

Gamini Samyutta

41. 1. 13(13) Pāṭali – Trumpet Flower

1. At one time the Blessed One was living in the hamlet Uttara of the Koliyas.
2. Then Paṭaliya Gāmaṇi approached the Blessed One, worshipped and sat on a side.

Sitting on a side Paṭaliya Gāmaṇi said to the Blessed One: “Venerable sir, we have heard it said, the recluse Gotama knows magic. Venerable sir, those who say the recluse Gotama knows magic, how far are they saying what the Blessed One had said, not accusing the Blessed One falsely, explaining it according to the Teaching and not blaming the Blessed One. Venerable sir, I do not desire to blame the Blessed One.”

3. “Gāmaṇi, those who say the recluse Gotama knows magic, say what I have said, do not accuse me falsely, explain it according to the Teaching and do not blame me.

4. “Those recluses and Brahmins do not believe my truth and say the recluse Gotama knows magic and say the good recluse Gotama is a magician.

”Gāmaṇi, they who say I know magic, say that I am a magician. The truth is exactly so to the Blessed One. It is exactly so, to the one gone in the right direction. Therefore Gāmaṇi, I will cross question you on this and you may explain it, as it occurs to you.

–I–

(i)

5. “Gāmaṇi, do you know the hireling soldiers of the Koliyas?”

“Venerable sir, I know the hireling soldiers of the Koliyas.”

6. “Gāmaṇi, for what purpose are the hireling soldiers of the Koliyas?”

“Venerable sir, Koliyas are robbed, to ward off the robbers and to deliver their messages the Koliyas employ the hireling soldiers.”

7. “Gāmaṇi, do you know whether the hireling soldiers of the Koliyas are virtuous or not?”

“Venerable sir, I know that the hireling soldiers of the Koliyas are not virtuous. Venerable sir, of those unvirtuous ones in the world, the hireling soldiers of the Koliyas are some of them.

8. “Gāmaṇi, if someone says, Paṭaliya Gāmaṇi knows that the hireling soldiers of the Koliyas are not virtuous and Paṭaliya Gāmaṇi is also not virtuous, are these words correct?”

“Venerable sir, these words are not correct. The hireling soldiers of the Koliyas are different from me. The behavior of the hireling soldiers of the Koliyas, are different to my behavior.

9. “Gāmaṇi, you know that the hireling soldiers of the Koliyas are not virtuous and that Paṭaliya Gāmaṇi is virtuous. So why shouldn’t the Thus Gone One know that the Thus Gone

One knows magic and is not a magician. Gāmaṇi, I know magic and the results of magic and I know the method by which the magician after death goes to loss is born in hell.

(ii)

10. “Gāmaṇi, I know the destruction of living things, results for the destruction of living things, I know the method by which the destruction of living things after death lead to loss, to birth in hell.

11. “Gāmaṇi, I also know, the taking of the not given, results for taking the not given, I know the method by which taking the not given after death lead to loss, to birth in hell.

12. “Gāmaṇi, I know sexual misbehavior, results for sexual misbehavior, I know the method by which sexual misbehavior after death lead to loss, to birth in hell.

13. “Gāmaṇi, I also know telling lies, results for telling lies, I know the method by which telling lies after death lead to loss, to birth in hell.

14. “Gāmaṇi, I also know slandering, results for slander, I know the method by which slandering after death lead to loss, to birth in hell.

15. “Gāmaṇi, I also know rough talk, results for rough talk, I know the method by which rough talk after death lead to loss, to birth in hell.

16. “Gāmaṇi, I also know frivolous talk, results for frivolous talk, I know the method by which frivolous talk after death lead to loss, to birth in hell.

17. “Gāmaṇi, I also know the coveting mind, results for coveting, I know the method by which the coveting mind after death lead to loss, to birth in hell

18. “Gāmaṇi, I also know the angry mind, results for the defilement anger, I know the method by which the defilement anger after death lead to loss, to birth in hell.

