







“There are these four castes, great king: the nobles, the brahmins, the merchants, and the workers. Now if they possessed these five factors of striving, it would lead to their welfare and happiness for a long time.”

11. “Venerable sir, there are these four castes: the nobles, the brahmins, the merchants, and the workers. Now if they possessed these five factors of striving, would there be any difference among them here in that respect?”

“Here, great king, I say that the difference among them would lie in the diversity of their striving. Suppose there were two tamable elephants or tamable horses or tamable oxen that were well tamed and well disciplined, and two tamable elephants or tamable horses or tamable oxen that were untamed and undisciplined. What do you think, great king? Would the two tamable elephants or tamable horses or tamable oxen that were well tamed and well disciplined, being tamed, acquire the behavior of the tamed, would they arrive at the grade of the tamed?”

“Yes, venerable sir.”

“And would the two tamable elephants or tamable horses or tamable oxen that were untamed and undisciplined, being untamed, acquire the behavior of the tamed, would they arrive at the grade of the tamed, like the two elephants or horses or oxen that were well tamed and well disciplined?”

“No, venerable sir.”

“So too, great king, it is not possible that what can be achieved by one who has faith, who is free from illness, who is honest and sincere, who is energetic, and who is wise, can be achieved by one who has no faith, who has much illness, who is fraudulent and deceitful, who is lazy, and who is not wise.”

12. “What the Blessed One has said appears reasonable, what the Blessed One has said





“Sir, King Pasenadi of Kosala cannot even see the gods of the Thirty-three, so how could he topple them or banish them from that place?”

“So too, general, those gods who are still subject to affliction and who come back to this [human] state cannot even see those gods who are no longer subject to affliction and who do not come back to this [human] state; so how could they topple them or banish them from that place?”

15. Then King Pasenadi of Kosala asked the Blessed One: “Venerable sir, what is this bhikkhu’s name?”

“His name is Ānanda, great king.”

“Ānanda [joy] he is indeed, venerable sir, and Ānanda he appears. What the venerable Ānanda has said appears reasonable, what he has said appears to be supported by reason. But, venerable sir, how is it: are there Brahmās?”

“Why do you ask that, great king?”

“Venerable sir, I was asking whether those Brahmās come back to this [human] state or whether they do not.”

“Great king, any Brahmā who is still subject to affliction comes back to this [human] state, any Brahmā who is no longer subject to affliction does not come back to this [human] state.”

16. Then a man announced to King Pasenadi of Kosala: “Great king, Sañjaya, the brahmin of the Ākāsa clan, has come.”

King Pasenadi of Kosala asked Sañjaya, the brahmin of the Ākāsa clan: “Brahmin, who introduced this story to the palace?”

“Sire, it was General Viṅṅ abha.”

General Viṅṅ abha said: “Sire, it was Sañjaya, the brahmin of the Ākāsa clan.”

17. Then a man announced to King Pasenadi of Kosala: “Sire, it is time to depart.”

King Pasenadi of Kosala said to the Blessed One: “Venerable sir, we have asked the Blessed One about omniscience, and the Blessed One has answered about omniscience; we approve of and accept that answer, and so we are satisfied. We have asked the Blessed One about purification in the four castes, and the Blessed One has answered about purification in the four castes; we approve of and accept that answer, and so we are satisfied. We have asked the Blessed One about the gods, and the Blessed One has answered about the gods; we approve of and accept that answer, and so we are satisfied. We have asked the Blessed One about the Brahmās, and the Blessed One has answered about the Brahmās; we approve of and accept that answer, and so we are satisfied. Whatever we asked the Blessed One, that the Blessed One has answered; we approve of and accept those answers, and so we are satisfied. And now, venerable sir, we depart. We are busy and have much to do.”

“You may go, great king, at your own convenience.”

18. Then King Pasenadi of Kosala, having delighted and rejoiced in the Blessed One’s words, rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he departed.

