

who instructs, encourages, inspires, and gladdens his fellow monks. Possessing the above two qualities, a bhikkhu is able [to benefit] others but not himself.”

63 (3) In Brief

Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him:

“Bhante, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, heedful, ardent, and resolute.”

“It is in just this way that some hollow men here make requests of me, but when the Dhamma has been explained, they think only of following me around.”¹⁷⁶⁴

“Bhante, let the Blessed One teach me the Dhamma in brief. Let the Fortunate One teach me the Dhamma in brief. Perhaps I might come to understand the meaning of the Blessed One’s statement; perhaps I might become an heir of the Blessed One’s statement.”

“In that case, bhikkhu, you should train yourself thus: ‘My mind will be firm and well settled internally. Arisen bad unwholesome states will not obsess my mind.’ Thus should you train yourself.

(1) “When, bhikkhu, your mind is firm and well settled internally, and arisen bad unwholesome states do not obsess your mind, then you should train yourself thus: [300] ‘I will develop and cultivate the liberation of the mind by loving-kindness, make it a vehicle and basis, carry it out, consolidate it, and properly undertake it.’ Thus should you train yourself.

“When this concentration has been developed and cultivated by you in this way, then you should develop this concentration with thought and examination; you should develop it without thought but with examination only; you should develop it without thought and examination. You should develop it with rapture; you should develop it without rapture; you should develop it accompanied by comfort; and you should develop it accompanied by equanimity.”¹⁷⁶⁵

(2)–(4) “When, bhikkhu, this concentration has been developed and well developed by you in this way, then you should train yourself thus: ‘I will develop and cultivate the liberation of

the mind by compassion . . . the liberation of the mind by altruistic joy . . . the liberation of the mind by equanimity, make it a vehicle and basis, carry it out, consolidate it, and properly undertake it.' Thus should you train yourself.

"When this concentration has been developed and cultivated¹⁷⁶⁶ by you in this way, then you should develop this concentration with thought and examination; you should develop it without thought but with examination only; you should develop it without thought and examination. You should develop it with rapture; you should develop it without rapture; you should develop it accompanied by comfort; and you should develop it accompanied by equanimity.

(5) "When, bhikkhu, this concentration has been developed and well developed by you in this way, then you should train yourself thus: 'I will dwell contemplating the body in the body, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world.' Thus should you train yourself.

"When this concentration has been developed and cultivated by you in this way, then you should develop this concentration with thought and examination; you should develop it without thought but with examination [301] only; you should develop it without thought and examination. You should develop it with rapture; you should develop it without rapture; you should develop it accompanied by comfort; and you should develop it accompanied by equanimity.

(6)–(8) "When, bhikkhu, this concentration has been developed and well developed by you in this way, then you should train yourself thus: 'I will dwell contemplating feelings in feelings . . . mind in mind . . . phenomena in phenomena, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world.' Thus should you train yourself.

"When this concentration has been developed and cultivated by you in this way, then you should develop this concentration with thought and examination; you should develop it without thought but with examination only; you should develop it without thought and examination. You should develop it with rapture; you should develop it without rapture; you should develop it accompanied by comfort; and you should develop it accompanied by equanimity.

“When, bhikkhu, this concentration has been developed and well developed by you in this way, then wherever you walk, you will walk at ease; wherever you stand, you will stand at ease; wherever you sit, you will sit at ease; wherever you lie down, you will lie down at ease.”

Having received such an exhortation from the Blessed One, that bhikkhu rose from his seat, paid homage to the Blessed One, circumambulated him keeping the right side toward him, and departed.¹⁷⁶⁷ Then, dwelling alone, withdrawn, heedful, ardent, and resolute, in no long time that bhikkhu realized for himself with direct knowledge, in this very life, that unsurpassed consummation of the spiritual life for the sake of which clansmen rightly go forth from the household life into homelessness, and having entered upon it, he dwelled in it. [302] He directly knew: “Destroyed is birth, the spiritual life has been lived, what had to be done has been done, there is no more coming back to any state of being.” And that bhikkhu became one of the arahants.

64 (4) *Gayā*

On one occasion the Blessed One was dwelling at Gayā on Gayāsīsa. There the Blessed One addressed the bhikkhus: “Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

(1) “Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, I perceived only a light, but I did not see forms.¹⁷⁶⁸

(2) “It occurred to me, bhikkhus: ‘If I should perceive a light and also see forms, in such a case this knowledge and vision of mine would become even more purified.’¹⁷⁶⁹ So on a later occasion, as I was dwelling heedful, ardent, and resolute, I perceived a light and also saw forms. Yet I did not associate with those deities, converse with them, and engage in a discussion with them.

(3) “It occurred to me, bhikkhus: ‘If I perceive a light and see forms, and also associate with those deities, converse with them, and engage in a discussion with them, in such a case this knowledge and vision of mine would become even more purified.’ So on a later occasion, as I was dwelling heedful, ardent, and resolute, I perceived a light and saw forms, and I also associated with those deities, conversed with them, and engaged in