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5. "A discreet lay-brother, Mahanama, who is sick . . . should be cheered by another discreet lay-brother with the Four Comfortable Assurances, thus: 'Take comfort, good sir, in the Norm, and in the Order of Brethren: likewise in the virtues dear to the Norm kept unbroken and unsoiled which tend to balance of mind.'

6. "Then, Mahanama, when a discreet lay-brother who is sick has thus been cheered with the Four Comfortable Assurances by another lay-brother, such should be the words of that other:

7. "Suppose the sick man should have a longing for his parents. Then if the sick man says, 'I have a longing for my parents,' the other should reply, 'My dear good man, you are subject to death. Whether you have longing for your parents or not you will die. 'Twere just as well for you to abandon all longing for your parents.'

8. "And suppose the sick man says, 'that longing for my parents is now abandoned,' then the other should say, 'Yet my good sir, you still have a longing for your children. As you must die in any case, 'twere just as well for you to abandon longing for your children.'

9. "And so also should he speak in respect of the five pleasures of the senses. Suppose the sick man says, 'I have a longing for the five pleasures of sense,' the other should say, 'My friend, heavenly delights are more excellent than the five pleasures of sense, and more choice. Twere well for you to remove your mind from human joys and fix it on the joys of the Four Great Deva Kings.'

10. "Again, if the sick man say, 'My mind is so fixed,' let the other say, 'Better to fix your mind on the Brahma world,' And then if the sick man's mind is so fixed, let the other say :

11. " 'My good sir, even the Brahma world is impermanent, not lasting, subject to personality. Well for you, dear sir, if you raise your mind above the Brahma world and concentrate on cessation from the personal.'

12. "And if the sick man says he has done so, then I declare Mahanama, that there is no difference between the lay-brother who can thus aver and the disciple whose mind is freed from the asavas : that is to say, so far as emancipation goes."



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§ 4. *His Tolerance of the Intolerant*

1. Once the Blessed Lord was dwelling in the realm of the Yakkha Alavaka in the town of Alavi. Then the Yakkha Alavaka approached the Blessed Lord, and having approached him, said thus:

"Get out, O Monk ! "

2. The Blessed Lord departed, saying: "Very well, friend."

3. The Yakkha then ordered "Enter, O Monk."

4. The Blessed Lord entered, saying: "Very well, friend."

5. For the second time also the Yakkha Alavaka told the Blessed Lord, "Get out, O Monk !"

6. The Lord departed, saying : "Very well, friend."

7. "Enter, O Monk !" said the Yakkha, the second time.

8. The Lord entered, saying: "Very well, friend."

9. For the third time also the Yakkha Alavaka told the Lord, "Get out, O Monk !"

10. The Lord departed, saying: "Very well, friend."

11. "Enter, O Monk !" said the Yakkha again.

12. The Lord entered, saying: "Very well, friend."

13. For the fourth time did the Yakkha tell the Lord, "Get out, O Monk !"

14. This time the Lord replied : "I shall not get out, friend, you may do what you like."

15. "I shall put a question to you; monk; if you do not answer my question, I will drive you out of your wits or I will tear your heart, or I will take you by the feet and throw you to the other side of the river," said the angry Yakkha.



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16. "I do not see, friend, anyone in the world who could drive me out of my wits or tear out my heart, or take me by the feet and throw me across the river. Still, friend, you may put any question you like."

17. Then the Yakkha Alavaka asked the Lord the following questions :

18. "What is the noblest wealth for a man in this world ? What pure action brings happiness ? What is the sweetest of all tastes ? What manner of living is said to be the noblest living ?"

19. The Lord replied: "Faith is the noblest wealth for a man in this world. The Dhamma well observed brings happiness. Truth is the sweetest of all tastes. The living endowed with wisdom is said to be the noblest thing.

20. Yakkha Alavaka asked: "How does one cross the flood (rebirth) ? How does one cross the sea (existence)? How does one overcome suffering?"

21. The Lord replied: "One crosses the flood by Faith. One crosses the sea by Vigilance. One overcomes suffering by Exertion. One purifies oneself by wisdom.

22. Yakkha Alavaka asked: "How does one acquire knowledge? How does one obtain wealth? How does one attain fame ? How does one gain friends ? Passing from this world to the other world after death, how does one not repent ?"

23. The Lord replied: "Having faith in Arahats and in the Dhamma for the attainment of Nibbana, and by obedience, the diligent, attentive person acquires wisdom.

24. "One who does what is proper, one who is resolute, one who is awake, he acquires wealth. One who gives acquires friends.

25. "The faithful householder in whom truthfulness, righteousness, patience and generosity are found, he does not repent after death.

26. "Come on! Also consult other numerous monks and Brahmins, whether there are any other qualities higher than truth, self-control, charity and patience."