19. “Gāmaṇi, I also know wrong view, results for wrong view, I know the method by which wrong view after death lead to loss, to birth in hell.

20. “Gāmaṇi, there are some recluses and Brahmins who say and bear the view, all that destroy life, here and now feel displeased and unpleasant, all that take the not given, here and now feel displeased and unpleasant, all that misbehave sexually, here and now feel displeased and unpleasant, all that tell lies, here and now feel displeased and unpleasant.

(i)

21. “Gāmaṇi, we see a certain person bearing flowers, earrings, bathed, well dressed, taken a hair cut and shave desiring women waited upon like a king. Someone tells about him: ‘This good man overpowered the king’s enemy and killed him and the king offered him what he wanted, so this person bearing flowers, earrings, bathed, well dressed, taken a hair cut and shave desiring women is waited upon like a king.’

(ii)

22. “Gāmaṇi, we have seen a certain person with his hands tightly bound behind his back, the head closely shaved, with the rough sound of the drum conducted from street to street, from junction to junction and led out through the southern gate and to the south of the city beheaded. Then people ask what did this good man do, for his hands to be tightly bound behind his back, the head closely shaved, with the rough sound of the drum conducted from street to street, from junction to junction and led out through the southern gate and to the south of the city to be beheaded? ‘Good one this man is the king’s enemy, he killed women or men. Therefore the king got hold of him and did thus to him.

23. “Gāmaṇi, have you seen or heard of a thing like this.”

“Venerable, I have seen, heard and will hear of things like these.”

24. “There, Gāmaṇi, the recluses and Brahmins who say and bear the view, ‘all those who kill living things here and now feel unpleasant and displeased. Do they tell the truth or do they tell lies?’”

“Venerable sir, they tell lies.”

“Gāmaṇi, they who say such evident lies are they virtuous or not virtuous?”

“Venerable sir, they are not virtuous.”

“Those not virtuous ones, have they come to the wrong method or the right method?”

“Venerable sir, they have come to the wrong method.”

“They that have come to the wrong method, are they of wrong view or right view?”

“Venerable sir, they are of wrong view.”

“Is it suitable to place faith in them who are of wrong view?”

“No, venerable sir, that is not so.”

(iii)

25. “Gāmaṇi, we see a certain person bearing flowers, earrings, bathed, well dressed, taken a hair cut and shave desiring women waited upon like a king. Someone tells about him: ‘This good man overpowered the enemy king and carried away his gem the king offered him what he wanted, so this person bearing flowers, earrings, bathed, well dressed, taken a hair cut and shave desiring women is waited upon like a king.’”

(iv)

26. “Gāmaṇi, we have seen a certain person with his hands tightly bound behind his back, the head closely shaved, with the rough sound of the drum conducted from street to street, from junction to junction and led out through the southern gate and to the south of the city beheaded. Then people ask what did this good man do, for his hands to be tightly bound behind his back, the head closely shaved, with the rough sound of the drum conducted from

street to street, from junction to junction and led out through the southern gate and to the south of the city to be beheaded? ‘Good one this man with a thievish mind took the not given from the village or forest. Therefore the king got hold of him and did thus to him.

27. “Gāmaṇi, have you seen or heard of a thing like this.”

“Venerable, I have seen, heard and will hear of things like these.”

28. “There, Gāmaṇi, the recluses and Brahmins who say and bear the view, ‘all those who take the not given here and now feel unpleasant and displeased. Do they tell the truth or do they tell lies?’”

“Venerable sir, they tell lies.”

“Gāmaṇi, they who say such evident lies are they virtuous or not virtuous?”

“Venerable sir, they are not virtuous ”

“Those not virtuous ones, have they come to the wrong method or the right method?”

“Venerable sir, they have come to the wrong method.”

“They that have come to the wrong method, are they of wrong view or right view?”

“Venerable sir, they are of wrong view.”

“Is it suitable to place faith in them who are of wrong view?”

