring under Kassapa of Uruvelā, or does Kassapa of Uruvelā fare the Brahma-faring under the great recluse?” Then the Lord, knowing with his mind the reasoning in the minds of those twelve myriad brahmins and householders of Magadha, addressed Kassapa of Uruvelā with the verses:

“What hast thou seen, O dweller in Uruvelā,
That thou, known as emaciate, hast abandoned the (sacred) fire?
I ask thee about this matter, Kassapa:
Hast thou abandoned thy fire-implements?”

“The sacrifices speak of forms and sounds,
Also of tastes, pleasures and women.
Knowing that ‘This is dross’ among affections—
Therefore I delighted not in sacrifice, in offering.”

“But if your mind delights not there, Kassapa,” the Lord said,
“Among forms, sounds and also tastes,
Then in the world of *devas* and men what does your mind delight in?
Kassapa, tell me that.”

“When I had seen the path, peaceful, without substrate,
Stainless, not attached to sensations’ becoming,
Not becoming otherwise, where one cannot be led by others—
In consequence, I delighted not in sacrifice, in offering.”

Then the venerable Kassapa of Uruvelā, rising from his seat, having arranged his upper robe over one shoulder, having inclined his head towards the Lord’s feet, spoke thus to the Lord: “Lord, the Lord is my teacher, I am a disciple; Lord, the Lord is my teacher, I am a disciple.” Then it occurred to those twelve myriad Brahmins and householders of Magadha: “Kassapa of Uruvelā fares the Brahma-faring under the great recluse.”

Then the Lord, knowing by mind the reasoning in the minds of these twelve myriad Brahmins and householders of Magadha, talked a progressive talk … stopping, the Way.

And as a clean cloth without black specks will easily take a dye, even so as the twelve myriad Brahmins and householders of Magadha with Bimbisāra at their head were (sitting) in those very seats, *dhamma*-vision, dustless, stainless, arose to them, that “Whatever is of the nature to uprise, all that is of the nature to stop,” and one myriad declared themselves to be lay-followers.

Then King Bimbisāra of Magadha, having seen *dhamma*, attained *dhamma*, known *dhamma*, plunged into *dhamma*, having crossed over doubt, put away uncertainty, having attained without another’s help to full confidence in the teacher’s instruction, spoke thus to the Lord: “Formerly, Lord, when I was a young man I had five ambitions. These are now realised by me.

1. “Formerly, Lord, when I was a young man it occurred to me: ‘Might I be anointed into kingship.’ This was my first ambition, Lord. It has now been realised by me.
2. And ‘Might the perfected one, the fully awakened one come into my realm.’ This, Lord, was my second ambition. It has now been realised by me.
3. “And ‘That I might pay homage to this Lord.’ This, Lord, was my third ambition. It has now been realised by me.
4. “And ‘May that Lord teach me *dhamma*.’ This, Lord, was my fourth ambition. It has now been realised by me.
5. “And ‘Might I understand that Lord’s *dhamma*.’ This, Lord, was my fifth ambition. It has now been realised by me.

“Formerly, Lord, when I was a young man I had these five ambitions. They are now realised by me.

“Excellent, Lord! Excellent, Lord! Even, Lord, as one might set upright what has been upset … even so is *dhamma* explained in many a figure by the Lord. So I, Lord, go to the Lord as refuge and to *dhamma* and to the Order of monks. Lord, may the Lord accept me as a lay-disciple gone for refuge from this day forth for as long as life lasts. And, Lord, may the Lord consent to a meal with me to-morrow together with the Order of monks.” The Lord consented by becoming silent.

Then King Seniya Bimbisāra of Magadha, having understood the Lord’s consent, rising from his seat, having greeted the Lord, departed keeping his right side towards him. Then King Seniya Bimbisāra of Magadha, having had sumptuous food, solid and soft, prepared, at the end of that night had the time announced to the Lord, saying: “Lord, it is time, the meal is ready.” Then the Lord, having dressed in the morning, taking his bowl and robe, entered Rājagaha together with the large Order of monks, with all those same thousand monks who had formerly been matted-hair ascetics.

 “The crossed over with the crossed over,
with the former matted-hair ascetics,
the well freed with the well freed,
The Lord, beautifully coloured like a golden ornament,
entered Rājagaha.

“He of the ten states,
of the ten powers,
versed in the ten things,
and furnished with the ten,
He, the Lord, surrounded by ten hundred,
entered Rājagaha.”

People having seen Sakka, lord of the *devas*, spoke thus: “Indeed this brahmin youth is lovely, indeed this brahmin youth is good to look upon, indeed this brahmin youth is charming. Whose, now, is this brahmin youth?” When they had spoken thus, Sakka, lord of the *devas*, addressed these people with a verse:

“He who is steadfast, tamed in every way,
awakened, peerless among men,
Perfected, well-farer,
I am his attendant in the world.”

Then the Lord approached the dwelling of King Seniya Bimbisāra of Magadha; having approached he sat down on the appointed seat together with the Order of monks. Then King Seniya Bimbisāra of Magadha, with his own hand having offered, having satisfied the Order of monks with the awakened one at its head with sumptuous food, solid and soft, when the Lord had eaten and had withdrawn his hand from the bowl, sat down at a respectful distance.

As he was sitting down at a respectful distance it occurred to King Seniya Bimbisāra of Magadha: “Now, where could the Lord stay that would be neither too far from a village nor too near, suitable for coming and going, accessible for people whenever they want, not crowded by day, having little noise at night, little sound, without folk’s breath, haunts of privacy, suitable for seclusion?”

Then it occurred to King Seniya Bimbisāra of Magadha: “Now, this Bamboo Grove of ours, a pleasure park, is neither too far from a village … suitable for seclusion. Suppose I were to give the Bamboo Grove, a pleasure park, to the Order of the monks with the awakened one at its head?”

Then King Seniya Bimbisāra of Magadha, having taken a ceremonial vessel made of gold, dedicated it to the Lord, saying: “May I, Lord, give this Bamboo Grove, a pleasure park, to the Order of monks with the awakened one at its head?” The Lord accepted the park. Then the Lord, having gladdened, rejoiced, roused, delighted King Seniya Bimbisāra of Magadha with talk on *dhamma*, having risen from his seat, departed. Then the Lord, on this occasion having given reasoned talk, addressed the monks, saying: “Monks, I allow a park.”