27. Yakkha Alavaka said: "Now, why should I consult various Brahmins and monks ? Today I know the prosperity which belongs to my future good.

28. "Indeed ! the Buddha came to the dwelling of Alavi for my benefit. To-day I know, to whom when given, it returns the greatest fruit.

29. "From today I will wander from village to village, from town to town, paying my respect to the fully Enlightened One, and his perfect Doctrine."



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§ 5. *His Sense of Equality and Equal Treatment*

1. Whatever rules the Blessed Lord had made for the members of the Sangh were voluntarily and willingly accepted by him to be binding on him also.

2. He never claimed any exemption or any special treatment on the ground that he was the acknowledged head of the fraternity and to whom any concession would have been most willingly made by the fraternity out of the boundless love and respect they bore for him.

3. The rule that the members of the Sangh could take only one meal a day was accepted and followed by the Blessed Lord as much as it was by the bhikkhu.

4. The rule that the members of the Sangh should have no private property was accepted and followed by the Blessed Lord as much as it was by the bhikkhu.

5. The rule that no member of the Sangh should have more than three pieces of cloths was accepted and followed by the Blessed Lord as much as it was by the bhikkhu.

6. Once, when the Lord was living in the Sakyan country at Kapilavastu in the banyan grove, Maha-Prajapati Gautami, the mother of the Blessed Lord, came to the Lord with two new lengths of cloth which she begged the Lord to be so good as to accept from her as it was the work of her own hands at the loom expressly for him.



7. To her the Lord made the answer, "Give it to the confraternity."

8. A second and a third time did Gautami repeat her request, only to receive the same reply.

9. Then Ananda intervened, saying, "Pray accept, sir, the cloth presented by Gautami. She was of great service to the Lord as nurse and foster-mother suckling her nephew when his own mother died." But the Blessed Lord insisted upon the cloth being given to the confraternity.

10. Originally it was the rule of the Sangh that the robes of the members should be made of rags picked up from dung heaps. This rule was made to prevent the wealthier classes from joining the Sangh.

11. Once Jivika prevailed upon the Blessed Lord to accept a robe of newly made cloth. When the Lord accepted it, he at the same time relaxed the original rule and allowed the bhikkhu the same privilege.

PART III

His Likes and Dislikes

1. His Dislike of Poverty.
2. His Dislike of the Acquisitive Instinct.
3. His Joy at the Beautiful.
4. His Love for the Lovely.

§ 1. *His Dislike of Poverty*

1. Once the Exalted One was dwelling near Shravasti in Jeta's grove, at Anathapindika's park; and there Anathapindika, the householder, came and visited him and after saluting, sat down at one side. So seated, he asked the Exalted One to explain why one should acquire riches.

2. "Since you ask me, I will explain.

3. "Take the case of Ariyan disciple with riches gotten by work and zeal, gathered by the strength of the arm, earned by the sweat of the brow; justly obtained in a lawful way he makes himself happy, glad, and keeps that great happiness; he makes his parents happy, glad, and keeps them so; so likewise his wife and children, his slaves, workfolk and men. This is the first reason for getting riches.

4. "When riches are thus gotten, he makes his friends and companions happy, glad, and keeps them so. This is the second reason.

5. "Again, when riches are thus gotten, ill-luck from fire and water, rajas and robbers, enemies and heirs is warded off, and he keeps his goods in safety. This is the third reason.

6. "Then, when riches are thus gotten, he makes the five oblations, that is to say, oblations to kin, guests, pitaras, rajas and devas. This is the fourth reason.

7. "Moreover, when riches are thus gotten, the householder institutes offerings, of lofty aim, celestial ripening to happiness, leading heavenward, for all those recluses and godly men who abstain from pride and indolence, who bear all things in patience and humility, each mastering self, each calming self, each perfecting self. This is the fifth reason for getting rich."

8. Anathapindika well understood that the Blessed Lord did not comfort the poor by praising their poverty nor did he sublimate poverty as a happy state for man to live in.



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§ 2. *His Dislike of the Acquisitive Instinct*

1. The Exalted One was once staying in the town of Kammassadamma in the country of Kurus.

2. The venerable Ananda came to where the Exalted One was, bowed in salutation before him and took a seat on one side.

3. And so seated he said, "Marvellous is this law of causation which has been taught by the Blessed One. It is so deep. To me it seems as clear as clear can be."

4. "Say not so, Ananda, say not so! Deep is this doctrine of events arising from causes. It is through not understanding this doctrine, through not penetrating it, that this generation has become a tangled skein, a matted ball of thread, unable to overpass the way of woe.

5. "I have said that craving is the cause of grasping. Where there is no craving of any sort or kind whatever by anyone for anything, would there be any arising of grasping?"