“No, venerable sir, that is not so.”

(v)

29. “Gāmaṇi, we see a certain person bearing flowers, earrings, bathed, well dressed, taken a hair cut and shave desiring women waited upon like a king. Someone tells about him: ‘This good man had intercourse with the enemy king’s wives and so the king offered him what he wanted, so this person bearing flowers, earrings, bathed, well dressed, taken a hair cut and shave desiring women is waited upon like a king.’”

(vi)

30. “Gāmaṇi, we have seen a certain person with his hands tightly bound behind his back, the head closely shaved, with the rough sound of the drum conducted from street to street, from junction to junction and led out through the southern gate and to the south of the city beheaded Then people ask what did this good man do, for his hands to be tightly bound behind his back, the head closely shaved, with the rough sound of the drum conducted from street to street, from junction to junction and led out through the southern gate and to the south of the city to be beheaded? ‘Good one this man had intercourse with ladies and young girls of noble families. Therefore the king got hold of him and did thus to him.

31. “Gāmaṇi, have you seen or heard of a thing like this.”

“Venerable, I have seen, heard and will hear of things like these.”

32. “There, Gāmaṇi, the recluses and Brahmins who say and bear the view, ‘all those who misbehave sexually here and now feel unpleasant and displeased. Do they tell the truth or do they tell lies?’”

“Venerable sir, they tell lies.”

“Gāmaṇi, they who say such evident lies are they virtuous or not virtuous?”

“Venerable sir, they are not virtuous ”

“Those not virtuous ones, have they come to the wrong method or the right method?”

“Venerable sir, they have come to the wrong method.”

“They that have come to the wrong method, are they of wrong view or right view?”

“Venerable sir, they are of wrong view.”

“Is it suitable to place faith in them who are of wrong view?”

“No, venerable sir, that is not so.”

(vii)

33. “Gāmaṇi, we see a certain person bearing flowers, earrings, bathed, well dressed, taken a hair cut and shave desiring women waited upon like a king. Someone tells about him: ‘This good man makes the king laugh telling lies, so the king offered him what he wanted, so this person bearing flowers, earrings, bathed, well dressed, taken a hair cut and shave desiring women is waited upon like a king.’”

(vii)

34. “Gāmaṇi, we have seen a certain person with his hands tightly bound behind his back, the head closely shaved, with the rough sound of the drum conducted from street to street, from junction to junction and led out through the southern gate and to the south of the city beheaded. Then people ask what did this good man do, for his hands to be tightly bound behind his back, the head closely shaved, with the rough sound of the drum conducted from street to street, from junction to junction and led out through the southern gate and to the south of the city to be beheaded? ‘Good one this man telling lies destroyed the truth. Therefore the king got hold of him and did thus to him.’”

35. “Gāmaṇi, have you seen or heard of a thing like this.”

“Venerable, I have seen, heard and will hear of things like these.”

36. “There, Gāmaṇi, the recluses and Brahmins who say and bear the view, ‘all those who tell lies here and now feel unpleasant and displeased. Do they tell the truth or do they tell lies?’”

“Venerable sir, they tell lies.”

“Gāmaṇi, they who say such evident lies are they virtuous or not virtuous?”

“Venerable sir, they are not virtuous ”

“Those not virtuous ones, have they come to the wrong method or the right method?”

“Venerable sir, they have come to the wrong method.”

“They that have come to the wrong method, are they of wrong view or right view?”

“Venerable sir, they are of wrong view.”

“Is it suitable to place faith in them who are of wrong view?”

“No, venerable sir, that is not so.”

–III–

37. “Venerable sir, it is wonderful and surprising.

“I have built an assembly hall, provided with beds, seats, pots of water and lighted oil lamps. There recluses and Brahmins could come and lodge. I attend to them to the best of my abilities. In the past four teachers of four faiths and various likings came to dwell there.

