



**On
the
going
forth
of
Yasa**

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At that time in Benares ¹ 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

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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 arise, 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.

Then the venerable Yasa's mother and father and former wife, having with their own hand(s) served the Lord and the venerable Yasa and having offered them sumptuous foods, solid and soft, sat down when the Lord had finished his meal and had removed his hand from the bowl. Then the Lord, having gladdened, roused, rejoiced, delighted the venerable Yasa's mother and father and former wife with talk on *dhamma*, rising from his seat departed.

Four householder friends of the venerable Yasa, young men of families of (great) merchants and lesser (great) merchants in Benares, Vimāla, Subāhu, Puṇṇaji, Gavampati, heard: "They say that Yasa,

the young man of family, having cut off his hair and beard, having put on yellow robes, has gone forth from home into homelessness.” Having heard this, it occurred to them: “Now this can be no ordinary *dhamma* and discipline, nor can this be an ordinary going forth, in that Yasa, the young man of family, having cut off his hair and beard, having put on the yellow robes, has gone forth from home into homelessness.”

These four people approached the venerable Yasa; having approached, having greeted the venerable Yasa, they stood at a respectful distance. Then the venerable Yasa, taking these four householder friends, 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 venerable Yasa spoke thus to the Lord: “These four householder friends of mine, Lord, young men of families of (great) merchants and lesser (great) merchants in Benares, Vimala, Subāhu, Puṇṇaji, Gavampati, may the Lord exhort, may he instruct these four.”

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 the nature to uprise, all that is of the nature to stop.”

These, having seen *dhamma*, attained *dhamma* ... spoke thus to the Lord: “Lord, may we receive the going

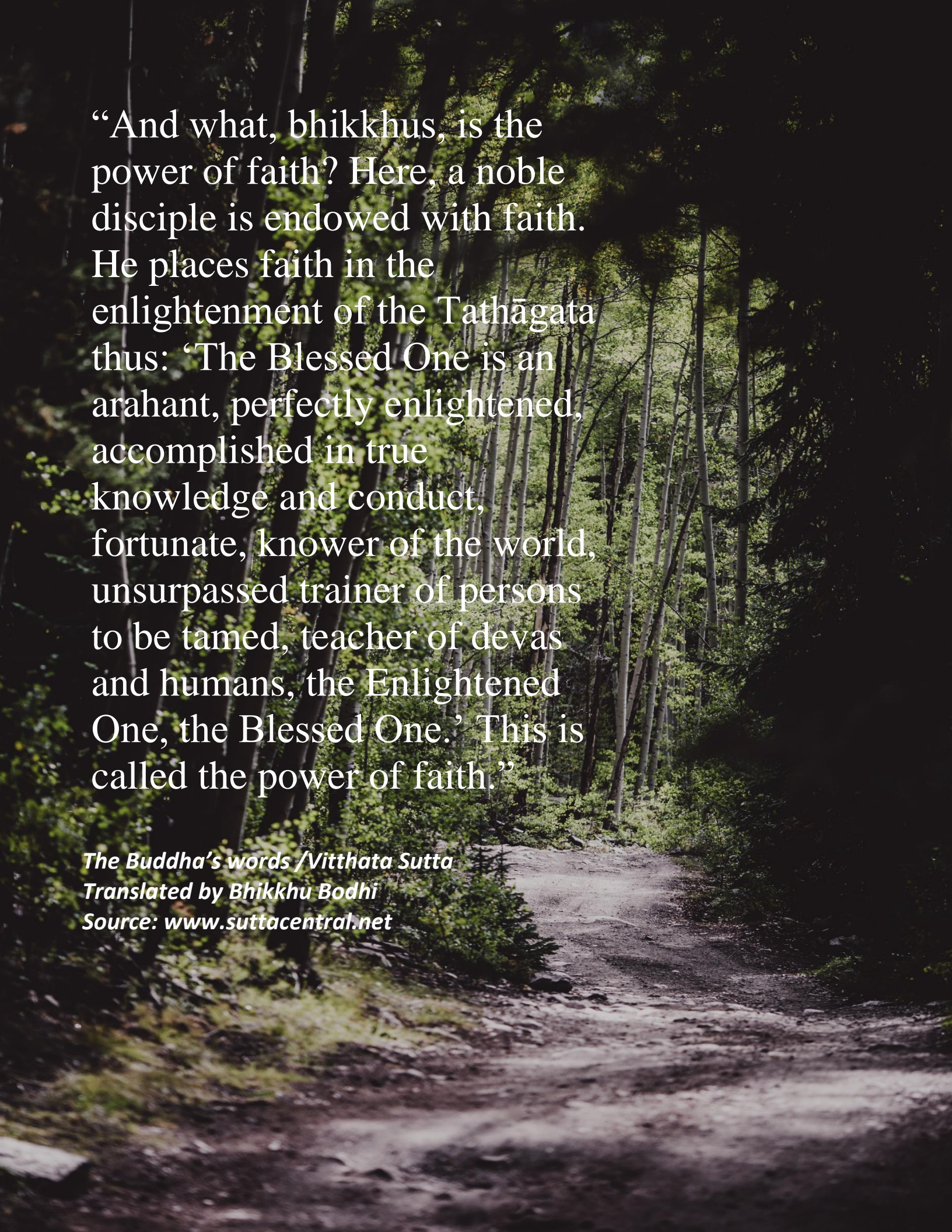
forth in the Lord’s presence, may we receive ordination?”

“Come, monks,” the Lord said, “well preached is *dhamma*, fare the Brahma-faring for making an utter end of ill.” So this came to be these venerable ones’ ordination. Then the Lord exhorted, instructed these monks with *dhamma* talk. While they were being exhorted, instructed by the Lord with *dhamma* talk, their minds were freed from the cankers without grasping. At that time there were eleven perfected ones in the world.

Fifty householder friends of the venerable Yasa, young men of the first families and of those next to the first in the district heard: “They say that Yasa, the young man of family ... as in [Kd.1.9.1–Kd.1.9.4](#) down to: While they were being

exhorted, instructed by the Lord with *dhamma* talk, their minds were freed from the cankers without grasping. At that time there were sixty-one perfected ones in the world.

Mahākhandhaka Pli Tv Kd 1 Vin i 1 /English translated by I.B. Horner with supplementary translation by Bhikkhu Brahmali /Source: suttacentral.net



“And what, bhikkhus, is the power of faith? Here, a noble disciple is endowed with faith. He places faith in the enlightenment of the Tathāgata thus: ‘The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.’ This is called the power of faith.”

The Buddha's words / Vitthata Sutta
Translated by Bhikkhu Bodhi
Source: www.suttacentral.net