6. "There would not, Lord."

7. "Craving gives rise to pursuit of gain.

8. "Pursuit of gain gives rise to desire and passion.

9. "Desire and passion give rise to tenacity.

10. "Tenacity gives rise to possession.

11. "Possession gives rise to avarice and more possession.

12. "Possessions lead to keeping watch and ward over possessions.

13. "Many a bad and wicked state of things arise from keeping watch and ward over possession, such as blows and wounds, strife, quarrelling, slander and lies.

14. "This is the chain of causation, Ananda. If there was no craving, would there arise pursuit of gain? If there was no pursuit of gain, would there arise passion? If there was no passion, would there arise tenacity? If there would be no tenacity, would there

arise the love for private possessions? If there would be no possession, would there arise avarice for more possession?"

15. "There would not, Lord."

16. "If there would not be the love of private possession, would there not be peace?"

17. "There would be, Lord."

18. "I recognise the earth as earth. But I have no craving for it," said the Lord.

19. "Therefore it is, say I, that by extirpating all cravings, by not lusting after them, but by destroying and abandoning and renouncing them all that I acquired enlightenment.

20. "Seek to be partakers, brethren, not of the world's goods but of my doctrines. For craving brings about attachment and attachment enslaves the mind."

21. In these words did the Blessed Lord explain to Ananda and the brethren the evils of the acquisitive instinct.



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§ 3. *His Joy at the Beautiful*

1. The Buddha was so fond of the beautiful that he might well bear an *alias* and be called Buddha, the Lover of the Beautiful.

2. So he preached to his followers: "Be in the company of the lovely."

3. Addressing the bhikkhus, he said :

4. "Monks, I know not of any other single thing of such power to cause the arising of good states if not yet arisen, or the waning of evil states already arisen, as friendship with the lovely.

5. "In one who is a friend of what is lovely, good states not arisen do arise and evil states already arisen wane. Evil states and devotion to evil states wanes, lack of devotion to good states disappears, good states and devotion thereto arise; lack of devotion to evil states increases.

6. "Monks, I know not of any other single thing of such power to prevent the arising of the limbs of



wisdom, if not yet arisen, or, if they have already arisen, to prevent their reaching fulfilment by cultivation thereof, as unsystematic attention.

7. "In him who practices unsystematic attention, monks, the limbs of wisdom if not yet arisen, arise not and if arisen they reach not fulfilment by cultivation thereof.

8. "Of slight account, monks, is the loss of such things as relatives. Miserable indeed among losses is the loss of wisdom.

9. "Of slight account, monks, is the increase of such things as relatives. Chief of all the increases is that of wisdom.

10. "Wherefore I say, monks, ye should train yourselves thus: 'We will increase in wisdom.' You must train yourselves to win that.

11. "Of slight account, monks, is the increase of such things as wealth. Chief of all the increases is that of wisdom. Wherefore I say, monks, thus, must ye train yourselves. 'We will increase in wisdom.' You must train yourselves to win that.

12. "Of slight account, monks, is the loss of such things as reputation. Miserable indeed is the loss of wisdom."

§ 4. *His Love for the Lovely*

1. Once the Exalted One was staying among the Sakyans at Sakkara, a Sakyan township.

2. Then the venerable Ananda came to the Exalted One, saluted him and sat down at one side. So seated, the venerable Ananda said this :

3. "The half of the holy life, Lord, is friendship with what is lovely, association with what is lovely, intimacy with what is lovely !"

4. "Say not so, Ananda ! Say not so, Ananda ! It is the whole, not the half, of the holy life,—this friendship, this association, this intimacy with what is lovely.

5. "Of a monk who is a friend, an associate, an intimate of what is lovely we may expect this,—that he

will develop the Ariyan eightfold way, that he will make much of the Ariyan eightfold way.

6. "And how, Ananda, does such a monk develop and make much of the Ariyan eightfold way ?

7. "Herein, Ananda, he cultivates the right view, which is based on detachment, on dispassion, on cessation, which ends in self-surrender. He cultivates the right aim, which is so based and concerned: likewise right speech, right action, right living, right effort, right mindfulness and right concentration, which ends in self-surrender.

8. "That, Ananda, is how a monk who is a friend, an associate, an intimate of what is lovely, cultivates and makes much of the Ariyan eightfold way.

9. "This is the method, Ananda, by which you are to understand how the whole of this holy life consists in friendship, in association, in intimacy with what is lovely.

10. "Indeed, Ananda, beings liable to decay, liable to death, liable to grief, woe, lamentation and despair, are liberated therefrom because of their friendship with what is lovely.

11. "It is by this method, Ananda, that you are to understand how the whole of this holy life consists in friendship, in association, in intimacy with what is lovely."



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