(i)

38. “One of those teachers was of this view and said: ‘There are no results for giving gifts, making offerings, for good and bad actions, no this world, no other world after death, no mother, no father, no beings who rise spontaneously, no recluses and Brahmins who have come to the correct method and path and having realized declare this and the other world.

(ii)

39. “One of those teachers was of this view and said: ‘There are results for giving gifts, making offerings, for good and bad actions, there is this world, the other world, there is mother and there is father. There are beings spontaneously arisen there are recluses and Brahmins who have come to the correct method and path and having realized declare this and the other world.

(iii)

40. “One of those teachers was of this view and said: ‘The doer and the done, the one who cuts and the one cut, the one who boils and the boiled, the one who gives grief and the grief stricken, the fatigued and the causer of fatigue, the one who throbs and the one causing throbbing, the killer and the killed, the taker of the not given, the house breaker, the one who plunders, the one who keeps a prison, the one waiting in ambush, the one who goes to others’ wives, the one who tells lies, these do no evil. Someone churning all living things on earth into a mass of flesh, a lump of flesh with a wheel that is as sharp as a razor at the

circumference, does no demerit on account of it. Someone going along the southern bank of river Ganges destroying, killing, cutting, asking others to cut, burning and making others to burn does not do demerit on account of it. Someone going along the northern bank of river Ganges giving and making others to give, sacrificing and making others to sacrifice does not accrue merit.

(iv)

40. “One of those teachers was of this view and said: ‘The doer and the done, the one who cuts and the one cut, the one who boils and the boiled, the one who gives grief and the grief stricken, the fatigued and the causer of fatigue, the one who throbs and the one who causes throbbing, the killer and the killed, the taker of the not given, the house breaker, the one who plunders, the one who keeps a prison, the one waiting in ambush, the one who goes to others’ wives, the one who tells lies, these do evil.

Someone churning all living things on earth into a mass of flesh, a lump of flesh with a wheel that is as sharp as a razor at the circumference, indeed gain demerit on account of it. Someone goes along the southern bank of river Ganges destroying, killing, cutting, asking others to cut, burning and making others to burn he gains demerit on account of it. Someone goes along the northern bank of river Ganges giving and making others to give, sacrificing and making others to sacrifice do merit accrues from it

41. “Indeed venerable sir, doubts arose to me. Doubts arose to me, of these teachers which one tells the truth and which one tells lies.”

“Gāmaṇi, it is suitable that doubts should arise to you, doubts have arisen to you aptly.”

“Venerable sir, I have faith in you, it is possible for you to dispel my doubts.”

IV

42. “Gāmaṇi, there is righteous concentration, with that concentration of mind that you gain, your doubts get dispelled

(i)

43. “Here, Gāmaṇi, the noble disciple gives up and abstains from destroying the life of living things, gives up and abstains from taking the not given, gives up and abstains from sexual misbehaviour, gives up and abstains from telling lies, gives up and abstains from slandering, gives up and abstains from rough talk, gives up and abstains from frivolous talk, giving up the coveting mind abstains from coveting, giving up the angry mind abstains from the defilement anger, giving up wrong view develops right view.

Gāmaṇi, the noble disciple having dispelled the coveting mind, the harming mind, not deluded, mindful and aware abides pervading one direction with loving kindness, likewise the second, third, and fourth directions, above, below and across. He pervades the whole world in every respect, under all circumstances entirely with the thought of loving kindness made great, immeasurable without anger and ill will. Then he reflects these words and this view of this teacher; ‘There are no results for giving gifts, making offerings, for good and bad actions, no this world, no other world, no mother, no father, no beings who rise spontaneously, no

recluses and Brahmins who have come to the correct method and path and having realized declare this and the other world’.

If the word of this teacher is true, for me it yet counts as impossible to dispute that I do not harm the steady or the unsteady in either case the throw is lucky. As I am controlled in body, words and mind, I will be born in a good state in heaven after death. Thus he is delighted, to the delighted joy arises. When the mind is joyful the body becomes calmed.

The calmed body experiences pleasantness. The mind of one who is pleasant becomes concentrated. This is the righteous concentration, when you gain this concentration of mind, your doubts get dispelled.

(ii)

45. “Here, Gāmaṇi, the noble disciple giving up destroying the life of living things, abstains from destroying the life of living things, giving up taking the not given abstains from taking the not given, giving up sexual misbehaviour abstains from sexual misbehaviour, giving up telling lies abstains from telling lies, giving up slandering abstains from slandering, giving up rough talk abstains from rough talk, giving up frivolous talk abstains from frivolous talk, giving up the coveting mind abstains from coveting, giving up the angry mind abstains from the defilement anger, giving up wrong view develops right view.

Gāmaṇi, the noble disciple having dispelled the coveting mind, the harming mind, not deluded, mindful and aware abides pervading one direction with loving kindness, likewise the second, third, and fourth directions, above, below and across. He pervades the whole world in every respect, under all circumstances entirely with the thought of loving kindness made great, immeasurable without anger and ill will Then he reflects these words and this view of this teacher; ‘There are results for giving gifts, making offerings, for good and bad actions, this world, the other world, mother, father, beings who rise spontaneously, recluses and Brahmins who have come to the correct method and path and having realized declare this and the other world’.

If the word of this teacher is true, for me it yet counts as impossible to dispute that I do not harm the steady or the unsteady in either case the throw is lucky. As I am controlled in body, words and mind, I will be born in a good state in heaven after death. Thus he is delighted, to the delighted joy arises. When the mind is joyful the body becomes calmed. The calmed body experiences pleasantness. The mind of one who is pleasant becomes concentrated. This is the righteous concentration, when you gain this concentration of mind, your doubts get dispelled.

(iii)

46. “Here, Gāmaṇi, the noble disciple gives up and abstains from destroying the life of living things, gives up and abstains from taking the not given, gives up and abstains from sexual misbehaviour, gives up and abstains from telling lies, gives up and abstains from slandering, gives up and abstains from rough talk, gives up and abstains from frivolous talk, giving up the coveting mind, abstains from coveting, giving up the angry mind, abstains from the defilement anger, giving up wrong view develops right view. Gāmaṇi, the noble disciple having dispelled the coveting mind, the harming mind, not deluded, mindful and aware abides pervading one direction with loving kindness, likewise the second, third, and fourth directions, above, below and across. He pervades the whole world in every respect, under all

circumstances entirely with the thought of loving kindness made great, immeasurable without anger and ill will Then he reflects these words and this view of this teacher; ‘The doer and the done, the one who cuts and the one cut, the one who boils and the boiled, the one who gives grief and the grief stricken, the fatigued and the causer of fatigue, the one who throbs and the one causing throbbing, the killer and the killed, the taker of the not given, the house breaker, the one who plunders, the one who keeps a prison, the one waiting in ambush, the one who goes to others’ wives, the one who tells lies, these do no evil. Someone churning all living things on earth into a mass of flesh, a lump of flesh with a wheel that is as sharp as a razor at the circumference, does no demerit on account of it. Someone going along the southern bank of river Ganges destroying, killing, cutting, making others to cut, burning and making others to burn does not do demerit on account of it. Someone going along the northern bank of river Ganges giving and making others to give, sacrificing and making others to sacrifice does not accrue merit’.

If the word of this teacher is true, for me it yet counts as impossible to dispute that, I do not harm the steady or the unsteady in either case the throw is lucky. As I am controlled in body, words and mind, I will be born in a good state in heaven after death. Thus he is delighted, to the delighted joy arises. When the mind is joyful the body becomes calmed. The calmed body experiences pleasantness. The mind of one who is pleasant becomes concentrated. This is the righteous concentration, when you gain this concentration of mind, your doubts get dispelled.

(iv)

47. “Here, Gāmaṇi, the noble disciple gives up and abstains from destroying the life of living things, gives up and abstains from taking the not given, gives up and abstains from sexual misbehaviour, gives up and abstains from telling lies, gives up and abstains from slandering, gives up and abstains from rough talk, gives up and abstains from frivolous talk, giving up the coveting mind, abstains from coveting, giving up the angry mind, abstains from the defilement anger, giving up wrong view develops right view. Gāmaṇi, the noble disciple having dispelled the coveting mind, the harming mind, not deluded, mindful and aware abides pervading one direction with loving kindness, likewise the second, third, and fourth directions, above, below and across. He pervades the whole world in every respect, under all circumstances entirely with the thought of loving kindness made great, immeasurable without anger and ill will Then he reflects these words and this view of this teacher; ‘The doer and the done, the one who cuts and the one cut, the one who boils and the boiled, the one who gives grief and the grief stricken, the fatigued and the causer of fatigue, the one who throbs and the one causing throbbing, the killer and the killed, the taker of the not given, the house breaker, the one who plunders, the one who keeps a prison, the one waiting in ambush, the one who goes to others’ wives, the one who tells lies, these do evil. Someone churning all living things on earth into a mass of flesh, a lump of flesh with a wheel that is as sharp as a razor at the circumference, does demerit on account of it. Someone going along the southern bank of river Ganges destroying, killing, cutting, making others to cut, burning and making others to burn does demerit on account of it. Someone going along the northern bank of river Ganges giving and making others to give, sacrificing and making others to sacrifice does accrue merit’.

If the word of this teacher is true, for me it yet counts as impossible to dispute that I do not harm the steady or the unsteady in either case the throw is lucky. As I am controlled in body, words and mind, I will be born in a good state in heaven after death. Thus he is delighted, to the delighted joy arises. When the mind is joyful the body becomes calmed. The calmed body

experiences pleasantness. The mind of one who is pleasant becomes concentrated. This is the righteous concentration, when you gain this concentration of mind, your doubts get dispelled.

V

(i)

48. “Gāmaṇi, the noble disciple having dispelled the coveting mind, the harming mind, not deluded, mindful and aware abides pervading one direction with compassion ... re ... with intrinsic joy ... re ... with equanimity likewise the second, third, and fourth directions, above, below and across. He pervades the whole world in every respect, under all circumstances entirely with equanimity made great, immeasurable without anger and ill will. Then he reflects these words and this view of this teacher, ‘There are no results for giving gifts, making offerings, for good and bad actions, no this world, no other world, no mother, no father, no beings who rise spontaneously, no recluses and Brahmins who have come to the correct method and path and having realized declare this and the other world’.

If the word of this teacher is true, for me it yet counts as impossible to dispute that I do not harm the steady or the unsteady in either case the throw is lucky. As I am controlled in body, words and mind, I will be born in a good state in heaven after death. Thus he is delighted, to the delighted joy arises. When the mind is joyful the body becomes calmed. The calmed body experiences pleasantness. The mind of one who is pleasant becomes concentrated. This is the righteous concentration, when you gain this concentration of mind, your doubts get dispelled.

(ii)

49. “Gāmaṇi, the noble disciple having dispelled the coveting mind, the harming mind, not deluded, mindful and aware abides pervading one direction with equanimity, likewise the second, third, and fourth directions, above, below and across. He pervades the whole world in every respect, under all circumstances entirely with equanimity made great, immeasurable without anger and ill will. Then he reflects these words and this view of this teacher, ‘There are results for giving gifts, making offerings, for good and bad actions, this world, other world, mother, father, beings who rise spontaneously, recluses and Brahmins who have come to the correct method and path and having realized declare this and the other world’.

If the word of this teacher is true, for me it yet counts as impossible to dispute that I do not harm the steady or the unsteady in either case the throw is lucky. As I am controlled in body, words and mind, I will be born in a good state in heaven after death. Thus he is delighted, to the delighted joy arises. When the mind is joyful the body becomes calmed. The calmed body experiences pleasantness. The mind of one who is pleasant becomes concentrated. This is the righteous concentration, when you gain this concentration of mind, your doubts get dispelled.

(iii)

50. “Gāmaṇi, the noble disciple having dispelled the coveting mind, the harming mind, not deluded, mindful and aware abides pervading one direction with equanimity, likewise the second, third, and fourth directions, above, below and across. He pervades the whole world in every respect, under all circumstances entirely with equanimity made great, immeasurable without anger and ill will. Then he reflects these words and this view of this teacher, ‘The doer and the done, the one who cuts and the one cut, the one who boils and the boiled, the

one who gives grief and the grief stricken, the fatigued and the causer of fatigue, the one who throbs and the one causing throbbing, the killer and the killed, the taker of the not given, the house breaker, the one who plunders, the one who keeps a prison, the one waiting in ambush, the one who goes to others' wives, the one who tells lies, these do no evil. Someone churning all living things on earth into a mass of flesh, a lump of flesh with a wheel that is as sharp as a razor at the circumference, does no demerit on account of it. Someone going along the southern bank of river Ganges destroying, killing, cutting, making others to cut, burning and making others to burn does not do demerit on account of it. Someone going along the northern bank of river Ganges giving and making others to give, sacrificing and making others to sacrifice does not accrue merit. By giving gifts, taming oneself, self control and becoming truthful merit does not accrue.

If the word of this teacher is true, for me it yet counts as impossible to dispute that I do not harm the steady or the unsteady in either case the throw is lucky. As I am controlled in body, words and mind, I will be born in a good state in heaven after death. Thus he is delighted, to the delighted joy arises. When the mind is joyful the body becomes calmed. The calmed body experiences pleasantness. The mind of one who is pleasant, becomes concentrated. This is the righteous concentration, when you gain this concentration of mind, your doubts get dispelled.

(iv)

51. "Gāmaṇi, the noble disciple having dispelled the coveting mind, the harming mind, not deluded, mindful and aware abides pervading one direction with equanimity, likewise the second, third, and fourth directions, above, below and across. He pervades the whole world in every respect, under all circumstances entirely with equanimity made great, immeasurable without anger and ill will. Then he reflects these words and this view of this teacher, 'The doer and the done, the one who cuts and the one cut, the one who boils and the boiled, the one who gives grief and the grief stricken, the fatigued and the causer of fatigue, the one who throbs and the one causing throbbing, the killer and the killed, the taker of the not given, the house breaker, the one who plunders, the one who keeps a prison, the one waiting in ambush, the one who goes to others' wives, the one who tells lies, these do evil. Someone churning all living things on earth into a mass of flesh, a lump of flesh with a wheel that is as sharp as a razor at the circumference, does demerit on account of it. Someone going along the southern bank of river Ganges destroying, killing, cutting, making others to cut, burning and making others to burn does demerit on account of it. Someone going along the northern bank of river Ganges giving and making others to give, sacrificing and making others to sacrifice does accrue merit. By giving gifts, taming oneself, self control and becoming truthful merit accrues.

If the word of this teacher is true, for me it yet counts as impossible to dispute that, I do not harm the steady or the unsteady in either case the throw is lucky. As I am controlled in body, words and mind, I will be born in a good state in heaven after death. Thus he is delighted, to the delighted joy arises. When the mind is joyful the body becomes calmed. The calmed body experiences pleasantness. The mind, of one who is pleasant, becomes concentrated. This is the righteous concentration, when you gain this concentration of mind, your doubts get dispelled.

52. "When this was said Gāmaṇi Paṭali said: "Venerable sir, now I understand, it is like something overturned is put upright, something covered is made manifest, as though the way was shown when someone has lost his way, as though an oil lamp is lighted for the darkness,

for those who have sight to see forms. In this manner the Blessed One has explained the Teaching in many ways. Now I take refuge in the Blessed One. Remember me as a lay disciple who has taken refuge until I live.”